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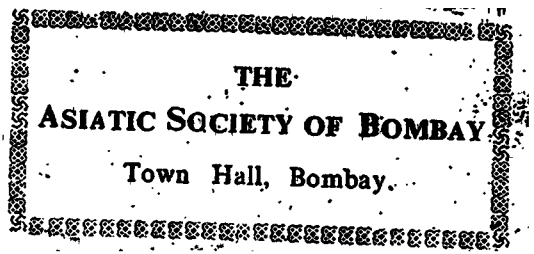

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FOR

THE YEAR 1836.

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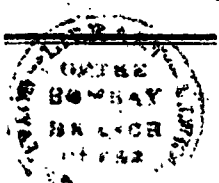

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THE

CHRISTIAN OBSERVER.

No. 409.] JANUARY. [1836.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

NOTICES OF AMERICAN DIVINES:—BISHOP WHITE.

OUR notices of celebrated American Divines having been confined to those who have "finished their course," we have been spared the pain of including in our catalogue the venerable Bishop White, of Pennsylvania, the most aged Prelate perhaps now living. As we would fain hope, from the green vigour of this Right Reverend Father's advanced years, that the United States Episcopal Church, of which he is the patriarch, will not even yet be speedily deprived of his much-loved and valued guidance, we will venture to anticipate a portion of the posthumous tribute which will be due to his memory.

It will render our notice more useful for reference, if we prefix a brief sketch of facts and dates connected with the other three Bishops of the United States who were consecrated in Great Britain after the American Revolution. Our statements being extracted from various quarters, and sometimes in the words of the writers, we do not make ourselves responsible for the comments which they may convey upon those questions of doctrinal or ecclesiastical discussion which have divided the daughter church, as they have its venerated parent. The four individuals who planted the American Episcopal Church, and also the majority of their colleagues and early successors, were educated in the then prevailing school of theology;—a school the characteristics of which we have so often discussed, that we shall not dwell upon them at present; but shall rather unite with our readers in congratulating the universal church upon the increased evangelical fervour and scriptural soundness of doctrine of this our day, and of that blessed revival of piety and zeal, which no man more rejoices in than the eminent Prelate whose name has called forth these remarks.

Of the United States Bishops fourteen have died, and sixteen are now living. The whole thirty, excepting those consecrated in Great Britain, and one consecrated by Bishop Provoost, have been consecrated by Bishop White. Our present notice is confined to those who were set apart to the Episcopal office in the mother country.

The Right Reverend Samuel Seabury, D.D., was born in the year 1728, and was the son of a Congregational minister at Groton, Connecticut, who afterward received Holy Orders in the Episcopal Church, and officiated at New London. He graduated at Yale College, in 1751. He soon after went to Scotland to pursue the study of medicine; he was there led to the study of theology, and was ordained at London in 1753. Having soon after returned to America, he settled at New Brunswick, N. J. In 1757

he removed to Jamaica, L. I., and in 1766 to West Chester. At the beginning of the revolutionary war he relinquished his charge, and resided in the city of New York. When peace was restored, he settled in New London. In 1784 he went to England for consecration as Bishop; but he there met with embarrassing difficulties, which frustrated his object. He then went to Scotland, and was consecrated at Aberdeen, November 14, 1784, by Bishops Kilgour, Petrie, and Skinner, of the Scots Church. He exercised his episcopate eleven years, and died February 25, 1796, at the age of 68 years. His published works, beside a few occasional discourses, are three volumes of miscellaneous sermons. He had a vigorous mind, well stored with theological learning; and his spiritual duties were performed with great zeal and an exemplary devotedness.

The Right Reverend Samuel Provoost, D.D., was born at New York, in 1742, and was a descendant from the Huguenots. As his father, John Provoost, a merchant of New York, was in communion with the Church of Holland in America, the son was baptized in the Dutch Church, and taught its creed. But having repaired to Cambridge, England (where he pursued his studies with great success, and graduated at St. Peter's College), he was led to embrace Episcopacy; pursued a course of theological studies; and was admitted to Deacon's Orders in February 1766, and to Priest's Orders the next month. He soon afterward married at Cambridge, returned to New York, and became an Assistant-Minister of Trinity Church. But various causes, especially his political principles, as a warm advocate for the American Revolution, led him to resign his charge in 1770, and retire to a small farm in Dutchess County. He there calmly awaited the issue of the revolutionary conflict, and refused all preferment, although he was proposed as a delegate to the Provincial Congress in 1775—was invited in 1777 to become Chaplain to the Convention which formed the first Constitution of New York—and was offered, the same year, through political influence, the Rectorship of St. Michael's Church at Charleston, and the Rectorship of King's Chapel, Boston, in 1782. He suffered numerous privations, some of them very afflicting, in maintaining the ground which he assumed; but in 1783, when the city of New York was evacuated by the British troops, he left his retirement. At the first General Convention of the American Church he was a very prominent member. He was elected Bishop by the clergy and laity of the diocese of New York in 1786; proceeded to England for consecration, in company with Dr. White, Bishop elect of Pennsylvania; and was admitted, at the same time with him, to the holy Order of Bishops at Lambeth. On their return to New York, April 8, 1787, they were hailed with great joy as Bishops of the Protestant Episcopal Church consecrated by the Archbishops and Bishops of England. Dr. Provoost held his Episcopal office, and the Rectorship of Trinity Church, New York, for a number of years; but at last, overcome by domestic bereavements and afflictions, he resigned his Rectorship in September 1800, and his Episcopal jurisdiction in 1801. As a scholar, he was well read in classical and polite literature, as well as in theology; and the papers which he has left shew, says an American annalist, "that he espoused the principles of our political and ecclesiastical reform with the zeal of a true patriot, and the ability of a learned divine."

The Right Reverend James Madison, D.D., was born August 27, 1749, near Port Republic, in Virginia. His father was the District Clerk of West Augusta. Having pursued his preparatory studies in Maryland, he entered William and Mary College, Virginia, where he was distinguished for his classical attainments. After taking his degree in 1768, he prosecuted his favourite studies with such success, that he became a successful competitor for the Botetourt gold medal, which he gained in 1772. He

studied law with the celebrated Chancellor of Virginia, George Wythe, and was licensed to practice at the bar. He soon afterward turned his attention to theology, and was admitted into Holy Orders. In 1773 he was chosen Professor of Mathematics in William and Mary College. In 1777, being then only twenty-eight years of age, he was elected President of the College; and very soon he visited England, on matters connected with his literary pursuits. In 1788, as Bishop elect of Virginia, he went again to England, for Episcopal ordination, and was consecrated at Lambeth, September 19, 1790. On his return home, he united the performance of his duties as Bishop with those of President of the College, and acting Professor of Mathematics and Philosophy. Until the close of his life, such were his literary and scientific pursuits, that he was occupied in lectures from four to six hours every day. After a severe illness, he died, March 6, 1812, in the 63d year of his age. His published works are a Thanksgiving Sermon, 1781; a Letter to J. Morse, 1795; an Address to the Episcopal Church, 1799; and an able and very eloquent Discourse on the Death of Washington. "The reputation of Bishop Madison," says the annalist, "is that of a refined gentleman, an accomplished scholar, and an enlightened and liberal Christian philanthropist."

We now turn to the survivor of these founders of the United States Episcopal Church, Dr. White, who is now approaching his ninetieth year, having been born on the 24th of March (O. S.), 1747. He is a native of Philadelphia; his father, a citizen of London, having emigrated to America in early youth. He was educated at the University of Pennsylvania, and took his first degree at the age of seventeen, with the credit due to sound talents and conscientious diligence. From his infancy he had been impressed with serious views of religion by a pious mother; but during his college course he was led to consider the subject more closely, and to study the doctrines and discipline of the Episcopal Church, in consequence of the discussions which took place in reference to the preaching of Mr. Whitfield, whose religious opinions and ecclesiastical irregularities he strongly disapproved. In 1770, being then in his twenty-second year, he repaired to England for Holy Orders; was admitted by Dr. Terrick, Bishop of London, Deacon, in October 1770; and by Dr. Young, Bishop of Norwich, Priest, in April 1772. During his residence in England he visited many of the most interesting parts of the country, and had occasional interviews with celebrated men—such as Bishop Lowth, Dr. Kennicott, Dr. Samuel Johnson, and Dr. Goldsmith. On his return to Philadelphia, Sept. 1772, he settled as Assistant Minister of Christ Church and St. Peter's, with which he has ever since been pastorally connected. At one period he was the only Episcopalian Minister in all Pennsylvania; and when he was elected Bishop, there were only three of his brethren present to give their suffrages.

During the revolutionary war he was a zealous friend of General Washington and his associates, and was elected Chaplain to Congress. He accepted the office at the very critical period after the British forces entered Philadelphia, and before intelligence was received of General Burgoyne's defeat and surrender. On the removal of the Federal Congress from New York to Philadelphia, he became one of the two Chaplains of that body, and continued to officiate in that capacity till the removal of the Government to Washington, in 1801.

In 1779 he was elected Rector of Christ's Church and St. Peter's, of which he had been Assistant Minister; and afterwards of St. James's, which grew out of the other two. After the severance of the Episcopal congregations from the English hierarchy, circumstances specially called him to give a beginning to the organization of the Episcopal Church as an

independent communion. With the favour of Divine Providence, and the aid of a few of his Reverend Brethren and some estimable lay members of the Church, he was chiefly instrumental in producing the Convention of Clerical and Lay Deputies from the greater number of the States, which met in September 1785, and of which he was appointed President. The constitution of the Church was drawn up by him. The consequent correspondence with the Prelates of the English Church having been successful, he was elected, in September 1786, Bishop of the Church in Pennsylvania. He soon after proceeded to England for consecration, as Bishop elect of Pennsylvania; being accompanied by his friend Dr. Provoost, who was charged with a similar commission from New York. On the 4th of February 1787, the American divines were consecrated, in the chapel of the Palace of Lambeth, by Dr. John Moore, Archbishop of Canterbury, assisted by Dr. William Markham, Archbishop of York; Dr. Charles Moss, Bishop of Bath and Wells; and Dr. John Hinchliff, Bishop of Peterborough. They speedily returned to the United States to exercise their hallowed functions, which Dr. White has been spared to discharge for nearly half a century.

Amidst his many duties, the indefatigable Bishop has found leisure to take an active share in the management of various institutions for the promotion of piety, benevolence, and useful knowledge. From his youth he has been a member, and for some years was Vice-President, of a Philosophical Society. He has served the College, now the University, of Philadelphia, in the capacity of a Trustee, ever since May 1784, having succeeded his respectable father, who resigned his seat at the Board of Trustees from indisposition when his son was in England. His Presidency over the Philadelphia Dispensary dates from the foundation of that charity, in 1786. He has likewise constantly occupied the post of President of the Prison Society, the Magdalen Society, the Old Sunday-school Society, the Philadelphia Bible Society, the Protestant Episcopal Society for the advancement of Christianity in Pennsylvania, the General Theological Seminary located in New York, the General Missionary Society, and the Education Society for the Aid of pious Youths preparing for the Sacred Ministry. He had an important share in organizing all these institutions, except the College, and in the concerns of this he has exerted himself with zeal for more than half a century. These appointments shew the activity of his public and benevolent spirit, and the estimation in which his fellow-citizens have invariably held his name, dignity, and services.

Dr. White is a voluminous author. It is not in our power to furnish a list of his many able addresses to ecclesiastical conventions, recorded in their journals; or of his various anonymous essays in periodical publications, intended principally for students in theology; but we may cite the principal works which he issued with his name. His first known publication, with the exception of a sermon, was a pamphlet entitled "The Case of the Episcopal Churches considered," which appeared in the summer of 1782, a few days before a prospect opened of a speedy termination of the revolutionary war. Its design was the adoption of measures for the continuance of Protestant Episcopal worship, to be considered as provisional, till Episcopacy could be obtained. The others we shall mention in the following order:—"Lectures on the Catechism, the Ministry, and the Public Service:" published in 1812. "Comparative Views of the Controversy between the Calvinists and the Arminians:" published in 1817, in 2 vols. "Objections against the Position of a Personal Assurance of the Pardon of Sin:" published first anonymously, and afterwards under the name of the author, with notes, in 1817. "Memoirs of the Protestant Episcopal Church in the United States:" published in 1820, in 1 vol.

He has also published two Episcopal Charges, and ten Sermons which were delivered on special occasions. Of his writings in general, a respectable American critic, who, though partial, both from congeniality of sentiment and from personal veneration, is evidently honest, says, that "strong, sagacious sense, extensive erudition, lucid order, terse diction, orthodox yet liberal principles and feelings, and a ruling desire to serve the cause of truth and salvation, are the chief traits." Of his pulpit labours and personal demeanour, the same attached member of his communion says: "As a preacher, his delivery is grave without severity, and impressive without ostentation. As a pastor, he has set that example of vigilance and zeal, tempered by kindness, courtesy, and consideration for human infirmity, which rarely fails to conciliate general love and deference, and to prove more cogent than austere, inquisitorial, and importunate activity. In the administration of his diocese he has never shrunk from any fatigue or sacrifice expedient for its welfare; and it is not unknown how much a Diocesan in our country must undergo beyond the toils and vexations of European Prelateship. Nor has he been less remarkable for tender and enlightened solicitude, and wholesome counsel and concurrence, with regard to the main government and interests of the excellent Church which acknowledges him as its patriarch."

The person of Bishop White, as we discern from his venerable portrait, bears the traces of years, but his mind and heart are said to retain their wonted qualities and treasures. He pursues and enjoys the studies and duties of his meridian manhood, and has not lost his relish for social intercourse and the amenities of life. Domestic sympathies he cherishes and reciprocates with a genial and bland paternity, which even in the stranger, who witnesses this mellowness of the pure affections, excites sentiments towards him only less vivid than those by which his many near and most worthy kindred and friends are habitually animated. But we have, perhaps, gone too far, says the writer of the above quoted passages, "for the modesty of a living model, who has probably been as severe to himself as indulgent to the imperfections and generous to the merits of others; and who deems this earthly career a devious course at best—merely a state of discipline preparatory to a sphere of much nobler, higher, and happier agency."

Our notice of Bishop White would be very imperfect if we did not transcribe at least a few illustrative paragraphs from his writings; and there happens to lie before us a recent document from his pen, which will furnish some passages of peculiar interest, in connection with the affairs of the Episcopal Church in our daughter land. By recurring to the above dates, it will be perceived that the diocese of Pennsylvania recently attained the fiftieth year of its existence; on which memorable occasion its venerated Prelate delivered a Charge to its Convention, in which he detailed the leading events connected with the formation of the Protestant Episcopal Church in the United States of America, and suggested the lessons which they inculcate. After mentioning the incipient difficulties which attended the establishment of Episcopacy in the United States, from the scantiness of numbers and scattered condition of the Episcopalians in America (the only tie which held them together, namely, their common connection with the Bishop of London, being broken by the separation of the two countries); and the withdrawal of the aid of the Society for the Propagation of the Gospel, whose missionaries were the only Episcopal ministers in the colonies north of Maryland, with the exception of the larger cities; that withdrawal being rendered necessary by the restrictions in the Society's charter, which confined its operations to the British dependencies—the Bishop proceeds to notice other obstacles, which arose from a variety of misconceptions, both in England and America; all which were, however,

happily surmounted. The relation of them may not, however, be uninteresting or profitless at the present moment. He says;

"Whatever might eventually be the disposition of the English Prelacy towards us, for it was the source to which we naturally looked, there were perceived formidable discouragements to the making of an application. At different times, there had been discussed the question of an American Episcopate: and in controversies engendered by the subject, Episcopacy had been described as bringing in its train baronial titles and authorities, the powers of certain temporal courts hitherto conducted under the laws of our colonial legislatures, and even the claim of tithes. These prejudices were not only cherished and propagated by persons differing from us in religious profession, but had their effect on the minds of no small proportion of the members of our Church, who, although preferring it to every other, were jealous of a proposed innovation, which might be the beginning of changes destructive of the principles on which the colonies had been settled, and on which they had remained in an intercourse with the mother country, advantageous to her and to themselves. What aggravated the fear of a reverse, were some measures of the British Parliament, nearly coincident with the controversies referred to, indicative of new views to an incalculable extent.

"It may be thought, that after the establishment of American independence, and, of course, the ceasing of the dangers supposed to result from an Episcopacy subject to the English hierarchy, the dread of encroachments on the liberties of our citizens had ceased. It is true, that the ground of the former fear of evils, whether real or imaginary, was done away; so that to have opposed exterior hindrances to what we were contemplating would have been an avowed persecution, not likely to be countenanced by popular opinion. If this laid a restraint on any, we may hope that, among our fellow-citizens generally, it was a Christian spirit which caused them to refrain from all agency in our concerns. Notwithstanding this advantage, however, it had happened, that, in the heats of the foregoing controversies, Episcopacy, even in its general character, and independently of what might have rendered it unacceptable by incidental associations, had been exhibited as exceedingly adapted to alarm. It had been described as in itself hostile to civil liberty, as nourishing pride and arrogancy in those elevated to the station, as the mean of acquiring more wealth than was salutary to the Church, and as indulgent to idleness and expensive living. All these charges were contented to be verified in the persons of the English Bishops; and it was often in vain to plead, in addition to the absence of proof, that in every age, from that of the Reformation, records had been left by many of them, not only of distinguished piety and of unblemished lives and conversation, but of prominence in every branch of learning, especially of the theological. Had the allegations been true, as certainly was not the case, they were evidently irrelative to the merits of the subject, and imputable to an indiscreet or else corrupt organization.

"The prejudices gradually declined, under the weight of more correct statements, and especially under the irresistible conviction that the obtaining of the Episcopal order was essential to the keeping of us together, as a branch of the Christian Church; that a great proportion of our population would have adhered to a constitution which they knew to have been from the beginning, had prevailed universally during fifteen hundred years, and had been transmitted to them by a Church considered in the character of a parent, although now severed from them by a revolution, which had turned on questions of civil policy and duties. The privilege of acting for themselves in this matter was secured by the liberal constitution of these states; and if there should be any organized opposition to the design, there

was no other alternative, than either conformity to the views of their more consistent brethren, or relinquishing communion with them. It was easy to perceive, that in the latter event the dissentients must have become merged in the many societies marked by discrepant principles, and abounding within our civil union.

"While the hindrances within ourselves were decreasing, under the force of argument and of expediency, we were not insensible of the uncertainty of success in the contemplated application to the English Prelacy. We had knowledge of the restraint to which they were subjected by the civil enactments of their own kingdom. In the endeavours for an American Episcopacy, made before the war, it had been held, that nothing more than the Royal consent was required for the accomplishment of the object. This opinion had been decidedly expressed by the excellent Archbishop Secker, who, of all the English Prelates, was the most prominent in exertions for the supply of the wants of what was called 'the Church of England in America.' Under such a sanction he certainly would not have hesitated to proceed in the good work. But the case had become materially altered by the transfer of the allegiance of the former colonies. The laws of England did not then, and do not now, except conformably to the Act provided for our case, warrant her Bishops to extend their powers of office beyond the limits of the laws of the land. This matter had been remarkably visible in the instances of portions of the Episcopal chapels in Scotland, in which the worshippers, not uniting with the Bishops of that country, because of their disallowance of a right to the Crown in the reigning dynasty, presented an anomaly similiar to that which, for a few years, characterised our communion on a much larger scale, of bodies of professed Episcopalians severed from all Episcopal superintendence. The inconsistency has been since done away, by their joining of themselves to the Bishops of that land, on the ceasing of the ground of the non-juring scruples, in which they had persevered through so long a tract of time. That the three estates of Great Britain, having cautiously avoided what might have proved an interference offensive to the Scottish establishment, for the remedy of a privation so near, and caused by adherence to the existing government, would be less scrupulous in regard to another so distant, and under governments which might take umbrage at the measure, was at best uncertain. What added to the danger of a refusal was, that the power to be applied to having but lately made a peace with their former colonies, with the irritations remaining of a protracted war, might be the more apprehensive of offence to the new authorities which had been established by them. This hesitation had been foreseen, and was therefore met by written assurances from the individuals who had been elected to the chief magistracies, in the states in which were designated the men intended for the Episcopacy, that compliance with the request of our Church would not be inconsistent with the constitution or the laws of the said several states, or with those of the United States. It may seem, that the present item of difficulty has been enlarged on more than the necessity of the case required, considering the ease and the expedition with which it became remedied. But in this instance, the enlargement of the narrative has been owing to the pretence, not only sedulously propagated at the time, but to this day affirmed and believed in some districts of our country, that our American Bishops are in subjection to the hierarchy of England, and of course to its head, in the sovereignty of that country.

"After determination on the measure of applying to the English Bishops for consecration, there occurred a point of difficulty and delicacy in the consequent procedure. We were rendered uneasy by an opinion, confidently maintained and propagated, that the Right Reverend persons whom

we had addressed could not but be offended, by its not merely being implied through the whole tenor of the application, but expressed in plain, although in respectful language, in the beginning of it, that we were a Church competent in the point of right to the government of ourselves, being now separated from that by which we had been fostered, and of which we had been so long a part. This may be classed as another difficulty: for although we were aware that it was founded on error, yet the tendency of it was to weaken our hands in the work before us. Accordingly, it was a great relief when we found, in the first letter from our former superiors, that they not only noticed as 'Christian' and 'brotherly' the address which had been pronounced by some among ourselves to be contumacious, but avoided whatever might have seemed to dictate; or rather, they so expressed themselves as might be considered to admit our claim of independence in its extent.

"There was another source of embarrassment generated among ourselves. It was the question of including the laity in our ecclesiastical legislatures. The first movements to the point were made in this state. Although the example was soon followed in several of the other states, yet there was strong repugnancy against it in certain respectable members of our ministry. This must have been owing to their not having duly considered the constitution of the Church from which we are descended. In construing the Canons of that Church, a distinction is always taken in the courts of law between those which are binding '*proprio vigore*,' as being the ancient canon law of the realm, and so applying, like the canon law, on the footing of immemorial usage; and other Canons, enacted by the Convocation only. The latter are held to be binding on the clergy, but no further; not having had the sanction of the laity in Parliament. It is not so in regard to the Liturgy and its Rubrics. These possess the concurrence of the said authority, and it is held that the same is necessary to any alterations which may be thought expedient in future. This point is ably handled by the Rev. Richard Hooker, in his immortal work on Ecclesiastical Polity, in which he defends the sanction given by the Parliament, as the only form in which the laity can consent to laws by which they are to be governed: a circumstance which that sagacious man contends for, as what ought to be attached to every provision intended to have the force of law. Certain it is that the English Bishops never found fault with our lay representation, which met their eyes in our proceedings. It was probably owing to this, added to more mature considerations, that the prejudice gradually died away, until now it no longer shews its head, except as at present, in notice taken of it in the light of an historic fact.

"There was the danger of a more important hindrance to our expectations, in the right which we claimed, and which we exercised in the form of a 'Proposed Book,' recommended to the American Churches, of the making of alterations in the Articles and in the Liturgy, not only accommodated to the change of our civil relations, but further, as in our judgments expediency had rendered eligible; there being still an adherence to the doctrines of the Gospel as held by the mother church."

After this detail of events the Bishop proceeds to point out the lessons which he considers they inculcate. The first, he says, is maintaining the unity of the Episcopal Church over the whole extent of the American Union. Though not a national church in the sense of being established, he still thinks, that, in order to avoid schism and confusion, it ought to be national in the sense of being co-extensive with the political bounds of the State. He says:—"The maxim which we have inherited from our mother church in this particular, is in the correct medium between subjection to a foreign prelacy, and a licence to secession without end, in various vicinities

and in the same vicinity, not occasioned by any essential corruption of the word of God." He adds:—"It was not until many hundreds of years after the introduction of Christianity, that there was any ecclesiastical contrariety to this maxim. As to the manner in which it should govern, practice under it in the early periods of the Church is the best interpretation of the Divine design. Wherever the Church was planted, it was, as to its government, one in itself within its bounds, commonly of considerable extent, and under a jurisdiction reaching all spiritual concerns which fall within the sphere of the determination of human wisdom. Although there was a good understanding kept up among the different churches by the mean of letters of communion, the internal government of each was over an extent of territory prescribed by the circumstances of the case. All departure from an authority so constituted, was considered as schism. Such, to name no more, was that of the Novatians and that of the Donatists, not reaching to the point of heresy, but considered as very sinful, and as excluding them from the society of the faithful. It follows from these principles, that wherever, in any extent of territory, there is an ecclesiastical organization duly constituted and adjusted to the ordering of matters within the sphere of human jurisdiction, departure from such a body, by a portion of it setting up an organization of their own, without ground for the charging of fundamental error in doctrine as the cause of their secession, is schism, in the scriptural sense of the word."

The next lesson, says the Bishop, which is clearly deducible from the above recital, is, that the Protestant Episcopal Church in the United States "is pledged to maintain the doctrines of the Gospel as held by the Church of England." This duty, he says, arises from the considerations, that in the colonial state the American congregations were subjected to English Episcopacy, and often aided by English bounty; and that after the Revolution they still "professed to consent with her in doctrine, in worship, and in discipline;" and that "all the churches since risen have professed to stand on the same foundation." Charters also have been granted, and pecuniary gifts conferred, under the same stipulation; and lastly, adds the Bishop, "to consummate the obligation, we applied to our venerable mother for the completion of the orders of our ministry; and the favour was granted in full faith of our continuance in the doctrines professed by her through many ages." While such sentiments are held forth by our American brethren and fathers, it is surely but a Christian reciprocity for the members of the Church of England to be forward to aid, when proper occasion arises, the infant institutions of the daughter church; as in the case of the late appeals on behalf of Ohio and Illinois.

The Bishop does not, however, surrender the right, which every church possesses, to improve its institutions. He says:—

"It would be contrary to the sense of the deliverer of these sentiments, if they should be construed to extend to the denial of the right of our Church, in her independent character, to modify the terms in which her doctrines are presented as the standard of her profession, to any extent that shall not be a departure from the substance of them. Whatever is human must be susceptible of such change. There is proof of this in the fluctuation of language. Some errors also may be now so little encouraged as that they may the most profitably pass unnoticed. Even such as deserved great severity of reprehension in one age, may have become so qualified by the maintainers of them, as to give occasion to more qualified censure. The first General Convention of our Church, with their suit to the Church of England for the Episcopacy, presented a modification of her Thirty-nine Articles, which, although containing the substance of them, succeeding Conventions thought it expedient to withdraw. But this was

not on any requisition of the English Bishops; who, in all their intercourse with us, punctiliously avoided interference with the independence of the American Church: but still adhering to the requisition of agreement in essential doctrine. When, in the year 1801, the General Convention adopted the Thirty-nine Articles, with the exception of certain provisions peculiar to the civil institutions of England, and even retaining the antiquated phraseology, it was not a renunciation of her formerly asserted power, but a delay of the exercise of it. When there shall arrive the day for this, may God grant that there shall be regard to the distinction between temperate alteration and such as is radical and ruinous."

A third lesson, the Bishop says, is "the duty of sustaining the Episcopacy in whatever is appropriate to its character, and the propriety of defending it upon the ground on which it has been transmitted to us from the Church of England." This head of the venerable Prelate's Charge gave rise to an animated, though not unfriendly or unbrotherly, controversy; it being contended by some, who claimed the merit of being exclusively true Episcopalians and High-churchmen, that the venerable Prelate had shewn himself to be "no Churchman at all;" that he had altogether fallen below the just prerogatives of Episcopacy, and relinquished the elevated "ground on which it has been transmitted by the Church of England." We will not mingle in the fray, however amicable, but quote the Bishop's own statement of his matured opinions on a subject not unknown to discussion at home, but far more keenly agitated of late years in the United States of America. He thus writes:—

"When the Church of England reformed from Popery, it was with the purpose of altering no further than wherein the existing power had departed from scriptural and from immediately succeeding times. They found that in the origin of the ministry, it comprehended three orders; the highest of which were the Apostles and others whom they associated with themselves in the same super-eminent trust, to be transmitted by them in perpetual succession. Concerning ministerial acts, that of ordaining in particular, they found no instance of its having been performed by a minister of inferior grade. As to any organized body with authority to perform this act, or indeed any other, independently on that higher grade, there is not even alleged evidence of a vestige of it. The course continued, without exception and without strife, for 1500 years, and until the era of the Reformation. On the continent of Europe many respectable bodies of the Reformed saw no way of accomplishing their work but by dispensing with Episcopacy; partly because of there being no Reforming Bishops, and partly from the subjects being much interwoven with secular interests, over which the Reformers had no controul. Whatever may be the measure of allowance due to exterior necessity, there did not exist any such hindrance in England, and therefore her Church availed itself of the advantage of combining ancient order with recently acquired liberty.

"These facts are probably as familiar to the clerical hearers as to the reciter of them. But this exercise being prospective, it was expedient briefly to lay the ground for the charge to be now given, with the hope of its being acted on by those who shall be associated with or succeed us in the ministry, that they consistently sustain this point of *the Divine institution* of the Episcopacy, not accommodating, in the least degree, to contrary opinion. When this characteristic of our communion is lost sight of, under any specious plea of temporary accommodation to popular prejudice, instead of being conciliatory, as is imagined, it brings conflicting opinions into view, to the loss of Christian charity; or, if this be not the consequence, to the sacrifice of a truth of Scripture. As to our fellow-Christians of other denominations, when any of them obtrude on us men

not episcopally ordained, however it may put on the face of liberality, and profess for its object the promoting of Christian unity, it is too decisive a proof of a spirit which, if the character of the times permitted, would wrest from our Church her present freedom of religious profession, and put her members under the restraint of partial laws.

"With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all communions destitute of the Episcopacy as departing from the essentials of the Christian faith, and as alien from the covenants of promise. Let it be borne in mind, that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her Articles and in her Ordinal there has been regarded the precise medium here advocated, contemporary with the enactments of them there are uncontradictory facts, which are their safe expositors, and undeniable evidence of the sense of the Reformers. If there should be any among us who make larger conclusions from the same premises, it is matter of private opinion, and not to be obtruded as the determination of the Church. The deliverer of the present Charge, in the exercise of the like freedom of opinion, is rather disposed to adopt the sentiment of an able and learned Archbishop of Canterbury (Dr. Wake), where he says, in a letter to an eminent foreign divine, 'Far from me be such an obdurate heart, as that because of this defect' [meaning the want of the Episcopacy] 'I should say of some' [meaning of churches correct in the faith] 'that they are to be cut off from our communion; or I should pronounce, with over ardent writers among us, that they have no valid sacraments, and are scarcely Christian.' Many English prelates might be cited to the same effect. But let it suffice to name a man, than whom no other has been more respected in the mother church, and who lived in the age next to that of the Reformation, the Rev. Richard Hooker. The said profound divine, in reference to Churches not Episcopal, holds the language—'This their imperfection I had rather lament, considering that men oftentimes, without any fault of their own, may be drawn to want that kind of regimen which is best, and to content themselves with that which either the irremediable error of former times, or the necessity of the present, hath cast upon them.'

"Whatever weight there may be, or whether any, in these remarks, there can be nothing more evident than that in proportion to the claim of our Church to Apostolic origin, is the duty induced by that circumstance, on her members generally, and on her ministers especially, to sustain it."

It will be perceived in the above extract, that Bishop White has no doubt of "the Divine institution of Episcopacy," or of the "Apostolic origin" of the Episcopal Church, and "the duty of maintaining it;" but he objects to unchurching all other churches, and denouncing their most pious members as "aliens to the covenant of promise." On this last matter there has been much controversy in the American Church. Bishop Hobart published several discourses, entitled "The High Churchman vindicated," in which he carried the doctrine to its full extent; but the argument could not be more strongly expressed than he once succinctly stated it in our own pages. An American clergyman, who is now a much loved and esteemed American Bishop, was pleased to send us (see our vol. for 1823, p. 669) a very valuable paper in corroboration and elucidation of some remarks in our review of a sermon by Dr. Jarvis, of Boston. In the course of his paper, our correspondent said, that there was a portion of the members of his communion who assumed great and exclusive merit for their attachment to the Church; but if attachment was to be tested by a firm

adherence " to those vital doctrines of salvation which Christ and his Apostles published, and our venerable Reformers, by means of our Articles, Homilies, and Liturgy, handed down to us; attachment that proves its strength and value by an unremitted devotion to the great purposes for which the Church was constituted, and by the most devotional attention to all her customs and ordinances;" then he claimed the merit for those to whom the exclusionists denied it. But if, on the other hand, the test of being a good American Churchman was, to think more of the outer walls than of the holy of holies; " to lead men to believe that being governed by Bishops," and having " the formula of a Liturgy," was the vitality of religion; to preach more upon " forms and orders " than upon " sin, repentance, regeneration, faith, and the person and offices of the Redeemer; " and " to shut out from all covenants and sacraments and ministry those very learned and numerous denominations, who in all the virtues of godliness adorn the doctrine of Christ, and witness among their members the influence of the Holy Spirit, and whose labours God manifestly honours; " then he willingly resigned the envied title. To this paper Bishop Hobart, who was then in England, sent us a reply (see Christian Observer, 1823, p. 752), under the signature of " An American Episcopalian;" in which he urges, that it is necessary that such as would be saved should be added to the Episcopal Church, that being the only medium whereby the merits of Christ are applied to the penitent believer. In this Episcopal discussion (for such in two senses it was, the English reviewer who incidentally gave rise to it having afterwards adorned the same high function as his American friends) we see the great importance attached to the question of church government by our Trans-atlantic brethren. That importance we are far from under-rating; and the circumstances of the Episcopal Church in the United States, where there is no public sanction to any one form of Christianity above another, render it peculiarly necessary for its members to be well-furnished with ecclesiastical as well as theological information, having to contend for their ground inch by inch with opposers on every side. But then the warning is the more necessary, not to distort the relations of truth; not to allow controversy to give undue prominence to any particular portion of an edifice, all the parts of which are in Scripture symmetrical; not, in their zeal and affection for their own communion, and their just gratitude for its peculiar and characteristic privileges, to excommunicate from the covenant mercies of God all who do not enjoy the same blessings; and not to forget that the scaffolding of a church is of no use but for building up the edifice of religion. The Bishop of Pennsylvania offers most seasonable paternal advice to this effect, when he adds:—

"But while we extol our Church to the world under the praise of excellent and Apostolic, we ought to be aware of the obligation which we thus bring on ourselves, of corresponding piety, zeal, and a holy life and conversation."

"Every minister of the church, who, although not in any way immoral, is seen to take but little interest in his calling, and is indifferent to the salvation of the souls of men, carries around him a repulsive atmosphere, not easily corrected by any reputation for orthodoxy, or for submission to rubrics and to canons."

"It is from an unhappy bias of nature, and ought to give a lesson of moderation in the assertion of the value of our institutions, that in our zeal for them we may lose sight of those their attendant obligations.—The Israelites, with no small measure of triumph, lifted their voices in the boast, 'The temple of the Lord, the temple of the Lord, are these:' which the prophet Jeremiah, in recording it, considered as an aggravation of their delinquency, in 'not amending their ways and their doings.' So their

posterity, in a later age, valued themselves on their 'adoption,' on their 'covenant,' on 'the giving of the law,' and on 'the promises:' while, in their boasting of these, they were inattentive to the end of the whole legal economy, its being a preparation for the higher discoveries of the Gospel. It is of the nature of all institutions designed for the observance of the outward man, that they may be so misused, as that the spirit of them shall become lost in attention to the letter. This happens in the case of the institutions of our Church, when they are unseasonably pressed on the congregational ear, or even in occasional conversation. That a pastor should see to a sufficiency of instruction on these points, must be conceded to the stations which they occupy. But there applies the maxim—'ne quid nimis.' Especially, when some of those subjects are so often presented to a congregation as to interfere with their expectations of being built up in the leading truths of our most holy faith, and of having its duties pressed on their consciences, and its hopes held out for their consolation, it is not only a misapplication of the zeal in question, but generally encounters the distaste of the most judicious members of our communion, however confirmed they may be in their attachment to the peculiarities of our ecclesiastical system. There are, however, occasions in our Churches when these points give imperious calls to the notice of them: and if any should be so fastidious as to expect that there should be silence on them, from respect to the tenets of communions dissenting from ours, it is a plea which cannot be submitted to without a surrender of the integrity of our own."

A fourth lesson the Bishop thus specifies:—

"Our origin in the Church of England directs our view to our adherence, in substance, to those services and those forms which have come down to us from her Reformers, in the Book of Common Prayer. In this department, there is more room for the exercise of a discretion accommodating to times and circumstances, than under the head of doctrine. But it should be a sound discretion of our ecclesiastical councils, not acting often or in haste, or in any manner unfavourable to stability. The liberty now presumed, is recognised in the preface to the English book. The extent in which it was put into operation, coincidently with our suit for the Episcopacy, caused no hindrance to the meeting of our wishes. Our right to this effect was brought into requisition in the General Convention of the year 1789: the different services and offices, as then established, continuing in authority to the present day.

"Should the book be brought again under review, there will unquestionably be manifested discordant opinions concerning different particulars of proposed change, and concerning the extent to which it should be carried: not affecting essentials, as may be hoped, but according to diversities of judgment, and even of taste. The only security against consequent discord and its attendant ills, must be the spirit of mutual concession, in all points not interfering with the leading attributes of the Church, manifested in the general mass of her devotions."

The Bishop offers a most warm and zealous eulogy upon the Prayer-Book; but he is at the same time desirous, he says, of impressing upon his Reverend brethren "to guard against even the appearance of elevating the book to a level with the Holy Bible, by making the acceptance of the former a condition for bestowing the latter." So well known is Bishop White's admiration for the Prayer-Book, that there is an institution called, from veneration to him, "The Bishop White Prayer-Book Society;" but he is not a less attached friend of the Bible Society, from which not all the vaticinations of Bishop Hobart could shake him. He recommends his clergy, as the best way of avoiding even the appearance of placing the Prayer-Book upon a level with the Bible, to give their aid, each in the

line most agreeable to his judgment, to the zeal which has been brought into action for a general dissemination of the Word of Truth."

The facts which he mentions in proof of the value of the Prayer-Book, are peculiarly interesting. One of them is, that during the revolutionary war, when very many districts were deprived of the means of grace, in some of them the flame of devotion was kept alive in domestic circles by means of the Liturgy; so that when, after the lapse of years, a Christian ministry was restored to them, the intervening privation had not obliterated the instruction of preceding times.

Copious as have been our extracts from this Charge, we cannot refrain from adding the following affectionate expression of sympathy for the Church of England: under which name we feel assured that the revered Prelate did not forget the United Church of Ireland.

"The Church of England having been kept in a very prominent point of view in the premises, it will not be irrelevant to the subject, nor, it is hoped, either unseasonable or unwelcome, to solicit an interest for her in the prayers of all present, and especially of the clergy, in reference to the crisis in which she is at this moment placed. She is evidently in danger of being driven from the stand which has been occupied by her during so many ages—of being looked up to, from the various countries of Christendom, as the most conspicuous bulwark of the Reformation. It happens to all the provisions which human wisdom can devise, that time produces such change of circumstances as renders accommodation to them expedient. This is undeniably true in the present case, there being legal provisions, formerly suited to their respective times of enactment, but now subject to unexpected abuse; and, even with themselves, tending to results subversive of an ecclesiastical system. On the other hand, it is too evident that with some the name of Reform is the cover of inclination to destroy. In the endeavours for this, there will be a concurrence of interests hostile to one another in all other concerns. With some, the radical rage for what they call Reform, does not fall short of the extreme of the most violent of the ancient Puritans, who avowed their determination that not a hoof should be left behind. The like hostility is venting itself in channels of a different character, but tending to the same result. May the gracious Preserver of that Church in former dangers, be still with her in the present; and may her progeny in America, while they are inheriting the benefit of her instructions, feel for her in her crisis, accompanying it with their good wishes and with their prayers."

There is a passage at the close of the Charge, in which the Bishop, in addressing the lay-members of the Convention, states that there is often too much fickleness and caprice in obliging clergymen to remove by withdrawing from them the means of support. This withdrawal of support, he says, "is *often* the effect of inconstant humour, or of dissatisfaction generated by unimportant incidents." If we were at present arguing with some of our American friends, Reverend and Right Reverend, upon the subject of voluntary and established churches, we would not forget this pregnant fact.

While laying down this important Charge, we took up, in an American publication—the "Protestant Episcopal Pulpit" (January 1833)—a New-Year's Sermon by the same author, from which, as appropriate to the present season, we will copy a few paragraphs. We have already intruded largely with extracts; but reverence to the age and station of the writer must be our apology. The text is Psalm xxiii. 4: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." The following are detached passages:—

"'I will fear no evil.' There was a certain philosophy of ancient times, which, while it set itself in just opposition to the placing of happiness in sensual delights, ran into a visionary extreme; pretending that death, with its kindred ills of pain, poverty, and whatever else is formidable to human nature, are no evils. The Holy Scriptures are in a medium between the affected severity of the one system, and the licentiousness of the other: so that, while the soul is fortified against the slavish fear of ills incident to our condition, we are not required to be void of sensibility in the endurance of them. The text is an instance of this. The inspired penman does not say, that there is no evil in the contemplated appointments of Providence; but opposes certain consolations, which he had found a remedy for their terrors. 'For,' says he, 'thou art with me;' meaning, not merely in the sense in which we read in another of the Psalms, 'Thou art about my path, and about my bed, and spiest out all my ways;' but in that which may be collected from the words following; being a repetition of the sentiment, with greater clearness as to its meaning: 'Thy rod,' that is, the sceptre of thy authority, held out for my protection, 'and thy staff,' or the emblem of the guiding of my steps, 'they comfort me.'"

"The use of the remedy furnished to us by the passage, is evident from the order which we may observe in the reflections of the Psalmist. First, he had contemplated the goodness of the Divine Being in his protecting and sustaining providence. Then he had gone on to the converting energies of his grace. From this the transition was easy to the support which nature would look for in death's dreary vale; but which he anticipated in the days of health and strength."

"Who can foretel in what way the next year will end; or what extraordinary calamities, of war, of pestilence, and the like, may mark its progress? This is not said to embitter life by an anticipation of its possible ills, but to suggest the sentiment, that the circumstance of our being aware of them must have been designed for some useful purpose. Can it be believed, that a benevolent Being has subjected his creatures to a knowledge of the many dangers which surround them, without having provided for them the armour of a correspondent preparation of mind? No, Thou great Creator and Preserver of men! Let them but habitually discern Thy Almighty Arm, as well in thy mercies as in thy judgments; and then no dangers shall drive them from their duties; no sorrows shall make them cast away their confidence in thee; and, even in the vale of death, they shall feel thy staff, sustaining and guiding them through its darkness.

"Without having recourse to ills which may be thought barely possible, it is enough, that in the ordinary calamities of life, and in every portion of time, we behold death waving high his standard. It is enough, that in such an assembly as the present it cannot be supposed that to all of us there remains another year of our probation. How awful is the thought, that of those whom death is marking as his victims, some may be unprepared for his stroke! It is with the hope of awakening them from such a state, that there has been now a train of reflections, which, if applied, will elevate them above the fear of the king of terrors, and guard them against its unhappy consequences."

"If there should be the excitement of such a sensibility, the proper improvement of it is to the repentance which is 'unto salvation;' to have recourse to the mercy of God for pardon, through the merits of the adorable Redeemer; and to the 'renewal after the image of Him who created us;' which is the only possible preparation for the enjoyment of His presence hereafter; and for the being, even here, delivered from a fearful apprehension, which cannot otherwise but sometimes intrude, of that 'end of all men,' which 'the living should lay to heart.'

"With the view of impressing this, there shall be a repetition of the principal sentiment of the discourse—that now is especially the time to begin to cultivate a sense of the continual presence of God, in the mercies of his providence and in the influences of his grace: which having been a living principle of conduct, will, in all the possible exigencies of life, and in the sure event of death, cause us to feel ourselves still under the rod of our spiritual Shepherd; and, after conducting us through the dark vale which we have been contemplating, will seat us in that better country, where there is 'no need of the light of the sun, nor of that of the moon, to shine in it, but the Lord God doth lighten it, and the Lamb is the light thereof.'"

We now take our leave of this revered Father of the Church, with our respectful congratulations that he has been permitted, in the providence of God, to live to see that beloved communion which he was the chief agent in raising from the dust, exalted to its present spiritual elevation. May the tent which he assisted to pitch in the wilderness, continue to lengthen its cords and to strengthen its stakes! may the vine which he aided in planting, extend its roots, and shoot forth its branches, and bring forth much fruit for the healing of the nations!

REPLY TO MR. FRERE ON AN INDIVIDUAL ANTICHRIST.

To the Editor of the Christian Observer.

YOUR Correspondent Mr. Frere has kindly replied, in your Number for November, to my quere in your Number for August, as to the grounds for the expectation of a future individual Antichrist, and refers to Daniel xi. 21—45 as the "principal prophecy" leading to such expectation. In the course of his remarks he also observes, that he looks for this individual in the eighth headship of the Roman Empire. Having turned to the passage, and read it in connection with the preceding context, I find a difficulty in recognising a future head of the *Western* Empire in the wilful king of the *Eastern*. Mr. Frere states that verses 10 to 19 speak exclusively of Antiochus the Great; and as vers. 20, 21, carry on the same line of dominion, as appears by the phrase, "Then shall stand up *in his estate* a raiser of taxes" (ver. 20), who is succeeded "*in his estate*" by "a vile person" (ver. 21), I cannot see how this vile person (the future Antichrist in Mr. Frere's view), rising up *among the kings of Syria*, can be *identified* with the eighth headship *of the Roman Empire*. Moreover, if verse 21 be admitted to relate to a king of Syria, or of the North, as the close connection and phraseology seem to demand, Mr. Frere, by stating that the prophecy respecting the personal Antichrist commences at this verse, appears to make the king of the North (see ver. 40) *come against himself* like a whirlwind, &c.

Some other difficulties presented themselves to my mind on examining Mr. Frere's positions and references, but their weight will be much diminished if the above can be satisfactorily removed.

G. B.

ON JOHN XIII. 31, 32.

To the Editor of the Christian Observer.

"THEREFORE, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God

shall also glorify him in himself, and shall straightway glorify him*."—There is in these words an expression of eagerness which does not often shew itself in our Saviour's language. We may indeed sometimes discern in it the marks of inward emotion and deep thought; but it is not often that he seems to have entirely lost sight of every thing that was passing in the world, and to have completely retired within himself. When, however, the time approached for his departure from the world, the contemplation of his future glory seems sometimes to have left no place in his mind for any other thought. The end of his temptations was at hand: the work which he had undertaken was on the point of being accomplished fully; and the passage seemed to be already opened for his ascension to the right hand of his Father.

In order to understand the full force of the above passage, it is necessary to consider how perfectly our Saviour, during his life on earth, submitted himself to the condition of humanity. He did not merely become flesh and dwell among us—manifesting forth the glory which belonged to him as the only-begotten Son of God. He did not, indeed, glorify himself at all. It was not for this end that he came; but that he might fulfil the Law for man. The glory of God had been obscured through one man's transgression; it was to be manifested forth again by one Man's perfect righteousness. And had Jesus Christ turned aside from his appointed work, and sought to display the power and glory of his own Divinity, he would to that extent have violated the laws of the nature which he had assumed, and would have ceased to be a perfect man. Satan indeed tempted him to throw off some part of the burden of the flesh, and to assume some part of that glory which he might claim as God: 'If thou art the Son of God, shew thy Divinity by turning these stones into bread; or else cast thyself down from the pinnacle, and prove what great power thou hast over the angels of God.' But, 'No,' in substance answered our Lord; 'I will not turn these stones into bread, because I am a man, and man is not to live by bread only; neither will I cast myself from the pinnacle, because I am a man, and to man it is said, Thou shalt not tempt the Lord thy God.' Had our Saviour turned the stones into bread, or had he cast himself from the pinnacle, or had he in his whole life performed one miracle except what his Father commanded him to perform, or shewn one sign except what his Father commanded him to shew, he would have abandoned the condition of perfect humanity, and thus have lost the world which his Father had given him to save. "What sign shewest thou," said the Jews to him, "seeing thou dost these things?" 'I shew no sign as yet,' he seems to answer, 'in my own name, and by my own power; for all things written in the Scriptures concerning me are not yet accomplished. But destroy this temple of my body, and then by my own power I will raise it up again.' And again, when the Jews "sought to kill him, because he made himself equal with God," his answer implied, 'I do not thus glorify myself: I can of my own self do nothing. And my judgment is only for this reason just, because I seek not my own will, but the will of the Father which hath sent me.' And again, when the Jews murmured at him, because he said, 'I am the bread which came down from heaven,' whereas he was a man whose father and mother they thought they knew; 'Do not,' so I construe his reply, 'murmur amongst yourselves, as if I arrogated to myself more glory than belongs to man. Though I am the light of life and the bread of salvation, I have as yet no power to save. No man can now come to me except the Father, which hath sent me, draw him. The time is not yet come, when, by being lifted up from the earth, I shall obtain power myself

* See Christian Observer for 1833, p. 661.

to draw all men unto me.' Now, one is well warranted in saying that it was a great part of our Saviour's trial, while he was in the likeness of man upon the earth, that he was thus strictly to abide by the conditions of perfect humanity; and that, though he had to accomplish a superhuman work, and to undergo superhuman sufferings, he was not to seek assistance or relief from the Divinity which was present with him continually; for he was not to seek his own glory, but the glory of his Father.

But at length the time approached when he "should be received up." And we may in some measure conceive what would be the exultation of his mind as he was about to resume the glory of his original condition, and to receive also that additional splendour which was to illustrate his victory over the prince of this world. And because he had not yet quite descended to the ultimate point of his humiliation, he strengthened himself to endure the cross and the shame, by looking forwards to the joy that was set before him. 'Even now is my Father fully glorified, in the consummation of the work which he committed to the Son of Man. And now also is the Son glorified; for his work is finished, and he enters upon his reward. For if God be glorified in the work which the Son has accomplished, he will himself accomplish the glorification of the Son. And as the Father hath glory in himself, so also he giveth to the Son to have glory in himself, that all men should honour the Son even as they honour the Father.'

M. J. M.

ON ANNOUNCING THE COLLECTS.

To the Editor of the Christian Observer.

I THANK your correspondent HsC, whose letter appears in your Number for October, for his reply to my query respecting the announcement of the Collect for the day. He says, that the announcement of the *day of the month is needful*, in order that the people may join in the second verse as soon as the Minister has gone through the first; and that it comes in at a time when the people are *standing*: but that the announcement of *the Collect* comes in at a time when the people and Minister are (or ought to be) *upon their knees*. Now, I cannot understand why, in using the Common Prayer-Book, the people should not know where to find the Psalms as well as any particular Prayer. And as to "interrupting the solemn addresses to God by a *scrap of information*," I would ask HsC whether he does not announce *that a woman is to be churched*. And is not *this* announcement made immediately after one of the prayers, and when the people are expecting to join in another? I am supposing the woman to be churched (as is usual in my neighbourhood) immediately before the General Thanksgiving. Indeed, are we not *often* reminded, in the course of the Service, of the necessity of calling in our wandering thoughts, and devoutly attending to what we profess to be engaged in, by the premonition, "Let us pray?"

Your correspondent must at any rate grant that there is no *order* for announcing the day of the month; but if it be desirable that the people should be able to follow the Minister in all parts of our excellent and comprehensive Liturgy, what so likely to be needed by the generality as a *scrap of information* respecting the *Collect for the Day?* And if they are ignorant on that point, how are they to turn to *the Gospel and Epistle* for the day? And if they cannot do this, will not their time be occupied, and their attention engaged, in turning over the leaves of their Prayer-Books, backwards and forwards, to no purpose?

Does it not keep the mind from *wandering*, to be able to *follow* the Mi-

nister, while reading the Gospel, the Epistle, and the Lessons? And if to be able to do this was not intended by the pious compilers of the Prayer-Book, the Gospel and Epistles might just as well have been confined to the larger Prayer-Books used by the Clergy. In speaking of the people as following the Minister whilst reading *the Lessons*, I am supposing every attendant at church to have, as he ought, a Bible with him.

A COUNTRY VICAR.*

ON THE LOVE OF MONEY.

To the Editor of the Christian Observer.

THERE is a danger in the Christian's course, against which our blessed Saviour has given us many warnings. I allude to the love of what the Scriptures so emphatically call "filthy lucre;" whether for the avaricious hoarding of wealth; or for an unchristian expenditure, to gratify the lust of the eye and the pride of life. When the holy Jesus, himself recently escaped from temptations like our own, though without sin, and therefore most tenderly alive to our infirmities, preached his first discourse to his disciples, how earnestly did he caution his followers against this crime! "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." Most impressively, in these few sentences, does Christ point out to us the uncertainty of all worldly possessions, and the durability of spiritual blessings; while he reminds us that a dependence on the former will seduce us into the awful crime of forgetting God, and thereby make his benefits rise up in judgment against us.

On another occasion our Saviour points out the magnitude of this great sin and evil, saying, "Whoso hath this world's good, and seeth his brother

* We cannot devote further space to this discussion. The announcement of the Collect is not directed by the Rubric, and to our own old-fashioned ears it is a discordant interruption, an inconvenient breaking in upon the act of devotion. Nor do we see any great necessity for it, as most persons know, and all might know, what is the course of the Service. But if any Clergyman think the practice convenient, solemn, and not irregular, we shall not quarrel with his exercising his discretion. The Country Vicar defends one irrubrical announcement by another; taking for granted that HsC tells the people in the midst of the Service that "a woman is to be *churched*." HsC is unknown to us; but if either he or the Country Vicar *thus* announces, the announcement is not seemly. Many clergymen make no announcement in this case, except a silent pause, to prepare the people, who know from habit what is coming. But if this be too abrupt, why not adopt the customary formula before the Thanksgiving, "A woman (or A. B.) desires to return thanks to Almighty God for great mercies received (or for safe deliverance in childbirth)." It is true, that the announcement of persons to be prayed for, or to return thanks, is not mentioned in the Rubrics; but custom has long established it. But the word "churched" (now confined to the poor, even in common speech) is unbecoming the reading-desk, and sounds as irreverently as that a child is to be "christened," instead of baptized; or that the Rev. C. D. will "do duty" in this church next Sunday. But enough of Rubrical finger-posts and mile-stones, which are necessary to point out the way, but ought not to occupy the time that were much better devoted to exploring the beauties of the landscape. We are not insensible to the relative importance even of minute technical discussions; but there are the weightier matters of the Law, to which we would in preference direct our own attention and that of our correspondents. The Collects, whether announced or not, afford materials for the most important and interesting remark; and we respectfully urge our Liturgical friends to take us and our readers with them deep into the mine, rather than cause us to spend too much time upon the surface.

have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Here we see that the love of our fellow-creatures is inseparable from the love of God; and that the great danger attending riches arises from a selfish use of them; whereas, employed, for Christ's sake, in the service of our fellow-creatures, they might, like the alms of Cornelius, be received as a memorial of our devotion to God; or, like the riches of Zaccheus, devoted from Christian principle to works of justice, restitution, and charity, have called forth the gratulatory exclamation of the Divine Redeemer, "This day is salvation come unto thy house; for much as he also is a son of Abraham."

It would seem impossible, for one who acknowledges for his Master and Guide Him "who, though rich, yet for our sakes became poor," to indulge an inordinate desire of this world's good: and yet too many, who profess to have received the Gospel in faith and love, fall into this grievous snare of our spiritual adversary. The deceitfulness of riches chokes the word, and they become unfruitful; or they strike upon this fatal rock, and make shipwreck of their souls.

The affecting discourse between our Saviour and the Rich Young Man who came to inquire of him, as a teacher sent from God, what he should do to inherit eternal life, affords another monitory example of the evil of covetousness. His whole deportment exhibited an amiableness, an ingenuousness, a conscientiousness, and an attention to the duties of social life, which were very engaging; but when Christ gave him a command of trial, as to whether he was in sincerity desiring eternal life and pressing towards the attainment of it, by bidding him sell all that he had and give to the poor, promising that, though he relinquished an earthly portion, he should find treasure in heaven, "he was sad at that saying, and went away grieved; for he had great possessions." And thus it is, that those who seek inordinately after this world's good, will never, while in that frame of mind, be brought to put a right value upon Christ and his grace. "How hardly," sorrowfully exclaimed our Saviour to his disciples, as soon as the young ruler had left him, "shall they that have riches enter into the kingdom of God!" The disciples were astonished at his words; as well they might, if they did not rightly understand them; but Jesus answered again and said, in explanation, "How hard is it for them who trust in riches to enter into the kingdom of God;" intimating, that it was not the riches themselves, but the eager pursuit of them, and dependence upon them, that made it so difficult for their possessors to enter the kingdom of heaven. The Christian will do well to call to mind these words of the holy Jesus, when he finds himself "hasting to rise up early, and late taking rest," to procure "that which is not bread, and to labour for that which satisfieth not." He cannot be Christ's true disciple, until he is prepared to leave all, and, taking up his cross, to follow him whithersoever he leadeth. An affecting instance of this patient faith, and entire devotion to the service of our Lord, once fell under the observation of the writer of these remarks, in the case of a poor Hindoo, who, having embraced Christianity, became an out-cast, left his native land, and in the service of an English family came to this country. Here he felt himself a stranger; for so sensitive was he to the difference, and what seemed to him the inferiority, of his own habits and appearance, compared with those of his fellow-servants, that he seldom associated with them, fearing to excite observation. When the family assembled for their evening devotions, which but for this feeling might have solaced him, he would remain alone, and on his bended knees pray to that Saviour for whom he had left his kindred and his native land. In a spiritual point of view, this poor Indian, as he was usually called, was "rich in faith;" and had his soul at a moment's

warning been required of him, we cannot doubt but that, through the atonement and intercession of Christ, the author and finisher of his faith—for whom he had forsaken all things, and counted them but loss, for the excellency of the knowledge of Christ Jesus his Lord—he would have been translated to those joys which eye hath not seen, nor ear heard, but which God hath prepared for them that love him. How miserable a compensation would it have been, to be rich in this world, and to perish everlastingly!

The teaching of the Apostles coincided with that of their Divine Master; for we are told by St. Paul that "covetousness is idolatry," and that "no covetous person, who is an idolater, shall have any inheritance in the kingdom of God and of Christ." Awful as are these truths we must not shrink from the contemplation of them. The Christian has one plain duty, —to keep Christ before him as his all-perfect example; and one portion of this duty is to follow his footsteps, by doing good to his fellow-creatures. And here, had he no other vocation, is employment for the longest life, the greatest wealth, and the most enlarged intellect. If he has received much from God, either of time, of wealth, or of intellect, his charities and instructions should be on a correspondingly large scale; and he should endeavour to teach his children, or those who are to inherit his riches, not to trust in them. If he have received little of wealth, of time, or of intellect, still he may, and should, give ungrudgingly of that little; for God loveth a cheerful giver. The poor man is exhorted to labour, working with his hands the thing that is good, that we may have to give to him that needeth; and the rich man, though he is not constrained to servile toil for the meat that perisheth, is not excused from "diligently occupying" till his Lord come: for "He that hath appointed the moon for certain seasons, and the sun to know his going down," hath also appointed man "to go forth to his work and his labour until the evening." And when, in the discharge of fatiguing though delightful duties, his strength fails, and he requires recreation, he may go abroad, and look upon the glorious works of his heavenly Father; and thus regale his senses, which have been so mercifully adapted to the enjoyment of them. And never needs he lack invigorating employment; whether he refreshes his eyes with the verdure of valleys, or expatiates on the wonders of the ever-rolling deep; whether he inhales the mountain breeze, or listens to the melody of birds, or watches the opening blossom, or breathes the fragrance of flowers—

> "Sweet flowers! how meet ye seem
> Man's frailty to pourtray;
> Blooming so fair in morning's beam,
> Passing at eve away!
> Teach this, and oh! though short your reign,
> Sweet flowers, ye have not lived in vain."

With the holy Psalmist, also, he may survey the starry firmament, and exclaim, "O Lord our Governor, how excellent is thy name in all the world! Thou hast set thy glory above the heavens. For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained."

When once a rich man can truly enjoy such simple yet noble delights, he will no longer wish to spend that portion of his wealth which ought to be given to his poorer brethren, in amusements and vanities; and if a Christian, he will have happiness enough for this life in that deep tranquillity of mind which is his high privilege, in the intercourse of his spirit with his God and Saviour, and in looking forward to his heavenly home for those good things which pass man's understanding, but which God hath prepared for them that love him.

E. A.

ON THE REVIVAL OF MIRACULOUS MANIFESTATIONS.

To the Editor of the Christian Observer.

ON looking over your volume just completed, I see scarcely any allusion to a subject which occupied a somewhat prominent place in several of your former volumes; and on which, however little deserving of attention in itself, yet, as a remarkable portion of the ecclesiastical records of the day, certain of your readers would desire information. I allude to the alleged Revival of Miracles in the church of Christ; and to the complex system popularly called after a late much-loved, highly-gifted, and I believe thoroughly-honest, though deluded, individual, to whose zeal and eloquence it owes much of its currency, *Irvingism*. Having lately fallen into many religious circles in the country, I have frequently heard inquiries made respecting this new sect; and as I have reason to fear that it is far from being extinct, suitable opportunities ought to be taken of guarding the unwary against its awful delusions.

M. A.

*** In our volume for 1833, p. 699, we stated that we had exposed the evil alluded to by M.A. while it was in the bud, and before some truly pious and conscientious persons could be persuaded of the direful mischiefs which it portended; but that, from the time that it had shewn itself in the irrational "fanaticism and jargon" which then began to be obtruded, we thought it better to leave it to its own refutation. It could neither benefit the sound, nor heal the infected, to emblazon and give wings to all the wretched delusions which in quick succession followed each other. Reason and Holy Writ being set at nought, and the vagaries of a distempered imagination, under the awful falsification of their emanating from the Holy Spirit, being made the standard of appeal, it seemed hopeless to discuss the matter with the deluded individuals, and superfluous, we trusted, to do so for the sake of those who were not drawn into the snare. We had no wish to minister to idle curiosity, or to make mental disease epidemic by writing it into notoriety. Unless where flagrant error is brought to men's doors, silence is the best preventive. The system called Irvingism was urged into life by stimulants; it was cradled in excitement; to be talked about, and to collect crowds of visitants, was essential to its growth; for among the multitudes whom novelty and the love of wonderment brought together, there would doubtless be found some, and those perhaps really well-meaning persons, whose minds were so weak, and whose religious notions were so unsettled, that they were easily led astray. We therefore for the most part dropped the subject.

And what is there to tempt us to revive it? The two names that most conduced to the growth of the delusion were those of the departed individual alluded to by M.A.; and of a lay gentleman, of considerable wealth and influence, whose undoubted talents, indefatigable zeal, personal worth and amiableness of character, and munificent liberality in supporting the heavy pecuniary costs of this unhappy experiment, have been devoted to the object with an energy worthy of a better cause. The first is gone; and we might have hoped that with him the system to which his name is proverbially appended would have waned, if not speedily perished, had not numerous parallel cases, down to the modern instances of an Emanuel Swedenbourg or a Johanna Southcott, proved that the death of an heresiarch does not necessarily exterminate the heresy, when it has had time to take root, and to leave a race of deluded followers to perpetuate it. Of this departed individual it has been stated, and not disproved, that he had begun to open his eyes to the delusions in which he had been a main in-

strument of involving himself and others; and that, had he been spared a few months longer, removed from the whirling scene of infatuation, and at leisure to exercise a calm judgment upon all that had passed, he would probably have lived to recant his errors, and endeavoured to bring back his misguided admirers to the soundness of Scriptural doctrine, and the simplicity of "the truth as it is in Jesus." But he is gone; and we therefore forbear to allude further to his name or writings; more especially as even in the short interval since his decease, the system known by his name has been altered and modified—as must necessarily be the case where there is no solid foundation in Holy Writ, but a whole community is led hither and thither, at the impulse of any one distempered imagination which its owner and his neighbours are pleased to ascribe to the unerring impulses of the Holy Spirit. As little shall we say of the other individual alluded to, whose wealth and zealous exertions are the main-stay of the system; for, whatever may be a man's talents or personal character, if he gives it out that he entertains Apostles at his table, and that himself or his friends work miracles, his delusion is not of a kind that is likely to be cured by argumentation. The time may come when he may awake as from a dream, and wonder that his mind could for one moment have been a prey to such infatuations. We should not thus mix up the question with the name of any individual, had he not himself given such notoriety to it in connexion with this afflicting "heresy and schism," that it is impossible to touch upon the one without alluding to the other.

But though, as a general rule, the abstinence from vain curiosity is often the best safeguard against the novelties of error, yet we are far from undervaluing the efforts of those who exert themselves to confute it. We have been ourselves among the humble labourers in this field; and our exposition of the case of Miss Fancourt, and the incidental discussions which preceded and followed it in our pages, we have reason to know, opened the eyes of some well-meaning persons, who were beginning seriously to inquire whether there might not perhaps be some truth in the allegation of the revival of miracles. The whole question is now better understood than it was at the commencement of those important discussions which commenced with the publication of the dangerous Memoir of Isabella Campbell, and have attended the whole progress of the more recent questions. Scripture has been diligently searched, and the page of ecclesiastical history carefully examined; and the result may be found in several excellent publications. Among these there are two which we would especially and affectionately recommend to the diligent and prayerful study of those persons, if any such should happen to read these remarks, who are still unsettled in opinion upon the matters under consideration. The one is Mr. Goode's excellent and valuable work on "Modern Claims to the Gifts of the Holy Spirit," which goes to the foundation of the whole argument; and the other is Mr. M'Neile's "Letters to a Friend who has felt it his Duty to secede from the Church of England, and who imagines that the Miraculous Gifts of the Holy Ghost are revived among the Seceders;" which, besides the discussion of the general question, gives sufficient insight into the proceedings at Albury to shew that these things are not of God. Mr. M'Neile's work is also valuable as a defence of our National Church, which praiseworthy feature has prevented its due estimation by some, who would have esteemed it better had it been merely a refutation of Irvingian miracles. This publication is the more important, because Mr. M'Neile appears not only in the character of an inquirer after truth, but of a witness for it. He had been from the first intimately acquainted with the whole progress of the growing delusion: he was the attached and confidential friend of some of its most conspicuous victims: and, so far from being un-

prepared to weigh candidly any testimonies which might be urged in favour of the revival of miracles, he might even be supposed to be willing to lend a too credulous ear to them, since he had himself strongly urged, not only the possibility of their revival—which no Christian denied—but that they had never ceased; that they are a part of the ordinary dispensation of the Gospel; and that it is the duty of Christians to pray to God to bestow them upon his servants. That we do not exaggerate in this statement is clear from Mr. M'Neile's own explicit declarations, in his remonstratory letter to us in our Volume for 1831: nor have we forgotten the sorrow of heart with which we urged him "to look at the declivity before him;" to reflect upon the dangerous use which ignorant and fanatical persons would make of his averments; with our "most earnest warnings and exhortations" to him to take heed how he "gave countenance to a delusion, the results of which he may be among the foremost to lament when it is too late to controul them." Surely, then, Mr. M'Neile is the very last witness against whom the charge of prepossession against modern miracles can be urged by their assertors; and it required no ordinary manliness of character—let us rather say, of Christian sincerity and self-immolation in the cause of truth—for an individual thus circumstanced to come forward in public, as Mr. M'Neile has done in the volume alluded to, and to warn his countrymen against those fearful delusions which he himself was formerly charged with encouraging. We do not know, even if inconsistency be an offence, that he is inconsistent; for his present denunciation of "strong delusions" may be quite compatible with his former opinions upon the general question of the revival of miracles; but he has had the moral magnanimity of allowing himself to be taunted by his late friends with inconsistency, and represented as doubly guilty, on account of his better knowledge, rather than shrink from discharging the painful duty which in the providence of God has devolved upon him.

But, after all, what further refutation does the whole system need, than its own manifold contradictions; its predictions confidently made, unhesitatingly received, and eventually falsified; its self-stultifications; the recantations and monitory expositions of some of its once-deluded victims; its rapid variations in doctrine and practice—that which is alleged to be taught or prescribed by the Holy Ghost to-day being contradicted to-morrow? As one instance among many, it was predicted four years ago (Jan. 2, 1832), that in three years and a half from that time Christ would appear upon earth in his glorified person; that his followers (meaning the abettors of the new opinions) would be caught up into the air; and that the world would then be delivered up to judgment;—and so universally and firmly did every member of the sect believe that this prediction was the voice of the Holy Ghost speaking by human organs, that "the churches," as they are called, were enjoined to assemble on the 14th of last July, in anticipation of this glorious advent; and "the twelve apostles," as they are profanely styled, were to meet at Albury, and to abide there till the 11th of August, in expectation of the promised event. What new scheme is invented to stave off the inevitable conclusion from another broken prediction, we know not; but of this we are sure, that if, after all this, any person still believes that this mass of fanaticism is of God, he is a man or woman to be earnestly prayed for, but not to be reasoned with.

ON THE ADJUSTMENT OF CHURCH PATRONAGE.

To the Editor of the Christian Observer.

Among the many popular heads of ecclesiastical amendment, one hears little, comparatively, of the question of Church Patronage; yet there is no particular in which greater practical reform is needed, in order to render our parishes, especially those which are well endowed, what they ought to be. Perhaps some of your correspondents who are conversant with the workings of the present system will undertake the useful task of pointing out its evils (not, however, to the exclusion of its merits where it works well), and of suggesting suitable remedies.

V. Z.

*** The question mooted by V. Z. is one of the most difficult in the whole catechism of Church Reform. In many other particulars—such as Clerical Residence and Pluralities—there is no hesitation in arriving at a sound principle: the only burden—though a very serious one, as his Majesty's Church Commissioners are reported to find it—is, how to reduce the principle to practice. But in the question of Patronage, besides the ordinary obstacles in the way of any alteration—arising from property, vested rights, old customs, and so forth—there are formidable difficulties in the very question itself: so that, if the whole Church Patronage of the land were placed in the hands of a commission to adjudicate upon without impediment, every patron, private or official, yielding his privilege for the common benefit, there would still be no small difficulty in building up a new and unexceptionable system. Between the extremes of private irresponsible patronage, and popular irresponsible suffrage, what is the just medium? Two points stand out distinctly; but beyond these the path is choked with impediments.

Of these two clear points, the first is, that the exercise of Church Patronage ought to be subjected to much more efficient checks against abuse than any that now exist. The present practice is fraught with injustice, both to a large portion of the Clergy and to the public in general. To the former, inasmuch as professional merit (if we may use a secular phrase on such a subject) is not of necessity taken into the account by a patron in bestowing a benefice; so that a pious, learned, and pains-taking clergyman may advance in years, and go to his grave, in a dependent station and starving on a miserable pittance, while many a junior, of far less meritorious qualifications, is placed over his head, in a manner not known to any other branch of the public service. We describe the system thus secularly, in order to shew more strikingly its injustice. But the case is greatly aggravated when we reflect upon the sacred character of the pastoral office, and the fearful perils that arise from rendering Church Patronage a matter of pecuniary speculation or private affection. But to the public the evil is still greater; for, provided a patron nominates a clergyman against whom there is no canonical ground of offence, there is not the slightest security against the appointment being the most injudicious and improper. The clergyman presented may be too young, or too old; too ignorant, or too indolent; a man whose doctrines are unscriptural, or whose life does not adorn his holy profession; and whose only claim is, that he has a relative or friend who holds an advowson, or possesses, in right of some office, the power of presenting him, however incompetent or unworthy, to a certain benefice, without any legal controul. We are not insensible to the greatly improved working of the system; for there has been of late a much more cautious exercise of patronage than formerly; and many patrons, both private and official, have exhibited great wisdom

and disinterestedness in their appointments; but, allowing the utmost for this amelioration, it is still quite clear that there needs some strong check upon the exercise of church patronage, in order to render it more equitable, less open to abuse, and better calculated for the spiritual edification of the people.

The second point is equally clear, that, whatever may be the evils of the present system, the evils of popular suffrage would be manifold greater. What those evils are, we have often described; but as one fact may strike more forcibly than many words, we will quote, from the Life of the late Rev. W. Howels, an illustration of the working of popular suffrage in clerical appointments. Even if it be an extreme case, it at least shews the nature of the evils to be feared. We will extract a few sentences beyond our direct purpose, as the whole passage is important in its ecclesiastical bearings.—

"In the year 1806 Mr. Goode died; and the right of presentation for the next turn being in the parish of St. Anne, a parochial election ensued, than which I must be allowed to say, even in these days of extending franchise, that I have never known, and cannot well imagine, any thing more deplorable. The friends of Mr. Howels put him forward as a candidate, and exerted themselves in his behalf, which (he being the curate of the parish) they were well entitled to do. Other candidates came forward; and then ensued the scenes which are invariably enacted on such occasions. Canvassing early and late; influence of all kinds brought to bear in every way in which it can be expected or hoped to take effect; the poor conciliated or cajoled by promises of aid for the payment of their rates, or by their actual discharge; contrivances and trick resorted to for the manufacture of votes which have no honest existence; calumnies circulated; and, though known to be such, by those who perhaps do not originate them, allowed to pass as true, and helped forward in their pernicious course by the feeble expression of a faint hope that they may be without foundation: the violation of promises procured with and without pretence—in short, every measure is resorted to that ingenuity can devise, and which there is possessed the power to effectuate; and all this machinery of earth and hell, not of heaven assuredly, employed, with little reluctance and with no reserve, to place a spiritual pastor over a portion of the fold and flock of Christ, that when the chief Shepherd shall appear, he may render an account of his charge, with joy and not with grief. But the circumstances under which he receives the appointment, are not favourable to this; and among other attendant evils, it is not perhaps the least, that he comes to a divided people: for though the storm be over, the waters do not subside. The case would be bad enough, indeed, were the right of election secured, which it cannot be, to those who are even professedly religious people; but in the instance before us, as in all others, the election was carried against Mr. Howels, by the unremitting exertions of one who had no religion, and pretended to none."

"The majority against Mr. Howels was not large in the first instance; it was reduced to almost nothing on a scrutiny which followed; and it might have been carried farther with a prospect of ultimate success; but resort must have been had to the Court of Chancery, to protracted and expensive litigation, and a frightful feeling of irritation would necessarily have been kept alive in the parish. Here are some of the unhallowed fruits of a popular election for a minister of the gospel of peace: and yet persons are to be found so thoughtless as to advocate this mode of appointing the parochial ministers of the church throughout England. I could easily awaken, in my own mind, the feeling of unmitigated disgust which accompanied the election from its commencement to its close; but, painful as it was, and is yet in the retrospect, there are recollections attending it with which I would not willingly part. The simple integrity of purpose and of conduct evinced by Mr. Howels, the exuberance of feeling towards those by whom he was befriended, and the readiness with which he relinquished the object that was before him, and in resigning all further contention, left himself in the hands of the Lord, without any adequate means of support: these are not to be forgotten in time or eternity. The result might not be, and probably was not, of much importance in a pecuniary point of view, to either of the other candidates: to Mr. Howels it was at that time every thing on earth; and no one living can perhaps appreciate to the full, that triumph of principle which dictated to him the surrender of his claims to the living of Blackfriars.

"All that was now left to him was the Sunday evening lectureship at the Church of St. Antholin, in Watling Street, the net income arising from which was, I think, about *eighteen pounds a year*. An attempt had been made to procure for Mr. Howels a lectureship which was held by Mr. Goode, in the parish of St. Lawrence Jury, in the city of London; but this had also failed; and when, shortly afterwards, he was

also chosen to a lectureship in another parish, the rector refused to allow him the pulpit, and the appointment was therefore nothing worth."

Now if our correspondents are prepared to concede to us, that neither irresponsible patronage nor popular suffrage is free from the danger of abuse, the field of discussion will be narrowed to the single particular of discovering some judicious and practicable medium. Should such a medium be found, we should not feel any hesitation as to the duty of subjecting the exercise of church patronage to its influence; for that patronage is a trust, and a most solemn trust; and as it is confided to no man for selfish purposes, but for the glory of God and the advancement of religion, no holder of it, however he may have acquired his holding, could justly object to the exercise of the right being subjected to the controul of efficient responsibility. The people of England (for even bad men often discern what is good in others) demand for their pastors those who truly fear God, are "apt to teach," and are zealous in every good word and work; and policy, as well as sacred duty, requires that every facility should be given to the gratification of so just and Christian a desire.

ON THE TRANSLATION OF 1 COR. IV. 4.

To the Editor of the Christian Observer.

In the Epistle for last Sunday (the Third in Advent, 1 Cor. iv. 4), occurs the following passage:—"I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord."

What is the force of the Apostle's argument in these words? If by knowing nothing by himself he means, not having obtained information through his own understanding, but being indebted for it to the enlightening of the Holy Spirit, it is difficult to see how this bears upon the next clauses. The question has caused some discussion in the family circle of the writer. Perhaps some of your Biblical critics could resolve it.

PATER.

*** If any of Pater's "family circle" will turn to the Greek Testament, they will find that the Apostle's meaning is, "I know nothing concerning myself in the way of accusation in the matter referred to; I am not conscious to myself of being guilty: but even though that is the case, still, being aware of the deceitfulness of the human heart, and the fallacy of human judgments, I would not take even my own estimate. I am not justified because I happen not to be conscious of offence. I appeal therefore from man's opinion, whether my own or another's, to the decision of Him who searcheth the heart: He that judgeth me is the Lord."

The preposition "by," used by our translators, was formerly employed in this signification. Thus Hooker says, "If we could say we were not guilty of any thing at all in our consciences—we know ourselves far from this innocency; we cannot say, *we know nothing by ourselves*;—but if we could, should we therefore plead not guilty before the presence of our Judge, that sees further into our hearts than we ourselves can do?" (See his Discourse on Justification, sec. 7.) This use of the word "by" is not even yet obsolete in some of the provincial dialects. Thus, in the North of England, a witness, in answer to a question respecting a prisoner, will say, "I know nothing by him," meaning against him.

It is scarcely necessary to add, that the Apostle does not mean that he was unconscious of sin. His writings prove throughout the contrary; nay, he considered himself "the chief of sinners;" but he speaks in this passage merely of his conscientiousness and integrity of purpose in the discharge of his Apostolic function.

POETRY.

To the Editor of the Christian Observer.

WHILE looking over a volume of poetry in which I have always felt a deep interest, Professor Keble's Christian Year, and turning to his lines on our Baptismal Service, to which domestic circumstances had at the time forcibly drawn my attention, it occurred to me to regret that he had not taken as his subject the very beautiful application which our Church has in that service made of the affecting narrative of our Lord's condescending kindness to the little children there incorporated. The following attempt was the natural result of the feeling I have expressed. I am well aware that self-partiality, though it deceives us more *heavily* in many more important matters, deceives in none so *easily* as the success of our own poetical efforts; for the mind, impressed with the beauty of the subject it is engaged in contemplating, readily fancies the impression, of which it is conscious, in part to have arisen from the poetical dress in which it has itself clothed that subject. Should you insert the lines, I may perhaps be led more confidently to hope that I have partially succeeded in conveying to them the impressions made on my own mind.

X. Y.

GOSPEL IN THE BAPTISMAL SERVICE, AND ITS APPLICATION.

THE Master moves along;
And eager numbers throng,
Some work of love to see, some word of power to hear.
The halt, the dumb, the blind are there,
With suppliant sign and tremulous prayer;
And there the thirsty soul, that seeks life's well-spring clear.

And anxious parents guide
Their offspring by their side,
Whose artless acts they hope some look of love may win;
So thence their infant minds may bear
The thought, to after-memory dear,
They too, with early eye, the Saviour's self have seen.

With eager arm stretch'd high,
To catch that Saviour's eye,
The mother lifts one infant from her breast;
One in her vest is bashful hiding;
While, near, the sire his son is guiding,
With soberer step compos'd, and feelings more repress.

The chosen Twelve reprove
Those hopes of eager love:
"Disturb the Master not," they sternly cry;
"Deem ye, on highest thoughts intent,
"His precious moments may be lent
"To childhood's vacant smiles, or prattling infancy?'

But Jesus heard; a look
He cast, of grave rebuke,
On those who yet so ill his Spirit's love had known.
"Forbid them not," he said; "still free
"Such little ones should come to me;
"Of such heaven's kingdom is—such stand before the Throne."

With instinct's ready skill
The infant's heart owns still,
And springs to meet the look where love and kindness dwell.
But ne'er from mortal eye hath beam'd
Such love as on those infants stream'd
When on each uprais'd face the Saviour's glances fell.

To meet the Lord's caress
With willing haste they press:
He gently o'er the eager train is bending;

Each gently in his bosom placing,
Each in his arms of love embracing,
And still each tender act with holiest blessings blending.

Oh! say, in after-life,
Shall passion's wilder strife
Of that mysterious scene the memory sweet efface?
Shall eyes that young their Saviour's met,
In age with guilty tears be wet?
Bless'd and embrac'd by Him, can they fall from his grace?

Doubt not His love or power;
And ye, in later hour,
Still to your heav'n-thron'd Lord in faith your offspring bear.
Doubt not unseen his arms still hold them,
Still in his clasp of mercy fold them.
Fear not His love, but let your own burn clear. X. Y.

THE NATIVITY.

How softly veiled are Zion's steeps
In starry light; where silence sleeps;
And the blue heaven, as if in love,
Keeps gentle watch the earth above;
The while, in one obscurest dwelling,
The Virgin Mother's heart is swelling
With inexpressive deep emotion—
With all a mother's love and saint's devotion.

Eftsoon the stilly, peaceful night
Is radiant with a heavenly light;
The brightness of the Highest One,
That arrayed erewhile the Virgin's Son;
And the slumbering air is musical
With unwonted melodies, which fall
From the o'erflowing joy of heaven,
Now God is reconcil'd, and man forgiven.

Not yet the rulers of the earth
Of the world's Heir may know the birth;
Not yet the few, who year by year
Look for Redemption to appear,
Remit their watch; nor she who waits
Ever within the temple gates:
Not yet to holy Simeon's given
The sign that Christ is come—his pledge of heaven.

But the glad tidings are revealed
To lowly shepherds in the field;
To them the wondrous light appears;
The heavenly message greets their ears,
With the rapturous music of the spheres:
They first, with joy and wonder, own
The new-born heir of David's throne;
Adoring view the Incarnate Word,
And homage pay to Christ, their Sovereign Lord.

Tedious no longer, now each night
Bears the reflection of that light;
And the shepherds' tuneful reed essays
The seraphs' melody to raise,
While caroling their song of praise.
They caught a never-dying strain,
And every year it swells again;
New voices still the chant prolong,
Till earth's remotest tribes shall join the song.

Glory to God on high!
The Lord of earth and sky
Lays his rich splendour by
To dwell with men below!
He comes, the Prince of Peace,
Bearing our glad release
From endless death; bright Conqueror of our foe.

Glory to God on high!
The Child of ancient promise now is born;
The Son of holiest God to man is given!
Man, polluted and forlorn,
May as a brother own the King of heaven.
The Virgin's sinless Child,
Spotless and undefiled,
Our amazing guilt shall bear,
And all our wretched woe in meekness share.
Immanuel, the mighty God,
Gladly seeks our low abode.
His delight and sovereign pleasure
Were of old with the sons of men;
Sons of men, his chosen treasure,
Wandering, He comes to save, and bring to his fold again.

Glory to God on high!
With seraph hosts above
We sing Thy wondrous love,
Almighty Lord of heaven and earth and sky.
Because thy only Son, and chief Delight,
The radiant Image of thy grace,
The Glory of thy dwelling-place,
From thy eternal dear embrace
Thou hast sent down, to scatter our most doleful night.

Hail, Son of God most high!
Son of the Virgin, hail!
Immanuel, Thee we glorify
In thy humility.
Thee, Christ, we praise,
Ancient of days;
For Thou didst leave thy glory above,
The bosom of the Father's love,
The authority supreme,
Possessed with Him
Before the worlds were made,
Or the fair heavens were spread,
And that exceeding brightness veil
In human veil of earthly clay;
Made like thy creatures frail,
For us to suffer and obey.

Well might our hymn be turned to sad lament,
Our wreath of praise be dimmed with tears,
And life's poor remnant all be spent
In watching near our Lord, along his painful years.
To view the Son of God an offering made
For sin of wretched man; the Sovereign Head
Of all creation, bruised by the serpent's spite;
The radiant Morning Star, wander amid our night;
Might hang in sackcloth heaven, and all its glory blight.
Yet Christ we sing,
Our suffering glorious King!
And let each dear-bought tribe its gold and incense bring
To Him whose love
Triumphs above
Darkness and sorrow, sin, dismay, and death,
And principalities, and powers beneath:
Whose wisdom knows to draw
From the violated Law
New glories to his name,
And through creation's frame
By man's redemption raise the lustre of His fame.

C. L.

THE CREED, ABRIDGED FOR A LITTLE CHILD.

I BELIEVE in God the Father, who Christ the Saviour gave;
I believe in Jesus Christ his Son, who died lost man to save;
And in the Holy Spirit too I stedfastly believe,
Through whom the threefold gifts of grace we joyfully receive.

S. C. W.

THE GRAVE.

THOU art a mournful thing,
O Grave! thy shadow over all is thrown.
Man builds bright bowers in life's delightful spring,
But thou canst throw them down.

The child in infancy—
Ere the heart knows to grieve, the eye to weep—
On thy low bosom resting peacefully,
Slumbers a calm, still sleep.

The happy dreams of youth;
The heart's warm impulses; the fresh, the free,
The bosom's joy; and the clear tones of truth,
All perish deep in thee.

And he in manhood's prime—
Skill'd in the arts of gain, or learning's lore—
To thee, mid all the freshness of his time,
Goes, and returns no more.

The old grey-headed sire,
Bow'd with the weight of feebleness and woes,
Longs to behold life's flickering lamp expire,
And hails thy deep repose.

The matron and the maid,
Woman's deep feeling—woman's fervent love—
Each throbbing heart, in clay-cold stillness laid,
To thy dark realms remove.

The mourner weeps no more—
The sorrows of his aching bosom cease,
When his tost bark within thy friendly shore
Is safely moor'd in peace.

The evil and the good
Alike lie hid beneath thy sombre shade:
The rich man, and the bare of daily food,
By thee are equal made.

There ne'er hath passed an hour
Since earth was peopled with her numerous race,
In which her children have not felt thy power,
Thou gloomy dwelling-place!

Such is our mortal life!
All that have been, are now, and still may be,
Must drop the burthen of their human strife,
And find their end in thee!

Yet, on Time's fleeting wings
A day shall come, whose penetrating light
Shall bare the deepest of thy hidden things
To universal sight!

And—thanks to golden faith!—
There is a land, far hence, amid the sky,
Where a Deliverer has conquered Death,
Where Death and thou shall die.

'Tis there that we would go.
Oh! is it not a glory-beaming shore;
Where flowers unsullied by earth's breathings blow,
And graves are dark no more!

W. P. S.

STANZAS.

" *Ostendent terris hanc tantùm fata, nec ultra*
Esse sinent."

HASTE to depart: the breeze of earth
Is all too rude for thee;
For thou wast destin'd from thy birth
For realms more fair and free.
Our warmest beams too coldly glow
Thy beauties to expand;
Thy spirit lingers here below,
As in a foreign land.

Haste to depart. The wandering dove,
Benighted as it flies,
Pants not to gain its bower of love
As thou to reach the skies.
The hours of spring-tide come, but bring
No spring-time to thy heart;
Among the leaves sweet voices sing,
Thou heed'st them not—Depart!

And yet, to us thou art as dear
As earthly thing can be;
And we are fain to keep thee here,
And share our hearts with thee;
The thought, how brief thy sojourning
In this low vale must prove,
But makes us closer round thee cling,
And wakes to deeper love!

Haste to depart!—we would not dare
To stay thy wing from heaven:
And all thy love, and all thy care,
To God alone be given.
Though darkness veil our future hours
Nor thou be near to shine,
The bitter loss can be but ours,
The gain immortal thine.

Thy mossy grave our tears shall wet,
When thou art lowly laid,
But thy freed spirit shall forget
All of this earth's dim shade,
When crown'd, and rob'd in spotless white,
Washed in the Fount above,
The Fount of blessedness and light,
A great Redeemer's love!

W. P. S.

SPARTA.*

I WANDER'D down Eurotas' side,
'Twas Valour's home, 'twas Glory's throne;
Here Spartan heroes lived and died;
I found it desolate and lone.
Silent the waters urged their way;
Sweet flowers unculled were blooming there;
Not now, as Helen's bridal day,
They bloom, to deck the virgin's hair.

* The pieces marked J. H., are extracted from a little volume just published, entitled "Poems of a Traveller, by the Rev. J. Hartley, M. A." Mr. Hartley's valuable and interesting "Researches in Greece and the Levant, chiefly on Matters connected with Missionary Objects," have already successfully proved his pen in one department of authorship; and the readers of the Christian Observer are acquainted with him in another—namely, as a very pleasing poet; the pieces which originally appeared in our pages under the signature of ANGLICANUS ("Theban Legion," "Missionary Ode," "Calvin's Grave," &c.), being now published in this volume with the name of the author. These specimens will recommend the work. We wish, however, that the author, and various other modern poets, would be less excursive in search of new measures, many of which are very deficient both in euphony and dignity. Mr. Keble's "Christian Year," with all its beauties, has in this respect (like Dr. Chalmers in another department of writing) set a bad example, and done harm. The accustomed well-known regular measures are usually the most pleasing and effective. It is well also to be sparing of abrupt apostrophes and exclamations, especially with feminine rhymes; ever remembering Pope's burlesque Verses "By a Person of Quality," where we find strung together, "Spread thy purple pinions!" "Arcadians ever blooming!" "Pluto, king of terrors!" and so forth. Many good copies of verses are also deformed by blemishes arising from want of painstaking in the composition. In six or eight pieces which we have seen within a few weeks, there occurs the ungrammatical vulgarism of *s* with an apostrophe—the legitimate sign of the genitive case (being a contraction for *his*, as in the Liturgy, "Christ his sake")—substituted for *is*, the verb; as, for instance,

Creation's Heaven's arena,
Where daily is displayed, &c.

A poet ought to study for an hour to turn his phrase, rather than write *Creation's* for *Creation is*. Perhaps, while writing of trifles, we may also notice the anti-euphonic vulgarism of eliding a short vowel; as in *mem'ry*, for *memory*; *myst'ry*, for *mystery*; which every good reader restores; instinctively feeling that two short syllables may rightly and melodiously occupy the place of one long one, and that a dactyl is commensurate with a spondee; and a crotchet and two quavers, with two crotchets. Milton, with his Italian ear, was very solicitous that his lines should not thus be barbarized. He wrote "Many a youth and many a maid;" and Handel expressed his words by a corresponding musical notation (the first syllable in *many* being a dotted

I gazed, to find the plane-tree shade,
Senate-resort of aged men;
But sun-beams unresisted, played,
I spake, and none replied again.

Leonidas, thy mighty name,
Survives no echo still to tell;
Old glory, mute thy trumpet fame!
Unknown that name, where known so well.

Taygetus looks green and gay,
Still smiles o'er Lacedæmon's plain;
But Spartan spirits, where are they?
To break the eastern tyrant's chain.

How green this turf with summer's smile!
'Twas here, the youthful combat glow'd;
Now Turkish feet the soil defile,
Away has ancient greatness flow'd!

The nightingale now pours his lay,
'Mid Sparta's ruins—hermit bird!
O vain is man's brief honour-day!
For honour's self is here interr'd.

"Mine be the fame which never dies!"
I pray'd,—the ruins round me spread;
Messiah came from yonder skies,
To give it—"that be mine," I said!

J. H.

LOVE TO GOD.

WHETHER I tread the silent plain,
Or musing seek the forest bower,
This prayer I form, and form again,
My God! thy love my heart o'erpower!

When morn with rising sunbeam glows,
Or eve retires from vale and hill;
My heart no other ardour knows,
My God! I pray to love Thee still!

Is it the thought of England throws
Remembrance far? or Greece returns,
To tell of gladness past and woes?
My God! my heart to love Thee burns.

I think of those who once could love,
If lips did truly love reveal;
But, rise my better thought above!
Give me, my God! thy love to feel.

Is it the verse that Homer pours,
Or nobler song, would touch my heart?
My God! my prayer to love Thee soars;
For this, earth's sweetest song depart!

How soon my years their course will run!
Death beckons me from earth away;
But still my voice, as once begun,
My God! to love Thee still shall pray!

J. H.

CHAMOUNI.

PINNACLES ascending,
O'er the eagle's flight;
Gleaming lightnings, rending
Ice-towers, gleaming bright;
And thou, rolling thunder,
Creation's voice and wonder,
Vainly my verse, I consecrate,
Such Alpine theme to celebrate.

Snow's artillery, bounding
From the glacier tower;
Cataracts foaming, sounding,
In beauty's pride and power;
And ye forests, waving,
Time's storms and battle braving,
Every voice has told your story,
But what voice can speak your glory?

Vapour-cloud high sailing,
Wreathes the mountains crown;
Snow storm dense prevailing
Pour white darkness down;
Brighter stars and fairer moon,
Ride in loftier midnight's noon;
Mont Blanc, rule thy subject world,
Till thy throne to ruin's hurl'd!

J. H.

THE ABYSSINIAN MISSIONARY.

WAVE of the Red Sea, flashing and heaving,
Bear on thy bosom our herald away!
Air of the desert, thy Arab sky leaving,
Bear him where Nile's rising cataracts play:
Surging and dashing, white ocean and spray,
Bear on thy bosom our herald away!

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quaver, and the second of course half a quaver; but "many a" modern versifier would count the syllables on his fingers, and direct his compositor to print "man' a youth, and man' a maid" (at least this is not harsher than many of the "*elis'ons*" alluded to); and some musical composers would follow the same Midas taste. There is a due lingĕring (not ling'ring) which every well-tuned ear is pleased with; and the English language is not so melodious (not melod'ous) that it can afford to lose it; especially in poetry. Why also write *hail'd, fledg'd, glow'd?* Two hundred years ago this might be necessary, because the *ed* would otherwise have been pronounced as a distinct syllable; but at present there is no more reason for such harsh elisions in verse than in prose. These are slight matters; but what is worth doing is worth doing well; and it is a pity that good verses should ever be spoiled for want of careful manipulation. We write generally, and with no particular reference to the little volume which we happened to be mentioning when this note glided from our pen.

Home of the Ethiop! welcome! receive him!
Gondar! hear silent of Calvary's day!
Negro far roaming from Houssa, believe him;
Bear through thy desert his message away!
Go to thy Niger with rapture, and say,—
He comes, and to Paradise opens the way!

Lion, when sudden in forest lair starting,
Leopard, hyæna, dread serpent, away!
Savage of Shoa the poison-shaft darting,
Dart and thy crime in forgetfulness lay;
Hear of God's love what the herald shall say;
Bear to thy mountain his message away!

No Jesuit lure circles round to betray thee;
No sword is swift glancing thy infant to slay;
No torture of soul or of limb shall dismay thee,
Messiah shall love thee! Messiah shall sway!
Away! then, our Herald! nor longer delay!
To Africa speed thy glad message away!

J. H.

THE MISSIONARY'S FAREWELL TO ENGLAND.

I LEAVE my fond, my native home,
O land, so greatly fam'd, farewell!
'Tis mine, through distant climes to roam,
With pensive solitude to dwell;
Whate'er I loved of England most,
Will vanish with that shadowy coast!

Oft, 'mid your haste, ye boyish days,
My island country fir'd my eye;
Thrill'd through my soul Britannia's praise,
I lov'd not other land nor sky;
Ah! whither are those moments fled?
They sleep in silence with the dead.

Hail to the Providence! whose hand
With lavish gifts my country crowned;
The birth-right of a better land,
In Heaven's high realm, in thee I found;
With Him to know, who sufferings bare,
For man so lost, can ought compare?

Knowledge divine! erewhile esteemed,
Surpassing far the classic lore;
All else but loss Apostles deemed,
And glad the martyr's sufferings bore.
Blest island! highest joys be thine,
In which I called such knowledge mine!

Go, said the Lord, pardon and peace
Proclaim to all the world around;
To captives, tell of glad release,
Of opening prison to the bound;
Lo! 'mid the waste of rolling years,
An acceptable day appears!

I go, O Lord, to bear thy love,
Where Arab hearts all joyless beat;
As Attic plains I wondering rove,
I'll pause, and "Calvary" repeat;
Slave! hear of freedom! highest Heaven
Messiah's love has freely given.

O may that love of Christ who died,
Kindle this heart, my life constrain;
To me the world be crucified,
Nought earthly in my breast remain;
Thou living Spirit! ardour give,
For Christ to die, for Christ to live!

Thy might my own, I know no fear,
Ye winds, ye waves, your power I brave;
Where'er I go, my God is near,
By land or sea, alike to save;

Jehovah's love and power controul
The winds that roar, the waves that roll.

And should the Sun, that rides on high,
Dart fiery radiance on my head;
When spent by Tadmor's wall I lie,
Or Afric's scorching desert tread;
The sun that glows, those burning sands,
They burn and glow as God commands.

Whether I tread the sacred soil,
Which strews thy summit, Zion's hill!
Or up the steep of Sinai toil,
Or wander lone by Kedron's rill;
And, where the vengeful angel's rod,
Mark Stamboul's towers—I'll walk with God!

With thoughts like these, I part serene:
Friends, lov'd though wandering far, adieu!
And should we, 'mid life's changeful scene,
Where England smiles, ne'er meet anew,
Ah, when the Archangel's voice shall rend the skies,
What bliss to meet! what bliss! in Paradise.

J. H.

REVIEW OF NEW PUBLICATIONS.

WOODWARD'S ESSAYS AND SERMONS.

Essays, Thoughts and Reflections, and Sermons, on various Subjects. By the Rev. Henry Woodward, A.M., Rector of Fethard, in the Diocese of Cashel. London, 1835. 8vo.

This volume, though published in England, emanates, as the author's designation shews, from Ireland; and so great has been the demand for it, that the whole of the first edition was exhausted in a month. This rapid sale indicates not only the high esteem in which the Reverend author is held in that part of the empire where he is best known, but also something unusual in the character of his volume; for in these days nothing could be less popularly attractive on a title-page, than "Essays, thoughts, reflections, and sermons." But we do not wonder that the work has found readers; for though we ought to premise in the outset, that we do not coincide in all the author's speculations, some of which appear to us paradoxical and venturesome, yet throughout the volume we discern traces not only of a pious, earnest, and affectionate spirit, but also of a powerful and original mind. It consists of two parts—a series of Essays, some of them originally published, with the Reverend author's initials, in the Dublin Christian Examiner; and twelve Pulpit Discourses, three of them preached for public charities in Dublin, and published at the time by, and for the benefit of, the institutions whose interests they respectively advocated. The Reverend author is a Christian philosopher, with a creed essentially Scriptural—in proof of which we may refer to the spirit and tendency of the whole volume, the best of all tests; for often will a philosophizing professor of orthodoxy start with a sound creed, which it would seem a prime object of his subsequent speculations to undermine and demolish: but a warp of Evangelical doctrine is the firm ground which gives consistency and strength to the web of our author's speculations. Nor is the volume without many explicit statements of the Gospel scheme—as, for instance, in Sermons iv. vii. ix. and xi.; from each of which we will extract a short passage; not, of course, as stating the whole creed of the author, or even

of the sermon from which the extract is made, but as furnishing evidence of the school, as regards doctrine, to which he belongs.

"We know that man's salvation was the product of mere mercy, freely moving on the part of God, and on our part without claim and without desert; of compassion to a lost world and to a guilty race, dead in trespasses and sins, utterly turned aside and departed from the living God. But all God's attributes must move harmoniously.—It was at this momentous crisis that the Son of God stood forth: One that was almighty to save—willing to conduct the lightning of the Divine vengeance into his own bosom, and able to bear the stroke of God's judicial wrath: One that had power to lay down his life, and power to take it again; and thus to offer a full atonement, and become an everliving Intercessor for man." pp. 374, 375.

"Only be willing to make your peace with heaven on the terms which God proposes; and after all your provocation, He is ready to be reconciled, and not only to pardon all your offences, but to give you a new heart and a new mind, to put his Spirit within you, and to cleanse you from all your filthiness and all your idols. Into those heavens, in which the righteous will dwell for ever, our great High Priest has already entered; presenting before the judgment seat of God the offering and all-sufficient sacrifice of his own blood. There he ever liveth to make intercession for us, and to offer up for his people the pure incense of his prayers. Through this great Mediator, all that come to him are acceptable to God. Without him the best of us are lost; by him the chief of sinners may, even at the eleventh hour, come boldly to the Throne of Grace—and by his Spirit we are taught to rest our confidence on God alone." pp. 335, 336.

"Religion is experience, and not speculation: and, therefore, the true knowledge of Christ Jesus is the personal and self-appropriating conviction that he is made unto us 'wisdom, and righteousness, and sanctification, and redemption.'" p. 446.

"If we are strangers to that life which the soul derives from God, what can all our notions of the work and righteousness of Christ amount to, but to a senseless value placed on means without an end, a new and living way, which leads, we know or ask not whither? If we breathe not after holiness and God, what has redemption brought us?* What has that great salvation saved us from, but from a material hell, which has no existence but in the carnal mind? What has it purchased for us, but a heaven which is a mere barren notion, or an *empty* name? For my own part, I have no hope for time or for eternity, which is not grounded upon the alone merits of that Saviour who offered himself, once for all, to save, without money and without price, the guilty and the lost. But if I can say, as I trust I can, with my whole heart, 'God forbid that I should glory, save only in the cross of Christ;' my rejoicing is in this, that on that cross my Saviour unbarred the gates of everlasting life, and died, the Just for the unjust, that he might bring us to God:—not that he might take us by a hand of flesh, and lead us into the presence of some visible majesty; but that he might effect a true and vital reconciliation, of mind and nature, between the Creator and the creature, that the dark cloud of offended justice might no more veil the heavens; but that the warm beams of the Eternal Sun, the gladdening emanations which issue from God, might again flow down upon the soul of man, and touch the springs of happiness, and quicken the seeds of immortality, within it. Such, my brethren, is pure and undefiled religion; a present salvation; the dawning of an everlasting day." pp. 411, 412.

We have quoted these passages as a fair specimen of the writer's mode of enunciating evangelical truth. To say that we approve of such a phrase as "make your peace with heaven upon the terms which God proposes," would be to contradict all that we have written from the commencement of our pages. To make our peace with any one, is to do something to

* Mr. Woodward asks what, in such a case, "has redemption brought us," with similar questions; the just answer to which is, Nothing whatever, for the simple reason that it is not applied. There is an ambiguity in the phraseology of this passage which we cannot understand. What does the author intend to convey, when he says that religious notions without spiritual life cause redemption and salvation to save us only from a material hell, which has no existence but in the carnal mind? What we suppose he means is, that the carnal mind, having no love for holiness, wishes only exemption from punishment; and not having any idea even of punishment so far as sin itself brings its own sting, but only of "a material hell," which it seeks to avoid; and having the same inaptitude of feeling as regards heaven, knowing nothing of its spirituality and coveting only "material" enjoyments, reduces the salvation which the Gospel holds out to this bare carnal conception. We do not for one moment suppose that he means to resolve the declarations of God's Word respecting heaven and hell into mere figures of speech; but he so mixes up his own words with those of the carnal notionalist whom he is reproving, that his meaning is very obscure.

propitiate him; and the phrase is handed down to us from the days of Popery, and among Protestants has been almost exclusively used by those who, though they might reject penances and Papal absolution, yet continued to blend works with faith in the office of justifying, not knowing what the Apostle says of Christ, that "He is our peace," and that it is simply by "being justified by faith we have peace with God." So the word "terms," in the above phrase, though quite capable of a scriptural interpretation, is so much more generally used and understood in a sense hostile to the entire freeness of a sinner's justification before God, that it is better to avoid the stumbling-block, by a more adequate and less equivocal phrase. But, believing as we do, from the general character of the volume before us, that the author means to use the phrase "make your peace," only in the sense of "be at peace," or "seek peace;" and that he construes the word "terms" evangelically, and not legally; we may safely say that in the above passages we have the leading and characteristic truths of Christianity distinctly asserted, or unequivocally assumed. The total corruption and debility of man's fallen nature:—the freely moving impulses of Divine love, planning and executing the work of redemption:—the atoning sacrifice of the co-equal and co-eternal Son of God (for such, in a preceding passage, the author had proved Christ to be), not indeed, as we too often hear it falsely stated, interposing to shield us from the vengeful stroke of an infuriated adversary; but reconciling the jarring attributes of the Godhead; satisfying the penal sanction of an immutable and holy law; and thus upholding the authority of that law and of its Divine Administrator; and this at a cost which makes sin to appear hateful and fearfully dangerous;—the indispensable necessity, the nature, the blessed privilege of holiness; and the need, and efficacy for its production, of the regenerating and sanctifying operations of the Holy Spirit; whom, from those very operations, he proves must be Divine;—these vital truths are not only enunciated or assumed in the passages just quoted, but they form the solid frame-work of doctrine into which the author's philosophical and original speculations are wrought.

It is not without misgiving fears that we approach some fair and lofty edifice which philosophy has reared, unless we can clearly perceive that it is based upon the only solid and secure foundation of evangelical truth—"Jesus Christ, and Him crucified." But while we feel this solid rock beneath us, we have no reluctance to the utmost range of discussion that scriptural data and fair inference warrant. And here we may observe, that our author is eminently qualified to be useful to *honest*, thinking, sceptics: we mean by *honest*, men whose scepticism is the fruit of a perverted intellect—not a sensual life—or of unhappy associations under which Christianity has been introduced to them. Without compromising the evangelical creed, or abating from the paramount claim of Inspired Truth, his statements *incidentally* prove that Christianity is a system in the highest sense philosophical, and that the service of God is a reasonable service. For his book is not the dry skeleton of a body of divinity. He contemplates the Christian scheme as a grand system of means, and inquires its end and object: he sees a stupendous moral mechanism in action, and asks its purpose: he examines with an artist's eye the details of its machinery; and considers each pin, and wheel, and spring, to ascertain their mutual connection, and reciprocal action, and bearing upon the grand result. For he knows that a dry science and a barren creed are of little avail; and while, as we have observed, he constantly assumes the fundamental doctrines of Christianity, the predominantly *moral* temperament of his mind, at once philosophical and practical, leads him ever to view them in their several aspects and relations, and, with the skill of a mental ana-

tomist, and the spiritual experience of a Christian, to bring Christian principles and obligations to bear, with cutting conviction or resistless pathos, upon the conscience or the heart.

The subjects of which the volume treats are various and interesting; but one leading principle runs through and connects the different members. The leading object apparently is to free Christianity from what the writer considers popular delusion; to strip off from it a hideous mask, with which superstition, he conceives, has deformed it;—not merely the superstition of this or that theological creed or party, but the superstition of the natural heart, which discerneth not the things of the Spirit of God; and which, however orthodox in doctrine, ever fails to catch the essential spirit, and never fails to mistake the real nature, meaning, and object of Christianity. To a being awakened to a sense of its own immortal nature, its eternal prospects supply the most powerful energy; and, since the end must ever regulate the means, just as its views of the future are spiritual or carnal its religion will be reasonable or superstitious. But then, in his wish to disenchant religion of the superstitions of the carnal mind, Mr. Woodward is sometimes betrayed into language which appears to us either not intelligible, or to carry with it an unscriptural aspect. We have already alluded, in a note, to an ambiguous passage on what Scripture emphatically calls "the damnation of hell." Mr. Woodward thinks that the carnal mind is too apt to dwell upon that awful penal infliction as "the worm that dieth not, and the fire that is not quenched;" and to forget the groanings of a guilty conscience, the blackness of despair, and the tormenting fires of insatiable and ungratified ambition, avarice, and lust; and he wishes to set forth God, "to whom vengeance belongeth," in the awful and sin-repelling character of holiness, and in the yearnings of tender mercy over lost sinners, rather than in the terrific light in which he is sometimes represented. But if some men have done violence to the all-perfect attributes of the Most High on the one side, is there no danger on the other? Has not our author himself fallen into that danger in the following passage, where he says that it is contrary to the nature of God "to rule his enemies with a rod of iron;" whereas God himself has declared that he will do so? And has he not refined beyond the truth and simplicity of Scripture, in representing the Divine Being as "unfit to govern the wicked," so that he consigns them to Satan and their own wicked hearts?—But we will give his own words; only adding, that it is unsatisfactory, and often hazardous, to attempt to philosophize upon such subjects.

"We are told in Scripture that 'God is love.' His kingdom, therefore, rules over those alone who are assimilated to this, his prime, essential attribute, and who dwell in love. His laws prevail only where righteousness and true holiness prepare men to receive them, and where the will and choice are brought to keep them for their own sake, and as their own exceeding great reward. When we thus become partakers of the Divine nature, we then enter into the kingdom of heaven, and are the real subjects of God's authority. But a government thus mild and gentle cannot controul the hostile and averted mind. It is true, as has been somewhere said, that the same God who is the best friend, is also the worst enemy. It is true, that He will be found, to the finally obdurate, severe to punish. It is true, that our God is a consuming fire; but the severest of God's judgments is—not to rule his enemies with a rod of iron, for this is contrary to his nature, but—to exclude all those who refuse the calls of mercy from his presence for ever. He is not suited to the government of the wicked; and therefore he will transfer them over to the government of those whose authority they have been disposed to reverence and obey. And all we have seen, in this world, of abject superstition, of servile prostration before idols of impurity and horror, may be but the faintest images of the tyranny which Satan will exercise hereafter—the cruel mockery with which he will insult the miseries of those souls which, alas! refuse, in this their day, to become the sons and daughters of Almighty God." pp. 401, 402.

From this dark side of the prospect our author turns to the illuminated hemisphere, describing the love of God, for "God is love;" and this, not

in the incommunicable abstraction of Deity, which is far above out of our sight, but as "God in Christ," and "the Father of our Lord Jesus Christ," reconciling mankind unto himself, and not imputing to them their trespasses. The Divinity cannot be "bone of our bone and flesh of our flesh," or be a High Priest "touched with the feeling of our infirmities;" but, through the incarnate Saviour, the Godhead itself is brought morally and spiritually near to us; the Redeemer having condescended to enter within the pale of human sympathies, that he may hallow and beautify with his presence the sacred enclosure of all our sanctified human affections.

In describing Christian privileges, Mr. Woodward does not exhibit God as maintaining now to his "elect people" an obsolete charter of immunities; Christianity is not contemplated merely as a set of means: its great end is kept perpetually in sight, the *present* and eternal salvation of the soul. Its privileges are defined to be, not merely pardon of sin, but also the sanctifying, enlightening, and consoling influences of the Holy Spirit. Christ is not only seen, even now, to beautify with his presence every innocent and sanctified enjoyment; but the beatific vision itself, in our author's esteem, will not obliterate the memory of those enjoyments, or annihilate their existence, but, on the contrary, recover, perpetuate, refine, and enhance them, by a fuller and more glorious development. This, however, is a speculation in which he does not fully carry us along with him. On the contrary, heaven, to be heaven, must, in our idea, perpetuate little of earth but the infinite loving-kindness which accompanied our journey through it. We shall look back upon the "great tribulations" from which we came out, to enhance our enjoyment by contrast, and our gratitude to Him in whose blood we washed our robes and made them white. We shall not, indeed, be mere spirits, like the blessed angels; our bodies will be raised, and be re-united to our souls, never more to part; but then they will not be "mortal bodies," but "made like unto Christ's glorious body:" and what that is, who, that has not been caught up into the third heavens, can say? The accredited, and, as we believe, the correct notions of heaven, among the great majority of Christians, have ever been, what has been of late somewhat sarcastically called "spiritual." "Oh, they tell us," said Mr. Irving, "that we are to be so *spiritual*; but, for my part, I expect to sit down literally to table with Jesus Christ." The Elysium of Paganism, and the Paradise of Mohammedanism, were altogether earthly. Swedenborg refined upon the matter, uniting spirit and intellect with carnal gratifications; and the new sect just alluded to followed up the notion. Having remonstrated from the earliest stage of the Irvingian opinions against this representation, as likely to lead to all the evils which experience has proved have followed from it, we are bound, in consistency, not to pass unnoticed even the slightest appearance of approach towards it. The very associations which Mr. Woodward brings forward as making heaven lovely, and an object of desire, produce upon our minds quite the contrary effect. He wishes to link together, and to remember: we wish to dissociate and forget; not to improve upon an old scene, but to find a new one, where old things are passed away, and all things are become new; that is, with the single exception of what is in the highest sense "spiritual;" for whatever is the result of regeneration upon earth, is so far an education for heaven; and this is not to be obliterated, but to be perfected;—which may be nearly all that Mr. Woodward really means, though we cannot adopt his annunciation of the sentiment. He says:

"Such is the constitution of our nature, that we can form no anticipations of the future out of any source but that of our past experience; and, consequently, those descriptions of heaven which transcend what the heart has already learned to love

and prize, however they may dazzle or amuse, cannot deeply interest or find a lodgment in the mind. There must be something tangible, suitable, and level to the standard of our capacities; or offered happiness will, in spite of all assurances of its vastness and its perfection, fail to engage or lay hold on the affections." p. 115.

"If you speak of heaven in terms too high for familiar apprehension; if you describe it as a flood of light and glory bursting upon the soul, and leaving all past experience, all shapes and forms of happiness which the imagination hitherto had conceived, utterly behind it; if you represent it as something to be taken merely upon trust, because it is forbidden us to conjecture in what its awful realities consist; the mind will be lost in vagueness, and the heart will not know where to fix. But if, on the other hand, you speak of the place prepared by Christ for those that love him, as filled with objects long endeared to man, and furnished with delights which he has already enjoyed in part, and learned, from that foretaste, to pant for their full fruition; then you apply, as it were, the right instrument to the mind, and cheer the soul with joy and peace in believing." p. 116.

"That these latter are, in substance, the kind of prospects which the Scriptures open to the Christian," he argues from the ascension of Christ's body—the resurrection of our own bodies—the re-union of Christian friends—and the relative terms, "new heavens and new earth," used in Scripture.

"These are the grounds on which I conceive that it is consistent with the revelation which God has made, to enter on the consideration of the future state with all that freedom which we feel amidst familiar scenes, and objects dear and intimate to our hearts." pp. 117, 118.

He then proceeds to enumerate some of those general, deep-seated, and instinctive appetites of the soul, for the satisfying of which, he thinks, abundant provision exists in the revealed circumstances of the future state; —such as the tie which links subjects to their prince; the instinctive "wish of being what is called a first object," for which "ample provision will be found in the intercourse of each individual soul with its great Deliverer" ("once admitted to His presence, we shall never know again, throughout eternal ages, what it is to want a Friend, who can answer every call for sympathy, and cheer us with a ready response to every thought or intent of the heart"); the desire for "the favour of those above us"—an instinct now, indeed, perverted, but in its origin "a tendency of the soul to God," and which will be "answered to our heart's content" in that world where "all will be cheered by the notice of the King of kings;" the endearing cords of mutual gratitude by which God has linked together the whole family of the redeemed, in making the various natural and providential relations so many consecrated channels, through which the life's blood of religion should flow from heart to heart;—the welcome, perhaps, of some individual "amongst the cloud of witnesses in whose view we ran our earthly course, whose notice and whose regard we ourselves have particularly engaged;"—the enjoyment of variety, which will result from the different characters of the saints, and from the different periods of life at which they have been removed into eternity; each called, perhaps, by a mysterious dispensation, when we thought him most fitted to live and benefit the world, but when God saw him ripe for glory. Just

"as the skilful artist, who is about to draw our portrait, chooses, if he can, the favourable opportunity which exhibits us to most advantage, and fears lest any change of countenance or posture should interfere; so does a merciful Providence select his time, and, when the soul is at the highest point of its elevation, set to his seal, and stamp it for immortality." p. 126.

Such are the views with which he would pierce what he considers to be the thick cloud of vagueness that, in popular theology, wraps the future in gloom; and render heaven so visible and familiar, that one pencil, at least, of clear and direct rays, from this end of our journeyings, might shed a guiding light upon our path. But the whole theory appears to us more ingenious than scriptural; and the adduction of the natural appetites of the soul to illustrate the joys of heaven, is very far from satisfactory, since

some of those very appetites may not be good, but evil. For example, "the desire to occupy the full and undivided attention of those with whom we live," and of "being a first object," which Mr. Woodward says is "deeply implanted" in the human mind, and will have its gratification in heaven, is in our view an effect of sin, a proof of the fallen condition of mankind. We do not think it was thus "implanted" by Divine grace, but by human selfishness. We cannot conceive the existence of such a feeling among the blessed angels; nay, we believe that the whole tenor of the word of God is opposed to it; that the second table of the Law was intended to counteract its workings; that our Lord's example is one constant censure upon it; and that he has actually decided the very point in so many words in the case of the sons of Zebedee, who had this desire "strongly implanted" in them, of being a "first object" in heaven, and of occupying "full and undivided attention." And so again, "that general propensity of our nature to seek the smiles and favour of those above us," which Mr. Woodward pronounces to be "good," and calculated to endear the thought of heaven, in that it will be there gratified, appears to us a result of pride and self-interest, and utterly opposed to the whole tenor of our Lord's precepts. A man may be "above us," and yet such may be his character that *his* "smile and favour" may be degradation; and a man may be in worldly circumstances below us, and yet his character and judgment may be such that his favourable estimate would be a high moral honour. In either case it is not station, or silver, or gold, but something extrinsic of all such sordid considerations, that should make us desire to stand well with a fellow-creature. The "propensity" here specified produces much mischief upon earth; but to introduce it into heaven would be to introduce pride, and jealousy, and every evil work. We admit that Mr. Woodward sublimes the working and the application of the propensity, but we contend that the propensity itself is not virtuous. It is a form of ambition, and "by that sin fell the angels."

Mr. Woodward is more successful in another of his illustrations, that of "love;" for "love is of God." It existed in Paradise, it exists in heaven; but, like all other instincts and moral sentiments, it became perverted by the Fall; but it is purified in the regeneration of the soul, and it will be perfected in eternity. Here, then, our author has solid ground for his illustration, and most lovelily does he descant upon it.

"If love be the life and heaven of the soul, if it be that ray of the Divinity, that spark of God which lights up the image of his felicity and glory in every soul which dwells in love, how abundant will be the provision for spreading abroad that blessed principle in the world to come! In the first place, how tender will be the tie which binds each member of that happy society, to *Him* who is prince and ruler over all. In this low world, the poor and humble know nothing of their earthly sovereign, but that his authority compels them to obedience, and his station keeps them at immeasurable distance. But in the realms of glory, the meanest of the flock will feel that he is intimately known and infinitely dear to that Almighty Being, before whom the highest angels bow. His eternal majesty, and resistless omnipotence, can have no terrors for those who are conscious that he loved them, and gave himself for them. No coldness or distance can subsist between parties so related. Every ransomed soul, even he who was once the chief of sinners, will look with confidence, and feel himself of importance, to that Shepherd who laid down his life for the sheep, and who died for each, as particularly, and with as special a recognition, as if all his sufferings had been endured for that one sheep alone." pp. 118, 119.

If we have misapprehended our author in the above remarks, we shall be glad to be set right; but in order to prevent being misapprehended ourselves, we must repeat, that we fully believe the heavenly state to be intimately connected with the appetites of the regenerated mind upon earth. In this sense the eternal world is not awfully strange, infinitely remote, and indefinitely future, but congenial in its nature to our present

sanctified feelings; near to us, and exercising a practical and powerful influence upon the present. Death produces not a change of nature, but a change of circumstances, which will not permit the regenerate character (we do not include the propensities above censured in that character) freely and fully to expand; but in heaven that development will be perfect; and though we would not say, that whatever is true, and just, and honest, and of good report upon earth, will necessarily find some counterpart in heaven, only inconceivably more glorious—since we cannot know, while here, what are the analogies of condition of both states—yet of thus much we are certified in Scripture, that although the gross eye of the carnal man cannot see, because dimmed by the impure and foggy vapours which sensuality has sent up into his soul, nor his ear hear, neither his heart conceive the things which God hath prepared for them that love Him, yet that even *now* God hath revealed them unto us by his Spirit: and that every sanctified affection in this training school of earth, is a faculty not only of present but also of future enjoyment; an appetite quickened in the soul congenial to the feast of celestial bliss.

Mr. Woodward has some beautiful thoughts upon the subject of faith, which is the key that opens the kingdom of heaven, not merely *to*, but *in*, a soul. It is at once "the substance of things hoped for, and the evidence of things not seen." Our author does not view it as an arbitrarily appointed condition of salvation, but as a newly imparted sense, by which the Divine Spirit shews the things of Christ to the soul. Faith, under whatever dispensation, will embrace the truths revealed to it; but as those truths are various under the different dispensations, while under all faith is the one justifying principle, he describes it, not by its object, but by its operation; not as an assent to a creed of orthodox opinions before rejected or unknown, but as a new faculty of spiritual perception, a new spiritual sense awakened in the soul, congenial to the spiritual nature of spiritual truth. The eye, the organ of natural vision, alone can take cognisance of visible objects, *as such*; though those objects may, indeed, render themselves palpable by other senses, but not in their visible character. Now faith is a new spiritual sense, by which truths, formerly apprehended and assented to by the intellectual faculty, but not in their essential nature, are apprehended after an entirely new fashion; and admitted into an interior chamber of the soul, where they mingle with the affections, and thus impregnate the whole life and character.

"Man, in his natural state, is dead to spiritual and eternal things. That principle, or faculty, which recognises and apprehends God, and the things of God, so as to make them operative and influential on the mind and heart—that principle, I say, died in man at the Fall; and is in action only where the Spirit of Christ has quickened the soul into the likeness of Christ's resurrection. It is thus that the men of the world, surrounded as they are at every moment by the awful realities of eternity, feel no suitable impression. God is around them and within them. Heaven and hell are straight before them. They grant it all. But the conviction slips from them: it has no power, or interest, or vitality." p. 280.

"These men want the faculty by which religious truths are apprehended: and unless a thing is apprehended by its appropriate faculty it cannot suitably affect us. If we see and handle a fine fruit we may be pleased with its shape, its colour, and its smell. But, unless we taste it, we have no notion of the real, peculiar, and distinctive, excellence of the thing. A deaf man may behold a grand display of orchestral arrangements, and musical performers, and think it an imposing sight. But the thing intended by all this—the end of all this apparatus—the melodious enchantment, the harmonious sound, is still a stranger to his soul. Here, then, is the secret of that otherwise inexplicable riddle, that man, rational, immortal man, should value time above eternity, his body above his soul, the slightest favour from a fellow-creature, above all the mercies and benefits which God can pour upon him. For the one class of objects, all men have the appropriate and discerning sense: and for the other, most men have not that sense." p. 287.

"The principle, then, which brings man fairly within the reach of religious influ-

ences; which gives eternal things their due weight in his practical estimation; which gives them the point and life of waking certainties, and actual existencies; is faith. 'Faith is the substance of things hoped for, the evidence of things not seen:' the confident expectation of the one; the clear, heartfelt, and realizing conviction of the other.

"Faith is to the truths of Scripture, what the sun is to the face of nature. A stranger who passes through a fine country by night, may be told, and place full confidence in the information, of all the beauties with which he is encircled. But let the day arise and open to his view smiling valleys, and resplendent rivers; the cattle feeding in their pastures; light and shade scattered upon the hills; woods and villages, and glittering spires: then he does not merely hear from others—he knows, and sees, and feels for himself the paradise which lies around him. So it is with the truths of Scripture. The man who has not faith, may, in a certain sense, see, and hear, and give them his assent; but still the veil is upon his mind. There is a secret virtue in the Scripture—a life and spirit in God's word, which he does not comprehend. For this, its spiritual meaning, he has eyes that see not, ears that hear not, and a heart that will not understand. But let faith once cast the beam out of his eye: let the Day-star from above arise; let Him who caused the light to shine out of darkness, shine in his heart: and those truths which fell, like blunted arrows, from his soul, are now quick, and powerful, and sharper than any two-edged sword. They are not new truths: but they are seen by him with new eyes: they brighten into new light; and even, as if by enchantment, transfigured into new existence.

"He believed before, like one asleep, that there is a God. But now that blessed truth bursts, like new day, upon his soul, and seems to fill all nature round him, and all his soul within him, with an all-sustaining, all-cheering, ever-present God.

"He believed before, if indeed belief it could be called, in the immortality of his own soul. But he now feels a deathless principle within his breast; he feels congenialized to the eternal world; he feels the quickenings of a spiritual nature, and the throbs of immortality; he is assured that the life he now lives will know no end; that it is the morning of a never-ending day; that it is none other than the gate of heaven.

"He believed before, but without a heart, that Christ had shed his precious blood for him. But he now can trust him with his whole salvation. His soul magnifies the Lord; and his spirit rejoices in God his Saviour. On that altar where the atonement for his sins was made, he swears uncompromising allegiance and devoted love. On that cross where his Lord and Master bled and died for him, all his earthly affections and desires are crucified. He parts with, and casts for ever from him, the allurements, the vanities, the interests, and the friendship, of a vain, an unhappy, a perishing, and an ungrateful world!" pp. 288—291.

In an Essay "on the Love of God," the author draws a distinction between self-love and selfishness. "The love of self, and the love of God," he says, "are principles deeply and inseparably associated together in the human soul"—that "a true and genuine self-love lies at the root, and forms the spring, of all our aspirations after good"—so that "if a man love not himself, he must be reckless of his own salvation"—and that "the notion that the love of God with all the heart, implies that every other affection should be lost in that one absorbing passion, is altogether misconception."

"The love of God," he observes, "is not so much the complacential view of any outward exhibition of moral excellence, as the centering the soul in the bosom of an object competent to satisfy its deepest thirst for happiness. To love God is to dwell in God, to receive of his fulness, and to be a partaker of the Divine nature. Between the love of God, thus understood, and the love of self, there is, consequently, no rivalship or opposition: for, in their very essence, the latter is the desire of happiness, and the former is finding that happiness in God. So far from being opposed, they are inseparably connected; inasmuch that if a man love not himself he cannot love God." p. 44.

In these remarks the writer, we presume, had in his mind the mystics, who say that they would love God even in eternal torments; a thing impossible, however much they might be constrained to acknowledge his justice. The Scripture doctrine is very clear: "We love God, because He first loved us." But why may not this incipient "love of complacency" expand into the "love of admiration;" so that, beginning to love God for what He is to us, we may go on to love him—at least in heaven, if not upon earth—for what He is in Himself? Mr. Woodward will say that

self-love is still an ingredient in the compound; but if so, it takes so unselfish a character that we heed not what name it goes by; nor do we wish to separate the abstract goodness of God from its exhibitions, so that we may weigh nicely how much of an angel's love to Him partakes of admiration, and how much of gratitude.

This essay involves, as is frequent in our author's pages, some paradoxical opinions; but it contains much that is beautiful, and not least so the concluding idea, which we quote, though not quite understanding—or, if we understand, approving—the last clause of it.

"The love of self and the love of God may, perhaps, at last unite. Even here their approximation is advancing. In proportion as the one gains strength, and as the other is separated from selfishness or false self, the lines of separation grow less and less. When, therefore, the spirit returns to God who gave it, and when the soul is gathered from all its dispersions into the unity of the eternal state; these two principles may agree in one, and self-love prove to have been but the earthly shadow of the celestial substance of the love of God." pp. 46, 47.

The volume contains three essays on the Millennium, to which we refer, not more on account of their interest and originality, than as a specimen of the candid and pacific spirit with which our author approaches the consideration of disputed questions. They were originally published in the Christian Examiner, in the year 1831, during the hottest fire of the Millennarian controversy. Had their spirit been caught by the controvertists on both sides, it might have been eminently conducive to the peace of the Church, and to the spiritual welfare of the individuals who led the controversy, and of their zealous partisans. He offers his conjectures for what the candid reader may deem them worth. The spirit of his discussion is, "I speak as unto wise men, judge ye what I say."

But having premised thus much, we need scarcely add, that, for reasons which have been stated to satiety in our volumes, we differ from his conclusions respecting a personal reign of Christ upon earth, to be succeeded by a falling away and return of evil. The argument by which he attempts to solve this acknowledged difficulty is, we believe, new, but it is to our minds singularly unsatisfactory.

"The Millennium I conceive to be a state in which righteousness is ascendant; *but in which multitudes outwardly conform, though not reconciled in heart and mind, to this holy and happy order of things.* But this is not the final condition of Christ's church. That bright and endless day is yet to come, when none but pure and righteous souls will form its members. Previously to this blessed consummation, sin is to make its last expiring struggle. Opportunity is to be given for the development of that evil principle, which circumstances only had controuled. Satan is to go forth, and to deceive the secret enemies of God; to deceive them especially with the hope, that by combination, and by one decisive effort, they may shake off the yoke, and overthrow the kingdom of the Redeemer. Such, as it appears to me, will be the nature of the last apostasy." pp. 63, 64.

Such a Millennium—a Millennium of hypocrisy; outward profession without inward conformity; a name to live, without the power of religion—would be no Millennium of blessedness; and it shews the difficulty of the hypothesis of our Saviour's personally reigning for a time, and then being virtually dethroned, that it requires such a definition of the Millennium to support it. As little can we see the force of the following argument, drawn from the decay of loyalty. In truth, all human philosophizing and analogy are vain on such a subject. We must take plain texts, with little comment.

"It is the peculiar characteristic of the present times, that the reverence for all established institutions is upon the wane; and that, amongst other instances, the fire of loyalty burns no longer with its wonted strength. May not this, then, be a further intimation that the glorious Advent of the King of Righteousness is near at hand? May not this be one of the signs of the Lord's appearing? And while the stars in the political firmament are losing their lustre, and growing dim upon our sight, may we not hope that the great luminary, who is to rule the day of Millennial blessedness and splendour, is about to rise with 'healing in his wings?'" pp. 101, 102.

The train of thought which the author pursues naturally evokes Popery, whose high claims he considers not so much absurd in theory as false in point of fact.

"That the church which the Son of God came down to establish upon earth should possess such powers and prerogatives as the Papacy assumes, is what, I think, any man reasoning *à priori* would suppose. Why it does not possess them, can be accounted for precisely in the same way that we can account for the want of Christian fruits and graces in the individual who is destitute of living faith.

"If the church of Christ had, in her corporate and visible capacity, always kept herself undefiled and pure, she would have been arrayed in the very attributes which the Church of Rome vainly and arrogantly pretends to. She would have had infallible guidance; she would have continued, in all ages, unchanged and unchangeable; her decrees would have been ratified in heaven, her unity would have been unbroken, and out of her pale there would have been no covenanted salvation.

"The Church of Rome is, then, as it appears to me, a dark shadow, or rather an actual counterpart of the real body of Christ; and to her head we may accommodate the language which St. Paul applies to Adam in his fall—that he is 'the figure of Him that is to come.'" pp. 80, 81.

He then proceeds to allude to "that mysterious influence by which the Papal system is enabled to rivet its chains upon the minds of men," "even where its priests are despised as men, where they are careless in their duties and profligate in their lives." From whom, he would know, can that authority have been delegated, which subdues to the Popish priest, by a voluntary and affectionate submission, those who have thrown off even the semblance of allegiance to that God of whom he pretends to be the representative and ambassador; who have burst Christ's bonds asunder, and cast away his cords from them, and "sold themselves to do evil in the sight of the Lord?" Where, in fact, can those chains of *religion* have been forged, which bind the drunkard, the adulterer, the thief, the murderer—the man whose every act rebels against God, tramples upon the blood of Christ, and does despite unto the Spirit of grace—by an awfully mysterious *spiritual* influence, and as if with the silken cords of sympathy and love, to the altar, the confessional, and the sacraments of a Popish priest? We confess that we, as Protestants, were not a little startled when our author proposed the following question, and answered it by the following reply:—

"Whence, then, hath the Church of Rome this wisdom and these mighty works? My own belief is, that the foundations of her system are laid in the wisdom of God." p. 85.

"In the great warfare carried on between God and Satan in this lower world, it has been remarked that the infernal leader has ever been a close observer, in order that he may be a successful imitator, of the plans and stratagems of his Almighty Adversary. Many instances of this may be given. When Moses attests his Divine commission by the performance of miracles, the magicians are employed by Satan to copy and confront these miracles by their enchantments. When the Divine Husbandman sows good seed in his field, the enemy sows his tares also. When God becomes incarnate, and thus acts, by the assumption of a common nature, with intenser influence upon man, Satan for the first time makes trial of the effect of demoniacal possession. When Christianity is to manifest its Divine original by rising from weakness to strength, and by its wide diffusion throughout the earth, Satan follows up the plan, and presents in Mohammedanism a rival and a counterfeit of God's design. Thus has the great deceiver, like an inferior opposed to a superior general, gained skill in war from his accomplished Adversary, watched his movements, and endeavoured to turn those movements upon Himself.

"The wise and profound economy of the Jewish dispensation could not have escaped the vigilant eye of Satan. He often visited Jerusalem, and went about Sion; marked well her bulwarks, and counted all her towers. He saw, and studied deeply, the intricate machinery of God's contrivance in the whole polity of that amazing people. He saw its admirable adaptation to engage and to impress the infant mind. He observed the interesting and attractive character of its public worship; the gaiety and grandeur of its ceremonial; all rendered doubly impressive by the mysterious and material presence of God. He examined those wonderful provisions by which religion could come down to the low level of the carnal mind, and act upon the senses, where no higher principle had been awakened. He per-

ceived the connexion of that system with local associations, and with the pride of ancestry. But, above all, he witnessed that which was the master-piece of the whole economy—I mean its power of preserving its members a distinct communion from the rest of mankind; convinced that all was darkness around them, and that they alone were the people of God, and heirs, exclusively, of eternal salvation.

"Such was Judaism; a system of which I scruple not to say, that the more accurately it is examined, the more it will appear to resemble—nay, in spirit and in moral character, to identify with—the Church of Rome. If so, we cannot be at a loss to account for the profound wisdom of contrivance, by which that church can fasten her chains upon the natural mind. For it is no other than a system of God's own framing. It is a weapon of God's own forging; a weapon which he has thrown aside, and which his adversary has taken up against him. In a word, when the Almighty brought in the higher and more spiritual dispensation of the Gospel; and when persecution from without, and heresies from within, had successively, and abortively, assailed the citadel of God; the devil, as his last and best expedient, brought in Judaism again, under the name and title of the Catholic Church.

"The literal Judaism was, as all know, predestinated to last till the first appearing of the Son of Man. And as God does act, not by arbitrary will, but by means adapted to the several ends he has in view; we may conceive that Judaism was not only foreordained to outlive, but so morally furnished and constituted as to be proof against, every assault which threatened her, before the time of her appointed dissolution. In short, to the Gospel, and to that alone, she was, according to God's promise, to yield: and it was not only her destiny, but her inherent provisions, and her essential nature, which secured her continuance until the Gospel came. If this be so, can we not see the reason why Popery still maintains her ground? The mantle of Judaism has fallen upon her. Popery, like her precursor, has taken firm possession of all the strong holds of merely natural and earthly feeling. From Judaism she inherits that constitution which can repel any assault from the wisdom or energies of man. She has anticipated every human movement, and pre-occupied all the ground on which any opponent, less than God, can take his stand. This world is her element, her native country and her home. She is of the world, and the world will love its own. Occasional and partial jealousies, between a carnal world and a carnal religion, have seemed to indicate, from time to time, that the evil coalition was dissolving. But the cords of sympathy have been too strong to break. The breach has been soon made whole; the falling out of these lovers has been but the renewal of love; and the whore has returned again to her fornication with the kings of the earth.

"Is there not, I would conclude by asking, much, from appearances, to favour the idea, that Popery and the world (by the world I mean the present age or dispensation) will come to a common end; and die in that close embrace in which they have lived together? That as the night of the literal Judaism was dispersed by the first rising of the Sun of Righteousness; so the still darker midnight of the spiritual Judaism, the reign of the man of sin, will cover the nations till it is scattered and dissipated by the brightness of his second coming." pp. 85—89.

In these passages the ingenious author has mixed up much that is true with some things that are conjectural, and we think fanciful. The Christian Church differs in innumerable respects from the Jewish, yet there are striking points of resemblance. The twelve Apostles and seventy Disciples were numbered on Jewish analogies; and in the orders of Bishop, Priest, and Deacon, most Episcopalians think they can trace an evident allusion to the Levitical hierarchy. But the Church of Rome has absolutely judaized Christianity: she has gone back from the anti-type to the type, and, corrupting both, has invented altars and sacrificial rites, and a caricature of Solomon's temple, and many other things travestied from the Mosaic discipline and ceremonial. All this is undeniable; but to say that her power of enslaving the souls of men arises from the weapons of her warfare being fabricated in the armoury of heaven, so that, though discarded, they are still keen, is a mere sally of imagination; for we deny that Rome's peculiar weapons are lawful, and God could never have sanctified unlawful ones, which were forged from materials of far other than celestial temper. We think it also utterly incorrect and unjust to the Mosaic dispensation, which had God for its author as much as Christianity has, to say that "the more accurately it is examined the more it will appear to resemble, *nay, in spirit and moral character to identify with,*" the

Papal Antichrist. But extremes meet; and it so happens in this case: for while we are writing, a publication has reached us from the pen of Mr. Poynder, compiled chiefly from Dr. Conyers Middleton's "Conformity between Paganism and Popery," but with numerous illustrations from other sources, in proof that "the religion of the present Roman Catholics is derived from that of their heathen ancestors." Mr. Poynder specifies the burning of incense, the sprinkling of holy water, the burning of lights upon the altar, votive or free-will offerings, hallowed vestments, alleged miracles, places of refuge for criminals, solemn processions, superstitious reverence for pretended Bethesdas, the casting out of devils, and various other particulars, as being all direct relics of Paganism. This representation, we feel quite assured, and with no disrespect for Mr. Poynder—for we formed our conclusions many years before the publication of his work—is for the main part unfounded. If there be any one fact more certain than another in history, it is that Popery endeavoured to ape Judaism; that its vestments, and all the matters above recited, down to the fuming of the censer and the ringing of the bell, were spurious imitations of things once hallowed, but now superseded by the Gospel. Dr. Conyers Middleton, it is well known, was violently suspected—and, we fear, too truly—of infidelity. His attack on Waterland's Vindication of the Doctrine of the Trinity against Dr. Clarke, got him into great trouble at Cambridge; and his work on miracles was strongly, and we think justly, reprobated as an insidious attack upon Christianity: and so fully did we concur with our lamented friend Mr. Hawtrey, in his statement that "Dr. Middleton attempted to subvert the miracles of Scripture, by assaulting them through those the truth of which rests on human testimony" (see our vol. for 1830, p. 777), that throughout the whole of our discussion upon modern miracles we would never once open his pages, or allude to his facts, though some of them were unexceptionable and appropriate. But the worst of all his hypocritical publications was his "Conformity between Popery and Paganism;" the real object of which was to wound Christianity through the sides of Popery. He well knew, what was undeniable, that Popery had borrowed from, or rather had mimicked, Judaism; and he undertook to shew that the ceremonials borrowed were pure Heathenism; all the while meaning the reader to infer, that the Jewish sacrifices, incense burning, lighting of lamps, sprinkling, sacred offerings, hallowed vestments, cities of refuge, and so forth, were superstitious, idolatrous, and not Divinely-appointed, institutions. Indeed, so evident was his object in tracing Papal ceremonies, not to a perversion of Judaism, but to Paganism, with a view to invalidate the Divine authority of the Old Testament, and, through it, of the New also, that Gibbon "chuckled" over the book, which he calls "Dr. Middleton's agreeable Letter from Rome." In the page before (we are alluding to the conclusion of chap. xxviii. of his Decline and Fall) he had sneeringly said; "The worship practised and inculcated by Tertullian, Lactantius, Arnobius, &c. is so *extremely* pure and spiritual, that their declamations against the Pagan sometimes glance against the Jewish ceremonies." We might quote from numerous sceptical writers to the same effect. The simple truth is, that there were early revelations, traditions, and Divine appointments; some of which, such as vicarious sacrifices, were afterwards embodied, by Divine command, in the Mosaic dispensation, notwithstanding they were collaterally perpetuated, in corrupt and absurd forms, by the Pagan descendants of the early believers; who also purloined others from the Jewish ritual, and gradually diffused them, in superstitious falsifications, among the surrounding nations, whence they found their way to classical Greece and Rome. But Popery, for the most part, went not to the Pagans, but to the Old Testament, for matter

to pervert and turn to evil:—we say, for the most part, for it is provable that some Popish usages and notions, especially in Italy, are incidentally connected with vestiges of Heathen observance, but not to any thing like the extent which is necessary to Dr. Middleton's or Mr. Poynder's argument. Archbishop Whately has said truly, that Popery had its origin in our fallen nature, and it has sagaciously selected what was best calculated to obtain sway over it; and if reviving some of the superseded matters of Judaism, and turning them into mummery, answered its purpose, it was as well pleased as if it had resorted to Paganism.

As truth is our object, we feel assured so straight-forward and right-minded a man as Mr. Poynder will forgive us this digression. We were alarmed when we read, in the first and last paragraph of his publication, that "the work to which the writer has been chiefly indebted" is the Letter from Rome of "the celebrated Dr. Middleton, the translator of Cicero, and the librarian of Cambridge." Such a man ought not to have been thus introduced for the sake of accrediting him. He was indeed librarian of Cambridge, but he narrowly escaped being expelled for heresy; and as to his being "celebrated," he certainly was not celebrated as a man whom a Christian should rely on as an authority. In our very first volume, for 1802, p. 778, in a paper to prove man's responsibility for his opinions (for there were Owens and Lord Broughams then, as now, to doubt it), it was denied "that Middleton, Priestley, and Geddes, were Christians;" and it was Middleton whom Warburton alluded to when he said that "there are some, even of those consecrated to the service of religion, who have suffered their passions and resentments to carry them into the quarters of the enemy." Middleton pretended to derive almost every thing in Judaism and Christianity (for Popery was but a cloak for his offensive argument) from Paganism, except the style of the Apostle John, which he ridicules as barbarous.

Truth and consistency require of us these remarks, believing, as we do, that Mr. Poynder has unwittingly sharpened his weapons at the forge of a Philistine; but we honour his zeal against the Papal mystery of iniquity; and, notwithstanding what we have said, there is much of interesting and valuable fact and argument in his publication. We are glad also to see, from some recent proceedings at the East-India House, that he is still at his post in his labours fully to abolish the idolatry-tax in India. His efforts have met their high reward in the success which has so far attended them, and there only wants the continuance of his vigilance to complete in fact what is already perfect upon paper.

As we perceive that in our digressions we have left out some things in Mr. Woodward's book of which we would not willingly deprive our readers, we will postpone our concluding citations to another Number. And that we may not have occasion for exceptions, but be permitted to enjoy in full zest our postponed repast, we will now note, before we lay down our pen, two or three more of our stumbling-blocks. One is, the Reverend author's statement, that, owing to the controversy of our Reformers with the Papists, Protestants have come to dwell too much upon the doctrine of justification by faith, so as to distort the fair proportions of Christianity. We see no ground for such a charge in England.—Another is his statement that many religious persons seem to think more of the writings and example of St. Paul, than of the words and example of Jesus Christ, whereas the one was a mere human model, and the other Divine. But all Scripture being given by inspiration of God, what St. Paul says is as infallible as what our Lord himself says; and there is no difference between the doctrines and precepts of the one and the other. —Again, the author has an Essay upon "the present State of the Religious

World," in which he traces up its defects to a habit of mistaken active benevolence; for he argues that the main object of doing good is, and ought to be, to benefit, not others, but ourselves; so that we are to measure the zeal and liberality which we ought to exert in behalf of others, by first considering how much will do ourselves most good. "Religion," he says, "consists in receiving rather than imparting;" and though he admits that this notion "might seem to discourage our efforts to do good," yet he proceeds to shew why that evil result ought not to follow. We have no taste for this setting up of paradoxes and then buttressing them to prevent their falling. The Scriptural injunction is, "Look not every man on his own things, but every man also on the things of others;" and we have no fear that Christian zeal and charity are in much danger of running wild in disinterested benevolence. We congratulate Ireland if the cause for alarm is on the other side; if, for example, all the religious people in his own parish would at any time sacrifice all the benefit which they might personally derive from hearing one of the admirable sermons in this volume, delivered in the author's well-known happy and striking manner, for the sake of visiting some poor bed-ridden cripple to whom they might be useful, or teaching the children of a Sunday school who were perishing for lack of knowledge. There is, however, a vein of truth in his remarks, though overlaid with paradox; for no man can benefit others by ruining his own soul; nor will bustle make amends for loss of spirituality; but doing good to others in a right spirit, is itself a means of grace, and a more powerful one than those self-indulging musings which the monastic system holds out as the very key to heaven. Such matters must be adjusted in due proportion, and our author, we presume, means no more, though a spiritual idler might sadly pervert his argument.

(*To be continued.*)

ESCAPE FROM A PORTUGUESE CONVENT, &c.

1. *Narrative of a singular Escape from a Portuguese Convent; with an Introductory Address*, by the Rev. W. Carus Wilson, M.A., Rector of Whittington. 1835.
2. *Supplement to Six Months in a Convent.* By Rebecca Reed. 1835.

We see no reason to alter the opinion which we expressed in our Number for last November, p. 706, that, while conventual establishments are permitted to exist in the British dominions, they ought to be placed under legislative controul, so as to prevent their being rendered an instrument of injustice or oppression. If in a free land a number of persons of mature age choose to shut themselves up in institutions for any purpose not illegal, they cannot be justly prevented following their bent; but if there is any reasonable cause for apprehending that secrecy is connected in any case with coercion, there is ground for the exertion of legislative vigilance, as much in principle, though we do not say practically to the same extent, as in a workhouse, a lunatic asylum, or a prison. That in any convent in Great Britain or Ireland there are instances of actual personal constraint, or that gates, bars, and cells are ever used to supply the lack of spontaneous choice, is more than ought to be affirmed without proof; but that there is an obvious liability to abuse is perfectly clear; that abuses have occurred in other lands is a matter of notoriety—and if it were not, the two narratives before us would help to fill up the chasm of evidence;—and that a nunnery affords convenient machinery for many nefarious practices, where pecuniary or other considerations present temptation to unprincipled persons to avail

themselves of them, is undubitable. If the arts by which many a young woman has been insidiously worked upon to assume the veil, could be made known, there would too probably be found a mixture of far other motives than devotion on the part of the vestal, anxiety for her best welfare on the part of some relative or adviser, and disinterestedness on the part of the convent and the Papal Church. In such cases, both humanity and justice require that she should have the same honourable facilities of escaping from detention, as soon as the burden of it afflicts her, as are not denied to a person illegally detained in a gaol or a madhouse. She ought not to be condemned to the alternative of either pining in hopeless captivity, or taking her flight clandestinely, at the inevitable risk of having her character traduced, according to the accustomed policy of the Church of Rome in such cases; which, added to the dread of breaking rash and unjustifiable vows, cannot but detain for life in bondage many who ardently desire to obtain their liberty. And even supposing the most favourable case, that a young woman is not entrapped by artifice, but is impelled by her own romantic feelings, ardent imagination, wounded pride, disappointed affection, or even by a sincere hope to derive religious benefit, and work out her salvation more safely than in the ordinary scenes of human probation; is it probable, that, after a few months or years, when the immediate cause of her enthusiasm has ceased, and time and experience have taught her the privations of her lot, she will in no instance wish to escape from bondage, if she could do it without inevitable ruin? But her own Church forbids the attempt, which, wherever it holds legal sway, is cruelly punished, as a crime greater than ordinary sacrilege or murder; and even Protestant liberty-loving England offers her no aid. No grave magistrates or venerable clergymen, who could feel as parents, with daughters of their own, older perhaps than herself, may confer with her, and learn her real wishes. Her only male adviser and confidant is a priest, under vows like herself; who is to take her most secret confessions—which she is bound upon peril of her salvation faithfully to make—and to question her, in a manner which no Protestant writer could venture to transcribe from the accredited manuals of Popish priestly instruction. Surely this is not either justice or mercy, and ought not to be borne in a country like this. Why should a nun be the only British subject who is practically denied the benefit of a writ of *habeas corpus?* What is to prevent, and that without interference with any person's conscience or religious opinions, a legislative authorization and injunction to commissioners suitably appointed, to make such visits and institute such inquiries as might lead to the legal and honourable release of any nun who wished to avail herself of her natural and inalienable right to liberty? Deprived of intercourse with society; unable to make known her wishes, or to learn what is passing without her prison walls; and confined to a never-varying routine of forms and austerities, a nun can usually be but a child in information and experience, and therefore requires the parental care of the legislature quite as much as a ward in chancery. The nun has no warrant to bind herself by an irrevocable vow to be immured for life; much less has any body of persons any authority to incarcerate her for one moment longer than she freely consents. All force and all fraud should be prohibited: the doors of her prison ought, in every sense, morally as well as literally, to be ever open, and her steps to be unimpeded. This the civil magistrate has a right to demand, and ought to demand, as a matter of public duty: he ought to be well assured that every person detained is detained voluntarily; and that the prisoner is not subjected to threatening, or rendered the victim of collusion. When a wife wishes to subject her individual property to the controul of her husband, it is required that suitable and responsible persons shall converse with her

confidentially, and apart from interference, to ascertain that she is about to act from her own free will, and with a perfect knowledge of all the facts and results of the proceeding. And why should not every nun, more especially in a free and Protestant country, be dealt with in the same manner? The Church of Rome ought not to complain of such a proceeding; for if all the recluses expressed satisfaction with their lot, she would gain credit; and if they did not, she has no right to keep them in unwilling bondage.

Miss Reed's case having been already amply detailed in our pages, we need not recapitulate her evidence, but as her story has been contradicted (not confuted), it was right that the "second statement" now before us, should be appended to it; and the result is, that not only the most material passages of her narrative, but in most cases even the minute circumstances, are strongly corroborated, and this by the dove-tailing testimonies of more than a hundred witnesses. The Lady Superior of the Convent, whose hard words about Miss Reed—such as "liar," "impostor," and "knave," our readers will not have forgotten—promised a further publication of facts, documents, and affidavits, but they have not yet appeared.

The Roman Catholics are zealously at work in the United States, as appears by the following particulars:

"All the priests of Rome and Ireland could not have accomplished one tithe of what has been effected for Popery in the United States, had they not added to their forms of religious worship, the monastic system of education in colleges and convents. It is but a little more than forty years since the first Roman Catholic see was created by the Pope in the United States. There is now a Catholic population of 600,000 souls, under the government of the Pope of Rome, an archbishop of Baltimore, 12 bishops, and 341 priests. The number of churches is 401; mass houses, about 300; colleges, 10; seminaries for young men, 9; theological seminaries, 5; novitiates for Jesuits, 2; monasteries, and convents, with academies attached for young ladies, 31; seminaries, &c., for young ladies, 30; schools of Sisters of Charities, 29; an academy for coloured girls, at Baltimore; a female Indian school, Michigan; and seven Catholic newspapers.

"The Vicar-general, the Right Rev. Frederick Reze, D.D., of Detroit, a foreigner, a subject of Rome, and an agent of Austria, writes thus to a friend abroad, in reference to the spread of the Catholic religion in this Republic:

"'We shall see the truth triumph, the temples of idols overthrown, the seat of falsehood brought to silence, and all the United States embraced in the same unity of that Catholic church, wherein dwells truth and temporal happiness.'" pp. 3—5.

"Benedict Fenwick said, 'he thought that America rightly belonged to the Pope, and that his holiness would take up his residence here at some future day.' Bishop Fenwick also said, 'he had received a long letter, in which his holiness congratulated him for his success in establishing the true religion in the United States, and made him offers of money to advance the interests of the Catholic church, and more firmly establish it in America.'" pp. 9, 10.

At a time when too many Protestant parents, for the sake of cheap French and "accomplishments," are placing their daughters (sons are happily, for the most part, exempted from this danger) under tuition in Roman Catholic schools, it would be well if they would learn a lesson from Roman Catholics themselves, who, if serious in their belief, never think of placing their children in Protestant schools, or allow of their reading Protestant books. The following passage from the Roman Catholic "Register," a journal printed in New York, will serve to shew the caution exercised upon this subject, and the kind care of the priests to spare their servile disciples the trouble of thinking:

"We seriously advise Catholic parents to be very cautious in the choice of school-books for their children. There is more danger to be apprehended in this quarter than could be conceived. Parents, we are aware, have not always the time or patience to examine these matters, but if they trust implicitly to us (the priests) we shall, with God's help, do it for them. *Legimus ne legantur.*" p. 14.

This is Popery in its quintessence. It undertakes to make men religious by proxy: the priests are to prescribe, and the people to obey.

Believe what the church believes—it is not necessary that you should know what it is—and do what your confessor enjoins, and all is safe for eternity. An inspired Apostle appealed to men's understandings and consciences: "I speak as to wise men, judge ye what I say:" but the infallible men of Rome resort to no such precarious issues; their language, from the Pope and his cardinals to the most ignorant and bigoted peasant's son raw from Maynooth, is, "Trust implicitly to us." Surely it is among the prodigies of this strange age that any person of understanding or education, should condescend to be thus trammeled for life in leading-strings, and hold his reason and his conscience at the bidding of a frail, erring fellow-creature.

The Superior of the Ursuline Convent stigmatizes Miss Reed for secretly eloping; to which Miss Reed replies, with more shrewdness than we gave her credit for:

"My going from the convent in the manner I did, was because I could not go in any other manner. The Superior says, Miss Harrison went away without her knowledge. Was not here an escape as much as mine was? If any one could go away when they pleased, without the Superior's consent, why did Miss Harrison go away clandestinely, without it? If they say she was crazy, then they ought no more to censure me than they do her; for the authors of the 'Preliminary' say, 'I cannot be in a sound state of mind, and possess moral accountability.' I think it is hard that all the blame of the excitement should be laid to me: at the same time I am accused of insanity, and no fault is found with Miss Harrison, who escaped, and made much 'darker insinuations against the convent' than I ever did, for she told Mr. Runey, she had good and sufficient reasons for being dissatisfied, some of which she should never disclose." pp. 28, 29.

The escape of these two young women by stratagem, is convincing proof that coercion was employed. Suppose even that all that Miss Reed says of bolts, and bars, and porters, and high walls, and watch-dogs, were a dream of her imagination, and that the gates were open day and night, still, is there no coercion but that of corporeal restraint? Is there no such thing as moral coercion? and may it not be rendered so severe as to amount to the most acute torture? If these young persons could find egress without any stratagem, and knew that they could do so whenever they pleased, how fearful must have been their apprehensions of the consequences, to induce them to prefer resorting to the alarming risks of a clandestine flight! That they were free agents, who had nothing to do but to express a wish to leave with the certainty that it would be granted, without stratagem or reproach, is utterly incredible.

Miss Reed gives the following account of her motive for joining the Roman Catholic Church: it bears upon it the air of truth and conscientiousness.

"My mother's dying injunction was, that if there was a holier people than the Church of England, we had only to seek and we should find them. I thought I had found them in the Roman Catholics, especially the Ursulines, and I told Mrs. Graham so, and I then thought that to join such holy people as were in the convent, would be obeying the dying request of my mother. I was deceived in this, but I could not judge correctly of it at that time." p. 31.

She adds, with equal propriety:

"I have never wished to conceal that I was no doubt mistaken in thinking a romantic spirit, and the grief and affliction which followed the death of my mother, were a religious zeal for seclusion from the world. My feelings have from infancy been easily affected, and in going into the convent as I did, every one must see that I was influenced more by imagination than by judgment. I now wish others, who may be influenced as I was by false views of things, to understand the real nature of convents. I am sure I have only told what took place there, and have in no case exaggerated it. If what takes place in a convent ought to be approved, and induce Protestants to send their children there, then I have done nothing that could injure it, but would help it with the public. I would merely ask whether, if what I saw and heard was wrong, and yet was concealed from the public by the community, I have done wrong in telling it in the manner I have, and in allowing it to be published, after my name was brought before the public on purpose to condemn me? This reflection

relieves my mind from the pain I should otherwise feel at the reproaches of the Superior in her Answer. I do not feel that I have deserved them." p. 46.

Mrs. Moffat, alias Madame St. George, Etc. Etc. Etc. Etc., reproaches Miss Reed because her father was not rich, or of high family. The notion current in the convent of her own extraction, according to Miss Reed, was that "she was a descendant of the (query, what?) royal blood." Miss Reed's editors throw some light, or rather darkness, on this knotty point, in the following note:

"And who is Madam St. George? No one can tell whether she is the daughter of Stephen Burroughs, or of Lord Burleigh. What account has she given of herself, that she is entitled to sneer at the daughter of an American farmer for obscure parentage? To a lady, who once called to place two daughters under her charge, the Superior said, in the presence of one of the daughters, that she was born in Paris; and in reply to the remark that her accent was not that of a French woman, she gave the lady to understand that she left France when quite young. In the Bunker Hill Aurora, of August 23, 1834, it is stated, that 'The Lady Superior is Irish by birth; was born in Belfast, of Protestant parents. Her parents, when she was but six months of age, emigrated to Canada. The Superior was educated in the Ursuline Convent at Quebec.' In Buzzell's trial, she testified, 'I was born in Montreal.' She also testified, in the same trial, 'I entered a convent at the age of seventeen.' Compare this with the following blunt contradiction of it, page 6, of her answer: 'Though I am a foreigner, I was not brought up in the seclusion of a convent! On the contrary, I was educated in the good common schools of the time, and few females, perhaps, have travelled and mingled with the world more than it was my lot to do, before I became a member of the Ursuline order.'" pp. 33, 34.

From the ready wit of this good lady in the invention of *aliases* and *alibis*, we firmly believe that she is from the same peaceable island as her sacerdotal neighbour Bishop Fenwick, whose humbler countrymen often evince great skill in this habit, in their visits to police-offices and the Old Bailey. But, like theirs, her depositions often stultify each other; and she seems as much puzzled about Miss Reed's name as about her own; for she says, in one place, that while Miss Reed was in the convent, "we did not know that she ever had any pretensions to the name of Mary Agnes:" "she was known at Mount Benedict by the appellation of Miss Reed;" so that this pretty, sentimental, saint-like name was a fabrication: whereas she had herself said, in a former page, that "Father Byrne baptized Miss Reed in the name of Mary Agnes Theresa;" and, in her evidence in a court of justice, she had stated that "the nuns take any name they please, and are always known by that in the religious community, instead of the name by which they are known in the world." In further proof of the mendacity of this amiable ecclesiastical lady, Miss Reed adds:

"The books I had at the convent were the 'Roman Catholic Manual,' and 'Devout Methods.' On the outside of each was lettered in gold my religious name, 'Mary Agnes Theresa Reed.' I would ask, Who put that name there, and by whose order was it done, if not by the bishop's? I am sure no Catholic, and no one at the convent, can say that any one of the community could have two books in their possession several months, and the Superior not know it. Of course she must have seen the books; and if she saw the books, she must have seen my name. She did see the books; and she desired me to cover them with some black silk, as she did not wish the 'Reed' to be seen, because it was no longer my name. This was the reason she gave me, and I did so: they were brought from the convent covered. My sisters, Mesd. R. and P., recollect, that after I left the convent Miss Stimpson called at sister R.'s, in Boston, as related in my Narrative. The first words which Miss S. said on seeing me were, 'How do you do, my dear *Agnes?*' She had known me by that name at the convent. I had never seen her before, except at the convent.—This account was confirmed by Miss Stimpson." pp. 40—42.

But it is superfluous to adduce further evidence to prove that the Superior is at issue with truth in her statement on this subject; for as it was thought necessary to anabaptize Miss Reed, it is not at all likely that she continued to be called in the convent by her old heretical name, and not by that which Father Byrne himself states that he used upon the occasion. If religion, like war, were a matter, not of conscience, but of

reprisals, Protestants might be provoked to retaliate upon the Church of Rome, by refusing to recognise her orders and sacraments, since she does not acknowledge ours. The Papists make efficacious use of this difference, as a popular argument. "The Protestants," say they, "admit the validity of our functions; whereas we deny the lawfulness of theirs: with us, therefore, you are certain to be right; with them you may be, and assuredly are, wrong." Rome thus gains mightily in the opinion of the ignorant and ill-judging, by her arrogance, her exclusiveness, and her intolerance: for as in private, so in public life—as in ecclesiastical, so in civil affairs—the unthinking are prone to estimate men according to their own pretensions; whence it comes to pass, that modest merit cannot compete in popular suffrage with unblushing impudence, or a skilful physician with the quackery of a Morrison or St. John Long. "My system," said a mountebank impostor, is "to clothe the blood with sanative properties. All your surgeons and physicians are empirics: they try bleeding, blisters, and every kind of baneful medicines; but they begin at the wrong end; they ought at once to clothe the blood with sanative properties: *they* poison people—*I* cure them: that is the difference of our systems." The gaping rustics looked in admiration at the wonderful man. Who would not have his blood clothed with sanative properties? Who would resort to practitioners who did not so much as pretend to concentrate all the virtue of healing in themselves, when there were others endued with that unflinching claim; and who, in self-sufficient infallibility, accosted their patients with "Trust implicitly to us; we shall, with God's help, do it for you." Any Roman-Catholic priest may officiate in an English church, without so much as a public form of recantation of his errors: he has but silently to receive the holy communion in a Protestant place of worship (which, if he is honest, is certainly a stringent test); or to repair to a Protestant bishop, and to say that he renounces Popery, and wishes for a licence as a Church-of-England clergyman; and forthwith, if the prelate consent, any reading-desk or pulpit is open to him. During the crop of sudden conversions from Popery in Ireland a few years ago, there were some unhappy illustrations of the evil effects of this facility of transformation; and individuals were admitted to officiate within the pale of the Anglican church, whose services she could well spare. We do not say that a Roman-Catholic priest ought to be re-ordained, or a layman re-baptized; for these are matters too serious to sport with by way of retaliation; but of this we are sure, that some very solemn probation should be insisted upon, before the Church of England endorses as an accredited member of her communion, and much more of her priesthood, a professed convert from the Church of Rome. It is criminal to mislead the ignorant and unreflecting by a laxity of discipline, of which Popery takes fearful advantage to vaunt her own exclusive claims. Let Papists see that Protestants are in earnest; that they do not account Popery a harmless delusion; and that they are not anxious to claim as their own every stray bird, of whatever feather, that happens to wander, without mark or quarry, near the confines of her pale. A Protestant, in being received as a Papist, is made to feel that he is admitted to a privilege; whereas a Papist, in professing to come over to Protestantism, often assumes the air of conferring an obligation. The multitude are led away by this artifice of Popery. Some years since, a tradesman with a remarkable German name had gained great local celebrity, and was amassing property, by some article of merchandise or manufacture; whereupon another person opened a small concern hard by, with gaudy fittings-up, for the sale of an article of far inferior quality; and wrote over his door the same name as his honest neighbour, with an "N.B. No connexion

with the opposition shop yonder." The artifice was probably successful with some who had not tested the relative merits of the rival commodities. And thus has Popery ever acted: she set up a shewy mart for the sale of an adulterated Christianity; giving herself out as the sole patentee, and cautioning all persons against resorting to the true emporium. And too fatally has her Jesuitism succeeded!

We have already alluded to the hardihood with which Madame St. George or Mrs. Moffat (or whatever is her name) makes whatever statement seems best calculated at the moment to effect her object; a matter of little importance to the public in reference to an obscure ill-conditioned individual, but of some weight as shewing to what kind of character is entrusted the management of so vaunted an institution as an Ursuline convent, with its attendant boarding-school for young ladies, Protestant as well as Roman Catholic. Her strength of assertion is very striking. Thus, for instance, she affirms that what Miss Reed stated about the Bishop's telling her to imitate Saint Theresa in encountering evil spirits, is "a falsity," and that if it were proved that he uttered what Miss Reed states, he ought not for one moment to retain a character for intelligence or good sense. Now it so happens that Miss Reed's committee have found in the life of St. Theresa, which the Bishop asked Miss Reed if she had read, the very passage which Miss Reed quoted by memory from his lips, nearly a year and a half after the conversation; and as it is not pretended that she had ever seen this rare book, which Mrs. Moffat (or her right reverend friend dictating for her) evidently presumes upon being unknown to American heretics, we have the strongest confirmation, first, that Miss Reed spoke truly; secondly, that the Superior wrote untruly; and, thirdly, that the Bishop, upon Mrs. Moffat's own shewing, is destitute of good sense, and is very likely to have uttered the jesting and foolish talking which Miss Reed attributes to him.

Among their other corroborations, Miss Reed's Committee have published some letters from the amiable and interesting Mary Francis (Miss Kennedy), which strikingly confirm Rebecca Reed's account of the convent; and as Miss Kennedy was, and is, a devotee of the Church of Rome, and frequently urges her correspondent not to forsake it on account of what she had witnessed, the confirmation is the more convincing. We must, however, strongly reprobate the conduct of the Committee in publishing these letters; for, honourable as they are to Miss Kennedy, they have doubtless proved to her a source of severe suffering. When we find in one of them that she was arbitrarily condemned by Mrs. Moffat, without any offence committed, to ten days' silence, and abstinence from intercourse with "her amiable and affectionate pupils," who, she says, were "dear and interesting to her heart," we can conceive what treatment she would meet with when it was found that, in her affection for Miss Reed, and her endeavours to restore her to the Church of Rome, and to induce her to forgive her persecutors, she had incidentally corroborated her narrative, and disclosed the secrets of the prison-house. The Committee must have taken a leaf out of Rome's own book, when they thought that the end so justified the means that they might print a young lady's confidential letters to her friend without the opportunity of consulting her, and with the certainty that, if consulted, she would have refused. But this habit of printing private letters and conversations is an Americanism, which makes it unsafe to communicate, except with an express injunction to secrecy, any thing that is not intended for publication. The "religious newspapers," as they are called, are among the worst offenders: their gossip and chatter and personality shock English feelings, and often present a formidable bar to confidential intercourse.

Before we lay down the book, we must once more beseech Protestant

parents to beware of entrusting their children to be educated in Roman-Catholic seminaries, under the pledge that "their religion will not be interfered with;"—a very absurd, or rather an infidel pledge, if kept; for a strange education must that be that takes no account of religion. But this pledge, however solemnly given, is not likely to be adhered to. Take the following illustrations.—

"Miss Stacy, of Gloucester, Massachusetts, was in the convent in 1831 or 1832. Her age was seventeen or eighteen. She went there as a scholar of the public school, supposing the literary advantages superior. She was assured that if she went she should see her friends when she wished, and write to them freely. When she went to the convent she observed that the young ladies wore their hair short, and wished to know if she should be obliged to do the same, which she should regret. She was assured that her own inclination should be consulted entirely. The next day her hair was cut without asking her consent *, and her Bible and hymn-book were taken from her. She was also required to bow to the Virgin Mary, and repeat some Latin, of the meaning of which she was ignorant. The provisions at table were miserable, very little was provided, the bread usually sour, &c. While at meals, they were not allowed to raise their eyes, or converse. Miss S. wrote to her friends, not expecting her letters would be opened by the Superior, but they were invariably. When her friends visited her, she was obliged to converse with them not seeing them, a curtain intervening, and a nun standing by her side. She was there but a few weeks, before she became so very unhappy she determined to escape, supposing, however, it would be at the risk of her life. She finally effected her escape from the convent by jumping through a very small window of an outhouse, six feet high, and then, by a strength which she thought almost supernatural, clambered up to the top of the fence, which was perhaps ten feet high, and fell over on the other side. Though it stormed very violently, her fear of detection was so great that she ran two miles, without a bonnet, to the house of a relation in Cambridge. Persons whom she met supposed her deranged, and endeavoured to stop her; but fearing they might be Catholics she spoke to no one. She arrived at her relative's nearly exhausted, and was taken care of. The Superior used many exertions to effect her return, and retained her clothes; but her friends were so very decided that all were returned to her. Miss S. was reluctant to say much respecting her situation at the convent. She was repeatedly asked if she could not have been happy after she had become habituated to their manners, and if the above circumstances were the only cause of her leaving. She uniformly said that she could have remained if that were all, but the principal cause of her wretchedness she never should mention to her nearest friends, and wished them not to ask her.

"The above facts are stated by a lady who has never read Miss Reed's Narrative, and who stated them before there was any excitement respecting the convent.

"The following statement has been given by a very eminent professional gentleman in the city of Boston:—

"'It has been said that there was no Catholic or sectarian influence used at the late Ursuline Convent in Charlestown. What can be said of the following facts? A young lady, of Protestant parents, about twelve years of age, a pupil in the convent, and an extremely good scholar, could repeat in Latin, French, and English, every prayer, mass, laude, vesper, Ave Maria, &c. She told me that the bishop held out the ring on his finger, and said, 'My beautiful little K—— Rose, you are so good a girl you shall have the pleasure [or honour] of kissing this ring, that was presented to me by his holiness the Pope.'

"'The mother, who visited the convent after this, feeling uneasy, and a little apprehensive that her daughter was imbibing too much fondness for the Catholics, manifested a wish to change her school. Knowing this, the Superior wrote one or more letters to the father, at a distance, urging her continuance at the convent.'

"A lady permits us to state the following fact, within her knowledge:—

"'A little girl, about seven years of age, who was formerly a pupil in her school, was placed at the convent as a Protestant pupil, where she remained less than a year, and returned again to her former school. She was in the practice of frequently teaching the children at the school to make the sign of the cross, and say 'the Hour,' one of the forms of prayer used by the Catholics.'

"The above facts shew the deep impressions made upon a little child, by observing the Catholic ceremonies at the convent, to which she must have been much accustomed to be able to repeat a prayer of considerable length.

"Mr. S. M., of Boston, heard Miss Stickney say, in conversation with her mother,

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* This may seem a trifle, but falsehood is no trifle; besides which, the cutting short the hair is one of the peculiar customs of conventual institutions.

that at the convent she was obliged to bow to the Virgin Mary, and make the sign of the cross. Her mother was much displeased at it." pp. 101—104.

The following corroborates Miss Reed's statement.

"A musician employed at the convent related to two gentlemen that he had seen the Superior walk across the room, and the nuns kneel in her track, and cross themselves." p. 105.

The Narrative of the Escape from a Portuguese Convent is prefaced by an Introductory Address by the Rev. W. Carus Wilson; in which he pledges himself to the truth of the statement, some of the particulars of which are so strange, that we need this unexceptionable testimony to corroborate them. Truth is not always truth-like, otherwise we should feel startled at some of the incidents; but, under Mr. Carus Wilson's authority, we will transcribe them, as strikingly illustrating some of the foregoing remarks upon nunneries. Mr. Wilson does not give the name of the writer of the account; but he says:

"The following narrative was only very lately committed to paper; the writer being anxious to perpetuate the recollection of it for the sake of her children. When it was determined to publish it, being fearful that the lapse of so many years might have led to some inaccuracies, she deemed it prudent to submit it to a friend who was with her in Lisbon at the time, and sister to the lady who introduced her to the convent, and who also assisted in effecting Jane's escape. This friend returned the manuscript, with the assurance that all the facts were perfectly correctly stated." pp. vi. vii.

The following is the account in the words of this lady:—

"I proceed to give a short account of a young sister belonging to a nunnery of Irish ladies, situated at Belem, near the magnificent monastery of White Friars. Belem is about two or three miles from Lisbon, and placed near the mouth of the Tagus. It was customary for two vessels to sail half-yearly from Ireland to Lisbon, having on board such young women as were either removed from nunneries in their own country, or such as desired to make trial, for the first time, of the life of a recluse in Lisbon. A Roman Catholic family of high respectability, residing in one of the southern counties of our sister country, placed two of their daughters in a convent near them. The eldest was a girl of high spirit, and, not liking the discipline and confinement, ran home again, and some time after married, in Ireland, a gentleman of fortune, who was a Lisbon merchant. The younger sister remained in the convent some years, and, when about seventeen, was conveyed in one of these ships to the Irish convent at Lisbon. After she had passed through her noviciate in her new abode, she was to take the veil, and previously to this important measure she was to be introduced to 'The World.' This was done in a manner not very likely to impress the poor girl with a favourable notion of what she was about to renounce for ever. She was mounted on a donkey, led by two priests, and conveyed through the main streets of Lisbon. The rabble surrounded, the boys hooted at her, and she was gazed at as a sight, till, terrified with the noise and notice she attracted, she declared, on her return to the convent, that she would cheerfully assume the veil, and never leave her peaceful abode again. She had not taken this important step many months, before her married sister, Mrs. H., and her husband, arrived in Lisbon. Her joy at this intelligence was very great; and it was with this lady I used to go occasionally to visit 'Sister Jane,' as my young acquaintance was called. My first visit was most worthy of notice. I went with a large party in three carriages, with several officers on horse-back. When we arrived at the Irish convent, we entered through great gates, into a large outer court, which led to the building; and passing through two high arched folding doors, we found ourselves in a lofty hall. At one end of this hall was a pair of very wide folding doors, with a small step across, which was the only boundary between the outer and inner part of the convent. Some of the ladies sat on the mats at the hall-door, and others were accommodated by the lay sisters with chairs. In a few minutes after we were seated, Sister Jane appeared, clad in a grey habit, almost white, and with a veil of the same materials. She received her sister and her brother-in-law with much warmth, and their friends with politeness.

"Though Jane might not be considered pretty, still she was very pleasing. Her fair complexion, her vivacity of countenance, her lively manner and youthful figure, excited an interest in her favour; and notwithstanding her sprightly conversation and professions of happiness, it was plain that her mind was more fitted for the frivolities of the fashionable world, than for the sombre sameness of a nunnery. She, however, spoke much in favour of the mode of life she had chosen; and of the comforts they enjoyed in the convent, particularly from their garden and its beautiful orange trees, the fruit of which, she told me, they were allowed to gather

as they pleased. About ten minutes after she came, the lady abbess joined us, whose manners and conversation were polished and lively.

"She asked me, as the youngest of the party, 'If I should like to become a nun?' and strongly pressed me to make a trial, by paying her a visit of a fortnight or three weeks, that I might judge of the happiness of the sisterhood. She told me they had two or three piano-fortes, and were also allowed drawing utensils. She then added, whilst she cast her eyes on my long hair, that 'she would promise not to cut that off *.'

"Whilst the lady abbess was conversing with me, Sister Jane was laughing and talking very freely with the rest of the company; and some observations she made, attracted the ears of the abbess, who said with an arch look, 'Jane, take care, child; I am by you.' To which Jane replied, with seeming simplicity, and without any appearance of fear; 'O mother, I forgot you were here!'

"When we had passed about an hour with them, a bell rang, and the abbess hastily departed; Jane then told us she must hurry off too, for that they were going to some devotional exercise; 'but,' added she, 'if you would like to have a peep at the cloisters, I will run and undraw the curtain. Try and find your way to our chapel, but you must be quick, or I shall be too late.' She then directed us to the chapel door, and left us.

"Three or four of the party, of whom I was one, found our way to the chapel, where we saw a large iron grating, with a green curtain at the back. Just as we got up to this grate, the curtain was drawn aside by Jane, who was on the other side, and thus gave us a view of the cloisters which surrounded their burial ground, and the door through which the nuns entered, from the convent by the cloisters, to the chapel. One of the officers joked Jane on the subject of confession; and asked her 'if she confessed?' 'O yes,' she replied, 'I am obliged to do so, but I take care to go to an old priest, for they are not half so severe as the young ones.' But we did not dare detain her longer at the grate; so she dropped the curtain and ran off, whilst we found our way back to the outer hall of the convent, where some lay sisters shewed us into a large room; and here we partook of a handsome cold collation, consisting of tea, chocolate, and all sorts of cakes and sweetmeats.

"After this was over, we left the convent, much gratified by our visit, and returned home, seeing the queen's gardens, and some other things of note in our way.

"I always felt much interested for poor Jane after this interview, and often inquired about her. In the course of two or three months, I heard she was in great distress at the prospect of parting with her sister, who expected shortly to sail with her husband for England. The time came when Mr. and Mrs. H. were to leave Lisbon; and in losing them, Jane felt she was losing the only ray of sunshine left here below.

"My readers will wonder at this assertion after Jane's assurances as to her convent comforts, &c. But her affected happiness was most unreal, for she was in fact miserable. A circumstance which had occurred a few weeks before I saw her, had occasioned her deep anguish of mind, and led her to dread the convent, and all connected with it; whilst her misery was increased by the idea of parting with her brother and sister, whose cheerful visits and general kindness to her and the sisterhood had endeared them to the society. There is an old adage, 'All is not gold that glitters;' and so it was in this case, for Jane had reason to despise the system of cruelty and hypocrisy which was carried on within those walls.

"Perhaps it will be best to give a detailed account of the facts to which I now allude, before I proceed with Jane's history.

"Amongst the nuns in the Irish convent, there was one young lady whose mind was superior to most of the others; and she took a great fancy to Jane, though she was some years older than my young friend. She would give Jane excellent advice as to her conduct—urge her to improve herself: and to none of her companions did Jane draw so closely as to 'Sister Mary.'

"About half a year before my introduction to Jane, she had been aware of an increasing dejection of mind in her friend, and had often urged her to disclose the cause; but Mary kept silence; and never could Jane prevail upon her to impart the subject of her grief. In the course of a few weeks Jane heard that her friend was taken ill; she requested to see her, but was refused. She begged to be allowed to nurse her, but was told that 'Sister Mary's fever was highly infectious, and that the nuns must not go near her.' Not many days after this the bell, which spoke the death of a member of the community, was heard to toll, and it was soon understood that Sister Mary's spirit had fled. Next followed her funeral; and the nuns attended the ceremony. The loss of Mary was a long cause of deep sorrow to Jane; for there was no other sister to whom she could feel an equal attachment;

* So that, like Mrs. Moffat, she thought it requisite to volunteer a preliminary falsehood.

Mary having always been her kind friend and adviser in difficulties with the other nuns. Some weeks passed on, and Mary seemed forgotten by all the sisterhood except by poor Jane, whose few pleasures in her life of seclusion seemed buried with her friend.

"'The nuns were martyrs to superstition; and often as Jane traversed the cloisters, she fancied she heard her friend's voice call her by name; but, never suspecting it possible that the voice could be that of her living friend, and, like the sisterhood, being very superstitious, she thought, if she were really called, it must be by Mary's spirit.

"On returning once from the midnight service, Jane was the last in the train; and confident that her name was pronounced, she took courage, and stept aside, allowing the other sisters to shut the doors of the cloisters, so that she was left quite alone amongst the graves.

"She then said, 'Did Mary call me? you loved me whilst living, and I am sure your spirit would not injure me now.' The name of Jane was again repeated distinctly, and she endeavoured to make her way to the spot from whence the sound seemed to proceed, putting the same question as before. The voice replied, 'I am dead indeed to the world, but not to you; look near such a grave, and you can see me.' Jane scarcely knew where she was. Her feelings were wrought up to the highest pitch of terror, curiosity, and tenderness to her departed friend. But she followed the sound; and making towards the grave to which she was directed, she observed a very small square grate in the ground, through which appeared a faint light. She knelt down, and looked through it, when she discovered her long lost friend in a sort of dungeon, with a lamp before her, and her bed, chair, and table.

"'Is it my Mary I see, my own dear Mary?' exclaimed Jane. 'Yes,' replied her friend. 'Let my case be a warning to you: my illness, my death, and my burial were all deception. You observed my low spirits: I loved you too dearly to unsettle your mind by giving the cause of them; but I was so wretched in the convent, that I wrote a letter to my friends, entreating them to devise some method for my escape. This letter I unhappily entrusted to the old woman who sometimes brought us oranges, and she gave it to the abbess, who, with many bitter reproaches and threats, hurried me down here, where I have been ever since. I dared not call you by name unless I could distinguish your voice amongst the sisters; for I was sure if I made known my tale of woe, death by starvation would be the consequence, not only to me but to those who heard it. I also felt, that even if I did call, no one would dare answer my voice from these graves but yourself. You are the first person who has spoken to me for many weeks. My food is brought me in a tournoir, and the empty plates, &c. are removed in the same way. I am dead to all but you; still, if your affection can give you courage to pass an hour with me sometimes on your return from the chapel, it will be the only soothing drop in my cup of bitterness.'

"I must observe that the nuns had a great dread of passing through the cloisters at night; and those who were behind would repeat aloud their Ave Maria, or sing some solemn air, preferring the sound of their own voices to the terror of silence.

"Jane was deeply affected and horror-struck with her interview. She continued with her friend till near the time of matins, when she bade her farewell, with a promise to see her as often as she dare with safety to them both."

"Five or six weeks passed after this first interview, during which several others followed, unknown to any being but themselves. Jane used to set aside her superstitious fears at passing so many hours amidst the tombs, and rob herself of rest, to cheer her, whose whole comfort in life now depended on her occasional presence. It was generally after midnight prayers that Jane paid her visits to the grate, and took to her friend the news of the day, as it was circulated in her little circumscribed world—the convent.

"One night, Jane observed that Mary was in remarkably low spirits; she therefore remained with her longer than usual, till, fearful that her absence at matins might excite suspicion, she hastened away to be ready to join in them. On her return, she thought she would step aside towards the grating, and see if Mary was more composed. She therefore watched her opportunity, and paid her unexpected visit. But what a sight met her eyes! The lamp, still burning on the little table, discovered Mary a corpse,—her death wound inflicted by her own hand. Her long confinement, without a ray of hope in the vista of her future days, had led her to an act, which, had she known from sweet inward experience the blessings of the Gospel, would never have been committed."

"The shock was too great for Jane's frame to support; she sunk senseless on the ground, where she was found by the nun who daily brought food to poor Mary. Jane was conveyed to her cell. A violent fever and delirium followed; and as she slowly recovered, she was given to understand that a fate similar to that of her unfortunate friend would be the immediate result of her revealing the dreadful secret. She was probably only spared from the fear the superiors of the convent would have of her family; who being on the spot, would naturally have investigated any mea-

sures they might have taken respecting her. Besides this, the convent was very poor and Jane's friends were among its best benefactors.

"To return to Jane. Her condition was now worse than before. The dreadful secret MUST be kept, and that for ever. It seemed as if it would break her heart. Night and day the image of Mary was still before her, and the walk through the cloisters was now doubly harrowing to Jane's feelings. No one then can wonder at the despair with which she viewed the approaching departure of her sister, Mrs. H—; for if the wish to escape expressed in Mary's letter met with such a punishment, what would an attempt at such a measure bring upon her. Still to remain in the convent appeared more appalling even than death; so she made up her mind to write her wishes to her brother-in-law; and when he called at the convent, a short time before his departure for England, she slipped a note into his hand. This gentleman was surprised at its contents, so carefully had Jane concealed from him and her sister 'the secrets of her prison-house,' but he determined to endeavour to liberate her.

"A few days before he sailed, he invited a party of confidential friends to a farewell dinner; and when the cloth was removed (having first exacted from them a promise of secrecy), he opened the subject of the distressed state of his sister-in-law's mind, and his anxiety to effect her escape. There were two or three naval officers in the company, one of whom commanded a frigate in the Tagus, and the other was captain of one of the Lisbon packets."

"The captain, whose packet was first on the list to sail, and the officer, who commanded the frigate appointed to convoy her, agreed, with the other gentlemen of the party, to afford their aid in rescuing their country-woman. The two officers above named were both of them men with large families; and I have heard, that on their return home they began to consider the risk they had incurred of losing their lives in the desperate attempt which they had pledged themselves to make."

"The next day, Mr. H. and her sister paid their last visit to the convent, as they were on the point of sailing; and amongst a variety of parting gifts to the abbess and nuns, was a parcel to Jane, containing a sailor's jacket and trowsers, with a watch. These were accompanied by a note, directing her to be ready by either one or two o'clock on the following morning, dressed in this apparel, and stationed at the bottom of the garden wall: and stating that a pistol shot would be the signal for a rope ladder being thrown over, which she was to seize and mount, when she would find friends on the other side ready to receive her. She was particularly charged to have her watch with her to guide her as to time, that she might not be too long from her cell, and kept in suspense at the wall."

"The night came. It was in the latter end of the month of May. She attended the midnight prayers in chapel as usual, and then retired to her cell, where she remained till all was quiet: when she made her way to the garden, and taking off her nun's habit threw it into the pond, placing a note by the side, addressed to the lady abbess. In this note, Jane stated that 'life was now a burden to her, and therefore she had decided on seeking a watery grave.' The reader may shrink at the untruth of the latter part of this assertion. I cannot vindicate it, for it was intended to deceive; but it is right to state that Jane had made up her mind to drowning herself in that pond, if she did not succeed in her desperate purpose of escape. And sad as the statement is, poor Jane's mind had been so long inured to deceit, that she did not feel its sinfulness."

"In her hurry and anxiety she had neglected to wind up her watch, and she therefore paced along the garden wall in the most agitated state of mind. Time moved so slowly (for she had mistaken the hour when she left her cell) that she fancied her expected deliverers had forgotten her; and she looked to the wall and thence to the pond in helpless, hopeless agony. But at length she heard a noise, followed by a pistol shot; the rope ladder was lowered down the wall. She seized and scaled it with a strength inspired by despair, and was caught on the other side by the gentlemen who had so nobly pledged their honour to her brother before his departure, to try their efforts for her escape. A large cloak, called a 'capote,' was thrown over her; and placed in a carriage of the country, she was driven to lodgings at Buenos Ayres, close to our house.

"Here she was carefully guarded, and secreted the following day by the captain of the frigate. He was a brave officer and a kind-hearted man; and having a large family of his own, was more alive to poor Jane's desolate situation. The Irish lady, our mutual friend, whom I mentioned in the early part of my history, as the lady who first introduced me to both the convents, had been in the secret of Jane's escape; and promised to take charge of her if she could be safely conveyed on board the packet, in which she herself was just sailing with her little family. Jane's protector wished therefore to surrender her to our friend as quickly as possible: and as a favourable wind had sprung up, the packet was under weigh and the frigate also. The captain of the latter vessel ordered his large boat, well manned, to be kept for a time behind; and soon after dusk he conveyed Jane, with all the secrecy he could,

to the quay, wrapped up in a capote, and looking like a young midshipman. She descended the flight of stone steps, was placed in the boat, and, borne away by wind and tide, left the scene of her many horrors for ever."

"But it seems as if God would make 'all his goodness to pass before her,' for when the boat (which had to row a great way out to sea) had got along side the frigate, and Jane was to be raised up the ship's side, her foot slipped, and she fell backward into the great deep. A young midshipman leapt into the sea, and saved her from that death which, a few hours before, she had so impiously determined on seeking for herself."

"The night favoured Jane's removal from the frigate to the packet, where she was received with kindness and sympathy by her female friend, and taken down into her own cabin. She was to pass as the widow of an officer who had been killed in a late expedition, where the husband of her protectress was present. But her great giddiness was very unsuitable to her assumed character, though the want of hair was not noticed with her widow's cap. Still, my friend was quite afraid of her appearing on deck, lest she should expose herself. There were several English families on board; and the secreted stranger led to a great deal of surmise as to who or what the 'unknown' could be. So at last my friend was obliged to produce her, after many private lessons for the regulation of her conduct.

"When they reached Falmouth, and Jane set her foot on shore, her joy was boundless. How far her heart rose upwards in praise for her hair-breadth escape, and how far she resolved to live hereafter to the glory of that God who had so encompassed her with mercies, must be left to her own conscience, if she is still living."

"The last I heard of this poor young creature was, that she accompanied a friend to India, where she became the wife of a British officer.

"My narrative is now ended; and I think I can vouch for the truth of every thing related in it." pp. 16—43.

Now, we have not the slightest doubt of the conscientious desire of the writer to relate nothing but truth, and we therefore implicitly credit all that she can personally vouch for. Thus, although we are somewhat amazed at the freeness of manners at the convent—even to a young nun's being allowed to take in parcels unopened, and to jest with officers—yet we believe it upon her testimony, endorsed by Mr. Carus Wilson; just as we do a previous statement, that such was the vacuity of mind of the inmates at the other Irish convent in Lisbon, that the favourite exercise and amusement of the nuns, including grave ladies of sixty years of age in flowing conventual robes, was to play, like children, at "puss in the corner." These, we suppose, were among the unreformed convents, which caused great scandal; for at what were called the "reformed" convents the discipline was very severe. Mr. Wilson copies from Mr. Southey's "Doblado's Letters" the following passage on this subject, which applies to Portugal as much as to Spain:—

"Many convents have been founded under the title of reformed, where, without regard to the sex of the votaries, young and delicate females are subjected to a life of privation and hardship, as the only infallible method of obtaining the favour of heaven. Their dress is a tunic of sackcloth, tied round the waist with a knotted rope. The rule allows them no linen either for clothing or bedding; woollen of the coarsest kind frets their bodies day and night, even during the burning summers of the south of Spain. A mantle of the same sackcloth is the only addition which the nuns make to their dress in winter; while their feet, shod with open sandals, and without either socks or stockings, are exposed to the sharp winter blasts, and the deadening chill of the brick floors. A band of coarse linen, two inches in breadth, is worn by the Capuchin nuns, bound tight six or eight times round the head, in remembrance, it is said, of the crown of thorns; and such is the barbarous spirit of the rule, that it does not allow the band to be taken off even under an excess of fever. *A young* woman who takes the veil in any of the reformed convents, renounces the sight of her nearest relations. The utmost indulgence as to communication with parents and brothers extends to a short conversation once a month, in the presence of one of the elder nuns, behind a thick curtain spread on the inner side of the iron grating, which completely interrupts the view. The religious vows, however, among the Capuchin nuns put a final end to all communication between parents and children." pp. 57, 58.

But though we fully credit what Mr. Wilson's unnamed friend personally vouches for, and which includes the narrative of Jane's escape, we do not think that the remarkable episode of Sister Mary is sufficiently

authenticated. The story is very improbable: for even if the authorities of the convent should be supposed to have planned the horrible and worse than fiend-like cruelty specified, it is very unlikely that they would have managed their plot in so bungling a manner; that they would have contrived the dungeon of their victim in an open burial-place, which the nuns passed by several times every day and night; and so near to their path that a whisper could be heard from the prison, and the suppressed voices of the sisters be distinguished by the prisoner; and, as if this were not enough for detection, that they would have kept a lamp burning in her vault before an open grating, which any curious or straggling nun or lay sister might discover. It seems very unlikely that they would commit their character, and risk the contempt and disgust of their whole community, down to the lowest menial, by so clumsy and inartificial a proceeding. To immure a young woman for life, under pretence that she was dead, in a spot where, to say nothing of intentional communication, an involuntary shriek, or even a groan or a cough, must be heard, was not a very sapient scheme of assassination.

Then, upon what testimony does the story rest? Upon the sole, uncorroborated, statement of Jane. And what is Jane's claim to credit? Her short history is one tissue of falsehoods; and a specious fabrication, by which she induced the gardener to tell her the height of the convent wall, in order to let her friends know the length necessary for the scaling-ladder, shews, that, where she had a purpose to accomplish, she was at no loss for a ready story. In the present case she had an object to effect of the utmost moment to her. She was miserable in the convent, and looked forward with horror to spending her life within its relentless walls. Her bosom friend Mary was dead, and her relatives were about to leave Lisbon; and when they should depart, she saw no prospect before her but blank despair. To induce them to attempt her rescue, required no ordinary motive; for, besides the superstitious feelings of the parties as Papists, their character, their liberty, and their life, must be staked in the enterprise. Jane could hope to persuade them only by some terrific story: a mere tale of not liking confinement, however it might interest or affect them, would probably not have induced them to contrive and prosecute so perilous an adventure. If, therefore, we must decide between probabilities, it seems more likely that Jane invented this story, than that the authorities of the convent were so insane as to have acted in the manner she describes.

But, after all, we are far from accusing poor Jane of wilful falsification; for it is very possible that she believed what she asserted, and yet that not one word of her story was true. She was suffering under deep, though concealed, melancholy: she had just followed to the tomb her dearest companion: all her other ties to the world were about to be for ever snapped asunder; and we find, from the narrator's own account, that she had a severe attack of "fever and *delirium*." Now, how are we to distinguish what was delirium and what was reality; or at what stage of her narrative the delirium commenced? There was quite enough to cause her a fever, without the horrible episode of Sister Mary: and when the fever and incipient delirium came on, what more likely, under her heated state of mind, than that she should have fancied all she described? or even that she should have sought the tomb of her friend in the dead of night, and seen strange sights, and held imaginary dialogues, and been found in the morning, and taken from the spot to her couch, under the dreadful impression which haunted her. Surely this is more probable than the dreadful story of poor Mary, unless the alleged perpetrators were as silly and infatuated as they were wicked.

We submit these considerations to Mr. Carus Wilson's sound judgment;

and if he wishes to reply to our remarks, we will gladly admit his explanation. In the mean time, his little book, whatever we may think of this particular incident, is very interesting and highly seasonable, especially the observations in his preface. He has had occasion to witness the folly and wickedness of sending girls to be instructed in schools under the care of Roman-Catholics, in the case of a young person who had been educated in that excellent institution, for which his brethren and the public are indebted to his own liberal zeal and paternal care, the School for Clergymen's Daughters, at Casterton (removed from Cowen Bridge). Her father had sent her to Paris, "to be perfected in French," under a promise, Mr. Wilson supposes, from her instructors, that her religious opinions should not be interfered with; but the promise was violated.

"At Cowen Bridge, through grace, she had gathered strength for a time of trial. It pleased God to visit her with a fatal illness in the school (at Paris), when every measure was resorted to, which priests and 'sisters' could devise for her salvation. But every offer of holy water, of the Virgin's services, and of extreme unction, were strenuously rejected, with the noble profession of her faith amidst this wretched mummery and superstition—'None but Christ, nothing but Jesus for me.' Here was a striking instance of the snare being escaped; but I ask, can you, with your eyes open, run the risk of involving a tenderly-loved daughter in such a horrible and irremediable ruin as this?" p. xvi.

One such incident must abundantly repay Mr. Wilson for all his labours and anxieties in this school, which is but one among his many works of faith and labours of love. His "Monthly Friendly Visitor," and several of his other publications, are well known and justly esteemed; but his "Helps to the Building of Churches and Parsonage-houses," which has just issued from the press, has not, probably, yet reached many of our readers. It contains a variety of useful and valuable suggestions; and as it shews how easily and cheaply such edifices may be often erected, we trust it will stimulate many to copy his example; so that he may not only be a church-builder himself, but the cause of church-building in other men. We have only to request, in conclusion, that he will tender the thanks of the friends of religion in our Church to his excellent help-meet in good works; whose very pleasing and edifying publications for young persons, especially her "Daily Meditations," are well known to us—at least, it would not be the fault of our young friends if they were not.

VIEW OF PUBLIC AFFAIRS.

A CHIEF topic of discussion during the month has been the Distresses of our Reverend Brethren the persecuted Clergy of Ireland, and the fund raised for their immediate relief. We could write much upon this subject, but it would be but a repetition of our statements during the last three or four years; and all that we could say is so much more forcibly expressed in the excellent addresses delivered at the Public Meeting held on the 3d of December for opening a new fund, that to them we refer our readers, both for incidents and arguments, if indeed either be necessary, where the facts of the case are already so painfully notorious. We trust that the public sympathy awakened upon the occasion will not only be the means of relieving much severe distress, but incidentally of strengthening the Protestant Church, and assisting to prevent the success of those schemes of spoliation which have been laid for her destruction. We believe that the cause of true religion, and the eternal welfare of the souls of men, are bound up with the maintenance of the Established Church in Ireland; not indeed because the Almighty is confined to the use of any particular instrument, but because facts prove that this is an instrument which He has chosen for that purpose: and such being the case, it ought to be upheld by Protestants of every name; by all who "love our Lord Jesus Christ in sincerity."

It were earnestly to be wished that all the friends of peace and order, of religion and national stability, would just so far forget their minor quarrels as to look calmly at the prospect before them. It will not be many weeks before Parliament meets, and then will be proposed

measures of the most alarming character, some of which, in the present weak state of a government which depends for its existence—whatever may be its own views or intentions — upon the numerical aid of Radicalism, may possibly be carried, if wise and good men do not unite to oppose them. It is often asked, At what do the party usually called Radical really aim? To answer this question it is necessary to know who are Radicals; for in what is to-day the lowest deep a lower deep is seen to-morrow to open, threatening to devour all that is good and valuable in the land. Mr. Roebuck, the Member for Bath, and the colleague in the work of Reformation of Mr. Hume, Mr. O'Connell, Mr. Wilks, and the other members of that faction, we might suppose to be a reasonably good Radical; and yet the enlightened politicians of the Poor Man's Guardian, and similar publications, affirm that he is, in comparison with themselves, but an Aristocrat and a Tory, and "no friend to the poor man." Let us then inquire only what such moderate and sparing Reformers as Mr. Roebuck propose, as the few slight necessities of legislative enactment. These do not, it is true, satisfy the demands of their honest friends the Rickburners and Trades Unionists; and Mr. Roebuck very properly announces them as only preliminary measures; but they go so far down the declivity, that by following the track we may discern pretty well what is at the bottom, and practically learn the shortest way of plumbing the descent of the Tarpeian rock. These "liberal Reformers" propose the following slight "preliminary reforms" (for so Mr. Roebuck expressly labels them), as mere garnishings and relishes to whet the appetite for more substantial things. We quote from one of Mr. Roebuck's pamphlets. "1. An extension of the suffrage to all occupants; 2. An abolition of property qualification; 3. Secrecy of suffrage, by means of the ballot; 4. The abolition of the present system of registration, and the reduction of the expenses of elections; 5. A more equal distribution of members, according to population and territory; 6. The duration of Parliaments shortened; and 7. The tax on knowledge abolished. With these preliminary reforms he would be content, as far as the constitution of the House of Commons is concerned."

There is such an amiable air of candour and moderation in this expression of contentment, that it would be ungracious not to follow out a few more of these gentle hints.—"8. Suppose, now, that we have gotten a House of Commons to our mind, have we obtained all that is necessary to the making of good laws? Most assuredly we have not. Under the English practice, the concurrence of a second body is necessary to the making of a law. This body is hereditary, and not representative.....We hear loud complaints of the obstructiveness of the Lords: if the House of Commons really represented the people, this obstructiveness would become more strikingly apparent. In that case, want of harmony between the two Houses would be a fair test of the efficiency of the Commons.....The only radical remedies are abolition, election by the people, or depriving the Lords of their veto."

We will not detain our readers further with these mild, felt-shod preliminaries, than to say that the ninth is to deprive the King of his power to refuse ratifying any act of the other two estates of the realm; and the tenth, to liberalize the new Municipal Reform Bill. "Such," says Mr. Roebuck, using a friend's pen in his pamphlet, "such are the reforms which I have called *preliminary*. I have called them so because, though great in themselves, it is for the sake of other reforms that we covet them. The Ultra-Reformers will accept of no 'final measures.'"

Now we must say, with all our reverence for the Reformers above named, and their coadjutors, that it is very unkind thus to stop short at the crisis of fate—to give four acts, and keep back the fifth, which is the consummation of the whole plot. For want of this aid, the inferior artists of the street-hawked unstamped publications are obliged to fill up the remaining scenes of the tragedy. And a very fine shew they make; as, for example, The Church abolished — the Monarch dethroned—titles of honour extinguished—a Republic proclaimed—the National Debt wiped out with a sponge that costs nothing —Agrarian laws, and general spoliation —and, ultimately, anarchy and civil war.

We are quite in earnest in saying, that if the nation is induced to rush into the first half of these measures, we do not see how it can long avoid the others; nor do we any more doubt that the "Ultra Liberal Reformers," as they are in some pamphlets praisingly called, desire several of the items of the fifth act, than that they advocate the "preliminary reforms" which are to lead to them. If Englishmen and Christians have deliberately made up their minds to this proclivious course, the sooner the better, to put us out of our misery; but if such an issue is not so perfectly safe and desirable as factionists assure us, it will be well to consider the matter further, before we take the projected leap. And such, we feel assured, is the feeling of the sound and reflecting part of the nation at the present moment.

☞ *For* Answers to Correspondents *and* Supplement to Religious Intelligence, *see the last page of the Cover.*

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ON OUR LORD'S USE OF PARABLES.

"*Why speakest thou unto them in Parables?*" (Matt. xiii. 10.)

IT is the characteristic of a great mind to think not only profoundly, but clearly; and therefore to express itself with simplicity, as well as force. It ever pours out its unfathomable depths in a calm, a copious, and a transparent stream. But it is the exclusive prerogative of Him to whom all God's works are known from the foundation of the world, and who spake as never man spake, perfectly to unite these widely separated extremes, by wedding abstract essential truth to lucid simplicity. *He* can clothe those profound movements of the Divine mind which embrace truths eternal in their existence, immutable in their nature, and universal in the range of their application, with the most familiar language of time and earth. He *can*, and *does*, speak in language intelligible to all whose eyes are not wilfully closed against the light of heaven; whose ears are not wilfully stopped against all spiritual truth; and who do not obstinately "refuse to hear the voice of the charmer, charm he never so wisely." In a word, it is, I say, the exclusive prerogative of that God who is truth, the same yesterday, to-day, and for ever, to clothe these eternal, immutable, universal secrets of heaven, with language in which a docile *child* may be profitably instructed, and which he who runs may read.

Were proof of this necessary, I might adduce our Lord's Sermon on the Mount, at once sublime and simple, profound and practical. But "why speakest thou unto them in parables?" Our Lord's awful and mysterious reply to this question, "that seeing they may *not* see, and hearing they may not understand," may well serve to repress all bold presumption and idle curiosity. It may teach us to be far more earnest in endeavouring to ascertain the meaning than the motive of our Lord's instructions. But still the Divine mind is the true, indeed the only, field of the Christian's labours and contemplations. Even Scripture is but the mirror which reflects this; his own experience but the proof which illustrates it. The Divine mind is the alone fountain from which the Christian can drink those draughts of knowledge and happiness which shall survive the world and time. Even the Spirit can but take of the things of Christ and shew them unto the soul. Our calling is to have the same mind in us which was also in Christ Jesus; and our privilege is, with unveiled face to see there, as in a glass, the glory of the Lord; and be changed into the same image, from glory to glory, as by the Spirit of the Lord.

While, therefore, we neither seek with idle curiosity to be wise above what is written, nor with bold presumption to pry into those secret things which belong unto the Lord; we may undoubtedly, with acceptance, analyse the profoundest *revealed* movements of the Divine mind. Wherever, as in the case before us, our Lord has condescended to explain, however mysteriously, his motives—wherever our Lord himself has thus led the way—we may assuredly prosecute the march of inquiry, with modest yet firm step: we may lift, with profound reverence indeed, that veil with which our prejudices and infirmities have compelled Him, in gracious condescension, to shroud the intolerable glories of the Divine countenance; and even in his own revealed word to obscure, lest it should offend, the pure and bright light of abstract, essential truth.

The thirteenth chapter of St. Matthew, and the corresponding chapters of St. Mark and St. Luke, record a public discourse of our Lord to a great multitude assembled on the sea-shore to hear him. This discourse consists wholly and *professedly* of parables—"All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them." His discourse opens and concludes with appropriate parables. His first, the parable of the Sower, describes the varied attitude of mind with which a mixed multitude attends upon the preaching of the word: his last, the parable of a Net cast into the Sea, describes the corresponding success of the Gospel; as also the comprehensive nature of the visible church, the final separation of the wicked from the just, and the consummation of all things.

Our Lord had but just entered upon this discourse, and delivered but his introductory parable, when the disciples, as if anticipating his intention, and foreseeing the character of the discourse which should follow, "came, and said unto him, Why speakest thou unto them in parables?" Such a question, *preceding* such a discourse, we may reasonably suppose was suggested to and elicited from them by him in whose hands are the hearts of men: and when we contrast this question with the frequent and pointed notices throughout the discourse, that our Lord studiously confined himself in it to this mode of instruction, we are led to form the conjecture that it was probably designed to attract and fix attention upon the important moral principle which our Lord's reply establishes, and which his subsequent discourse tends to illustrate. Because, he says, "it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

But as the passage in Isaiah to which our Lord refers, and as the general tenor of his reply, particularly as recorded by St. Mark and St. Luke, appear to assert that his adoption of this more obscure method of instruction was not the necessary and unavoidable *consequence*, but the intentional *cause*, of the people's blindness, it appears to me that a full consideration, first, of this important reply, and next, of the motives in general to our Lord's adoption of parables, would be both profitable and interesting. And should an essay of this nature appear to diverge from that mark of animating principle or practical tendency, at either of which it is essential to its usefulness that every religious essay should aim, it will perhaps, on reflection, be considered that the illustration of an obscure, yet awfully important, passage of the Divine word, and the removal of one jealous thought which humble sincerity might entertain of the Father of the spirits of all flesh, cannot but be practically useful. It must powerfully tend to strengthen that confidence of love, and to stablish that free spirit, which can be the alone foundation of sound principle or godly practice. And if it be

thought that this apprehended consequence is but imaginary; if it be said, that those obscure and mysterious clauses in the title-deed of our eternal inheritance—those apparently neutralizing contradictions in the charter of our everlasting salvation—are seldom found to perplex and alarm; I fear it may be answered, that while we admit the fact we must deny the inference, and that too frequently it is careless indifference, rather than perfect love, which casteth out fear.

Our Lord's reply, as related by St. Matthew, who gives it more fully than the other Evangelists, if considered in itself alone, and without any reference to the corresponding text in the other Evangelists, or to the quotation from Isaiah—*not* as accommodated by our Lord, for thus in St. Matthew it presents no difficulty, but *as it stands in the book of the Prophet*—does not appear to involve any difficulty more than is necessarily attached to the economy of a partial salvation—I mean, of the effectual redemption of only a part, and that a small part, of a fallen and ruined race, by a gracious and omnipotent God. It simply states, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given:" and, as the reason, asserts that principle which seems to pervade the universe, creature and Creator, and therefore to be deeply founded in essential truth; and which, in fact, is but the great principle of *attraction*, that regulates the physical world, applied to the moral and spiritual; "for whosoever hath, to him shall be given, and he shall have more abundance; and from him that hath not"—that is, evidently, who has not *improved* and *appropriated*; who has not converted means into their designed end—"from him that" *thus* "hath not, shall be taken away even that he hath." "For if ye be not faithful in that which is another's, who will give you that which is your own?" On this principle he proceeds, in the thirteenth verse, to account for his speaking to this people in parables, "Therefore speak I to them in parables, because they, seeing, see not; and, hearing, they hear not, neither do they understand:" and then, in the same spirit, quotes a passage from Isaiah, *not literally*, but with a *softened* interpretation, and which he declares to be fulfilled in them; "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see, and your ears, for they hear."

This reply, therefore, as thus recorded by St. Matthew, appears to involve no peculiar difficulty. But when we consider the *literal* force and interpretation of the passage quoted from Isaiah as it stands in the Prophet's commission, "*Make* the heart of this people fat, and *make* their ears heavy, and *shut* their eyes; *lest* they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed;" and when we consider our Lord's reply, as related by the other evangelists; St. Luke making him declare, "Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that, seeing, they might *not* see; and, hearing, they might not understand:" and St. Mark still further adding to this, "*lest* at any time they should be converted, and their sins should be forgiven them:" both evangelists evidently alluding to, though neither distinctly quoting, the prophecy of Isaiah,—the doubt arises, whether the harmony of these Scriptures does not prove that our Lord preached his Gospel of free and infinite grace in parables, with the object of preventing many of those who heard from understanding it; and

this, " *lest* at any time they should be converted, and their sins should be forgiven them."

The memorable passage in the sixth chapter of Isaiah, which our Lord's reply quotes, or rather accommodates, and *then* declares to be fulfilled in the people whom he addressed, contains a commission given to the Prophet with the utmost solemnity by God himself: " Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." This commission, literally interpreted, contains a most awful *judicial* visitation upon the people against whom it is denounced: and however this may be supposed to accord with the harsh and convicting spirit of the legal dispensation, when transferred into the dispensation of grace, and adopted by Him who came " not to judge the world, but to save the world," it seems little in harmony with the milder spirit of that Gospel, and with the more gracious words which ever proceeded out of his mouth.

It is, I believe, a received canon of interpretation, that quotations from the prophetic writers should generally be understood in a lower sense than a literal interpretation would warrant. And this, not only on account of that elevation and sublimity of style which the luxuriant and ornamented genius of Eastern literature and the fervour of prophetic inspiration combine to produce; but also because God himself, in addressing those who by their prophetic commission are made partakers of his Spirit, and thus, as it were, parties to his deeds, speaks of them as themselves actually performing that which he has only commissioned them to foretel shall certainly come to pass. Of this a remarkable instance occurs in God's commission to the Prophet Jeremiah, given under circumstances which bear a striking resemblance to those more solemn and sublime under which Isaiah was inaugurated. " See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." This is evidently an epitome of what Jeremiah was commanded to prophesy; not a history, as the words strictly interpreted would imply, of what he was commissioned actually to perform. Another remarkable instance, not to multiply quotations, occurs in Ezekiel; where the Prophet, in describing the return of the glory of God into the temple, tells us, " It was according to the appearance of the vision which I saw when I came to *destroy* the city: " that is, as our marginal reading interprets it, and as a reference to the circumstance alluded to proves, when I came to prophesy that the city should be destroyed. On this principle of interpretation the passage quoted from Isaiah may be considered as declaring what God foresaw would be the reception and effect of his prophecy, not what he actually commissioned him to do. And to this sense the spirit, and indeed the *altered words* in which our Lord, in St. Matthew, quotes the passage, appear to fix it.

But then it may be objected, that St. Mark and St. Luke make our Lord expressly declare that his object was, " that, seeing, they might not perceive, and, hearing, they might not understand: " that this, therefore, must be the meaning of the passage in Isaiah to which they evidently allude; and, consequently, the spirit of our Lord's reply in St. Matthew, where he expressly declares that " in them is this prophecy fulfilled." To this, however, it may be answered, that as neither of these Evangelists expressly quotes, but merely alludes, to the prophecy of Isaiah; the use which *by accommodation*, or rather literal adoption, they make of it, and which it cannot be denied is, that, seeing, they might *not perceive*, and, hearing, they might *not understand*—that this *accommodated* or *literal* use of it cannot

operate to disturb the *meaning* of the passage as it stands in Isaiah, and is there determined by a critical analysis of the genius of Eastern literature, and of the spirit of prophecy, and by an analogy of texts from other prophetic writers. And, therefore, this use of it by the other Evangelists, however to be accounted for, and whatever difficulty it may present, cannot transfer with the passage into St. Matthew a meaning different from that to which its use in that Evangelist, who, it should be remembered, alone quotes it, seems to determine it.

Having thus endeavoured to protect the spirit of our Lord's reply as recorded by St. Matthew, and his professed design, according to that Evangelist, in the adoption of parables, from the difficulty with which a reference to the *original* of the text which it quotes from Isaiah, and which it declares is fulfilled in that people, would seem to perplex it: I shall now endeavour to disembarrass it of the other difficulty which appears to encumber it, by proceeding to consider it with reference to the parallel text of the other Evangelists.

The Greek word in St. Mark, "μηποτε," which we render "lest," and which casts the deepest shade of awfulness upon this obscure and mysterious passage, may, with equal critical propriety, be rendered "if peradventure." Nor is this an unusual and arbitrary translation. The same word occurs in St. Paul's Second Epistle to Timothy, where it is thus rendered, and indeed could not be otherwise, "In meekness instructing those that oppose themselves, if God, *peradventure*, will give them repentance to the acknowledging of the truth." With this translation of the word—and which, undoubtedly, nothing but the supposed meaning of the other member of the text could have prevented our translators from adopting—the passage in St. Mark which presents the grand difficulty would run thus, "That, seeing, they may see and not perceive, and, hearing, they may hear and not understand, *if peradventure* they may be converted, and their sins be forgiven them." Thus our Lord's avowed motive in obscuring the light of truth would be in perfect harmony with his character and mission, not the condemnation, but the salvation of his hearers. And in full confirmation of this we find, as if providentially ordered, that *St. Mark alone* declares, and in this very chapter, "With many such parables spake he the word unto them, as they were able to hear it."

Our Lord's *motive* being thus satisfactorily explained, by the legitimate change of the word "lest" into "if peradventure," the difficulty still remains of harmonizing the *meaning* of his reply, as given by the different Evangelists: St. Matthew making him declare that on the established principle, "whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath"—that on this principle he spake to them in parables, "*because* they, seeing, see not, and, hearing, they hear not, neither do they understand;" and thus that it was a severe *judicial* visitation, though, indeed, the necessary and unavoidable consequence of their own wilful and obstinate blindness: but St. Mark and St. Luke, on the other hand, making him declare that he spake unto them in parables, not "*because* seeing they see not," but "*that*, seeing, they might see, and not perceive; and, hearing, they might hear, and not understand;" and yet this, not as a *judicial* visitation, but *in mercy*—"if peradventure they should be converted, and their sins should be forgiven them."

But this seeming inconsistency in the meaning of the same reply, as recorded by the different Evangelists, may be easily reconciled, only by remembering that the principle upon which our Lord professedly acted admitted *at the same time* of *both* these views; and by supposing, what frequently occurs in the Gospels, that the different Evangelists recorded

different parts of our Lord's reply: one, as the mind of the Spirit guided him, omitting that part which was recorded by the other, and recording that part alone which was omitted by the other. St. Matthew records that part alone of our Lord's reply which illustrates the awful general *principle* upon which he acted. He tells us, that this people had compelled him, by their wilful blindness, to veil the truth in parables; but without entering into his particular feelings on the occasion. The other Evangelists shed a brighter and more interior light on our Lord's reply, by recording the *feelings* with which he acted, and which St. Matthew had omitted. They declare, that in the application of the principle to the case before him he was actuated by motives of grace and mercy.

Having thus established, upon the authority of the admitted character of Eastern literature, of the spirit of prophecy in general, and of particular texts of Jeremiah and Ezekiel, an interpretation of the command to Isaiah which our Lord declares was fulfilled in the people whom he addressed, and which involves the foreknowledge of God only, not his active agency;—having established, upon the authority of St. Paul, a different translation from the present, of the mysterious passage in St. Mark, and which would prove, in full harmony with his character and mission, that our Lord's object in adopting this more obscure method of instruction was not to condemn the world, but to save the world; and having confirmed this by the authority of St. Mark himself, telling us, that our Lord preached to the people as they were *able to hear him*;—we may now quit the contracted limits of criticism, for the wider expanse and freer range of the *moral* field: we may proceed to inquire, *how* such an end could be attainable by such a mean; how an obscuration of the light of truth could tend to promote an illumination of the soul with the light of life. In this view we may ask, with the disciples, "why speakest thou unto them in parables?"

Our Lord's ministry was carried on among a people inveterately opposed to him, by the strongest prejudices of early education, national ambition, and selfish interest. The degradation of his birth offended them; and the humility of his spirit prostrated in the dust those towering hopes and ambitious dreams which solaced the tedious and gloomy night of their national captivity. When, therefore, a Messiah appeared whose spirit and whose kingdom were not of this world, the connecting link was severed, the chord of sympathy was unstrung, and no doctrines could instruct, no precepts could please, no miracles could convince them. If they questioned with him, it was but to tempt him. If they flattered, it was but to betray him. If they perceived the tendency of his question, "they reasoned with themselves, and said, we cannot tell whence it was." And if Simon hesitatingly *supposed* that *he* should love most to whom his creditor forgave most; or if the Scribes and Pharisees too hastily admitted that Christ was David's son; such concessions were incautiously yielded by them, in an unguarded moment; such confessions were extorted from them, in the heat and hurry of the controversial field, by the Divine ingenuity of our Lord's addresses. To obviate, as far as ordinary means without the Spirit could affect it, the fatal consequences to *them* of such a spirit; to secure a patient hearing to hated truth, and thus to make a lodgment in their memories upon which conscience might afterwards advantageously draw for their conviction; our Lord adopted the method of teaching by parables; that, "seeing, they might see" sufficient to instruct, to convince; at least to make a lodgment in their memories, and ultimately, no doubt, to leave them without excuse; and yet, for the present, "not perceive" the criminating tendency and humbling nature of his doctrines.

This mode of teaching therefore, as it related to our Lord, was the

fruit of rich grace and mercy: as it related to the people, it was from the circumstances of their state, an awful, but, even for themselves, a necessary judgment. The glory of the Only Begotten of the Father, full of grace and truth, which liberally shone upon the purified vision of the beloved disciple; those beams from the exhaustless Fountain of Light, which would have lightened them that sat in darkness and in the shadow of death; the True Light, which in some degree lighteth every man that cometh into the world, was, in severe mercy, clouded, because their sickly and perishing souls were utterly unable to endure its cheerful and exhilarating brightness, its healthful and stimulating energy.

In confirmation of this I would refer to another reason, which, in the chapter before us, the Apostle himself adds, why "Jesus spake all these things in parables, and without a parable spake he not unto them." It is this, "That *it* might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world." Not, doubtless, that he did so for the purpose of fulfilling the prophecy: had his cause been weak enough to need this artifice, the supporters of such a cause would not have been simple enough to avow it: but his so doing fulfilled, as the Evangelist declares, the prophecy. And this furnishes another proof, if proof were necessary, that the imperative, in prophetic style, should in many instances be understood merely as the future; and that passages often assert merely an effect, which seem to assert a cause also.

But let us consider what those secret things were which our Lord thus partially and obscurely revealed, and we shall find, perhaps, in their *nature*, a motive for this partial obscuration, more congenial to the character of Him who loved us, and, while we were yet sinners, gave himself for us; and more consistent with the mission of Him who came not to judge the world, but to save the world; than that which supposes that he veiled truths, *lest* men should be converted and saved, which he knew, if plainly stated, would convert and save them.

Let us, then, remember, that two great mysteries are the principal subjects of all our Lord's parables, and the exclusive subjects of many of them; and that these two mysteries were, in the highest degree, odious and revolting to the Jews. The first, the humiliations, sufferings, and death of their Messiah, who was, as they thought, at this time to restore again the kingdom to Israel;—a secret which our Lord could but gradually and cautiously reveal, even to the Apostles themselves; which even they but reluctantly received; and at which even he to whom not flesh and blood, but his heavenly Father, had revealed the Messiah, started back with horror and dismay, "Be it far from thee, Lord! this shall not be unto thee." The other secret was, that the Gentiles should be fellow-heirs, and of the same body, and partakers of God's promises in Christ, by the Gospel; that the veil of the temple should be rent in twain; that the wall of partition should be broken down, and the despised Gentile admitted to equal privilege with the proud and contemptuous Pharisee; and that, if these humiliating conditions were refused, the Jew should be wholly rejected and cast off;—a secret which the Apostles could but gradually and cautiously reveal even to the Christianized Jew; which Peter dissembled with them, until Paul withstood him to the face; and which even Paul himself could communicate but privately, to them of reputation, lest he should have laboured in vain.

Let me here repeat, that St. Mark, who seems to tell us that Jesus spake in parables *lest* they should understand and be converted and saved, tells us also, and in the very same chapter, that "with many such parables spake he the word unto them, *as they were able to hear it.*" Then compare

this with St. Paul's declaration to the Corinthians, "I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." Here he plainly declares, that while he spake "wisdom to them that were perfect," he kept back from others many of the things of God; yet not in anger, but with the tenderness and considerateness of a mother's love; because he knew that, in their present state, these things would be injurious to them; that they would be foolishness; an offence; a trap; a savour of death unto them. View this by the light of our own feelings and practice, when we would convince and convert the prejudiced, the hostile, the unwilling. How covertly do we advance within the entrenchments of prejudice! How gently do we insinuate unwelcome truth! How cautiously do we move, lest we should raise in array against it an armed host of obstinate antipathies, and hostile associations! And how often do we retreat, mourning because of their unbelief; burning to disclose truth which we see announcing, with Divine authority, as the hand-writing upon the wall, death and misery to the impenitent; glory, honour, and immortality to the faithful servant of Christ! And yet we leave this message half untold, because deeply convinced that a plainer statement would be but injurious; would bar every avenue of approach, and blight every hope.

When we consider all these things, we can, I think, see the reason why our Lord veiled hated truths, so that they could not, for the present, see and understand the full scope of his discourse; yet that it should leave such a deposit in the memory, as that, when Jesus was glorified, and the Spirit, which could soften the obdurate heart, sent down, they might remember these things to their spiritual edification: that nature, mute or vocal, might instruct them: that the lilies of the garden, the beasts of the field, the birds of the air, and the fishes of the sea, might be their teachers. To the people, as well as to the disciples, Jesus had many things to say; but they could not bear them now: yet doubtless, in some instances, when the Comforter was come, he would bring these things to *their* remembrance also; and, with a new spirit and power, impress them upon their hearts. "These things, therefore, they understood not at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." Yes, this, and not a desire to withhold any means which he knew would be effectual, was the gracious motive of our Lord's conduct. God willeth not the death of him that dieth, but rather that he should repent and live. God's essential nature, no less than his revealed will, has necessarily connected sin and misery: and if man *will* cleave to sin, and go down in the wreck of a sinking world, he perishes because it were impossible, if I may dare so to speak, even to Omnipotence, to save him, without offering such violence to his will as would render him incapable of virtue; would degrade him in the scale of being; would destroy his moral nature; and, in fact, annihilate him as man.

Such was the evident and gracious design of that numerous class of our Lord's parables, in which he holds controversy with the Jewish nation; or latently intimates those claims which he saw not fit publicly to proclaim among a people thus hostile, until he knew that the hour was come when he should ascend out of this world unto the Father. This motive, therefore, accounts for the use of all those parables which, in their primary application, relate more especially to the Jewish nation: as, the perverse children, and the rejected Corner-stone; the Prodigal Son, and elder brother; the Labourers in the Vineyard; the Wicked Husbandmen, &c. &c. But, numerous as are the parables of this class, still there are

others of a more general and comprehensive character; and which, without offending their national prejudices, yet contemplate God's chosen people, the Jews, but as members of his universal family. Or, rather, there are some which are solely conversant with universal, immutable, eternal truth. The Pearl of great Price, and the Hid Treasure; the Rich Fool, and the Watchful Servant; the Importunate Widow and the Wise Builder; these, and many of the same general character, lead us in search of a deeper principle than our Lord's reply to the question of the disciples, "why speakest thou unto *them* in parables?" seems to furnish. They might induce us, if it were permitted, to propose the more general question, why speakest thou in parables?

As our Lord's personal ministry opposed itself to the prejudices of a hostile *nation*, so must his Gospel, from the very object which it contemplates, ever oppose itself to the prejudices of a corrupt, and therefore hostile *nature*. And hence, a leading object of all that was arbitrary in its constitution and announcement was to secure for it a patient hearing. To this end parables were peculiarly adapted. Their unassuming simplicity; their unperceived and unobtrusive spirituality; could not irritate corrupt and proud nature, and call into action the enmity of the carnal mind against God. Their interesting garb wins the attention, and serves to veil that practical and uncompromising truth which could but weary and disgust the animal man; while, at the same time, from their peculiar construction they administer to each individual precisely so much spiritual food as the appetites and faculties of his soul render him capable of receiving and digesting. To the spiritual man, "they are spirit, and they are life;" to the natural man, an inoffensive and interesting tale. Thus by their use a deposit is made in the memory even of the most careless, where truth, in a less veiled and less ornamented dress, would be contemptuously rejected, or heedlessly forgotten. Thus a seed is sown in the mind, which, although it may long lie dormant, yet at last may be quickened into life and fructify; when years revolve, and seasons change, and circumstances alter; when the varied trials of this uncertain world have ploughed, and harrowed up, and mellowed the soul; when the labourers in God's vineyard have cultivated it; when the refreshing dews of heaven and propitious gales of Divine grace have descended upon it; when the Spirit of God with vivifying energy has moved upon the dark waters, and the Creative Voice has bid it expand and develop in the soul.

The important usefulness of such a lodgment, even in the memory, can scarcely be too highly estimated. The possession or the want of it, divides the unconverted into two marked and distinct classes. In the mind of one there is something to which you can appeal, something which you may address yourself to explain and unfold: in the mind of the other class there is no point of contact, no ground of meeting, save the sympathies of a common nature.

But still, even these appear, though important, yet subordinate motives to our Lord's *so frequent* use of parables. The actuating principle seems to lie still deeper, and perhaps to be this, the desire of imparting to Scripture the two opposite qualities of *personality* and *universality*.

The great object of our Lord in proclaiming his Gospel, which, though "beginning at Jerusalem," was ultimately to be "preached to all nations," and to embrace in its comprehensive arms every child of man, must undoubtedly have been to speak to those whom he immediately addressed with pointed and awakening personality, so far as their state would permit; and yet to do this in an universal language, unfettered by time and place and circumstance; and which would speak with the same pointed and awakening personality to every individual, till time should be no

longer. For, surely, it is impossible to conceive that any particular or obsolete truth should be found in a system designed to be universal and eternal, and among the doctrines of "Him which is, and which was, and which is to come;" or that a merely local or obsolete fact should occupy a page, and be graven by the pen of Inspiration in imperishable characters, amid the records of eternity. Our Lord indeed addresses the Jews with the tenderest concern, as though "Jerusalem, which killed the prophets, and stoned them which were sent unto her," were the only object of his paternal anxieties; yet, assuredly, as he stood over Jerusalem his all-comprehending mind spanned time and space, and this anxious lament was poured out for every perishing soul. "God is no respecter of persons."

The production of this universal language is not, however, peculiar to the parables, though they are more particularly adapted to it. The possession of a deeper current of spirit, ever flowing simultaneously with, yet distinct and separable from, the mere words; and which no man, in his natural state, has eyes to see or ears to hear or a heart to understand, seems to be the exclusive characteristic of inspired writing. The mind of Christ—and the observation equally applies to all Divinely inspired Scripture, that is, to the mind of the Spirit—was conversant, not with particulars, but with the essences of things; not with detached parts, but with the grand whole; not with its circumstantials, but with truth itself. He therefore clothed the comprehensive movements of this Infinite Mind in an universal language, necessarily and essentially unshackled by time, or place, or circumstance; and which, when stript of its veil of words, presents to the spiritual mind, whether of the individual, of the nation, of mankind, naked, abstract truth; like the Unchangeable Mind of which it is but the copy, "the same yesterday, to-day, and for ever."

But I may appeal to experience. Does not every man, and just in proportion to his spirituality, read the history of his own experience in the wanderings of Israel from the house of bondage to the land of promise? He does not, I admit, experience this in reading the travels of the Apostles, or of our Lord himself: and why? because the vagueness and the veil are done away in Christ: because he who spiritually embraces Christianity is fitted for the fullest light which man can receive on this side of eternity; and the Gospel *gives* that light. The Gospel, reckless of the aggravated condemnation to which it exposes those who *finally* reject God's best and *last* effort for their salvation, pours out all the treasures of grace, to enhance the sanctification and blessedness of those who receive it. Thus it becomes a savour of life, and a savour of death. The New Testament, therefore, and particularly the Acts and Epistles, which belong to a period when the descent of the Spirit had applied God's last and most powerful energy, teach plainly and directly, by principles, precepts, and examples; while the Old Testament wraps up the seed of spiritual truth, for whose full expansion the soil was not then prepared, in the husk of types and symbols, historical facts, and ceremonial observances.

Trace God's dispensations in this view. See, as you descend, the cloud of obscuration, which gave at once vagueness and comprehensiveness to the language of scriptural revelation, gradually clearing off; until it has been wholly dissipated by the Sun of Righteousness, fully risen in the Gospel hemisphere; and superceded by a lucid and transparent simplicity, which the profoundness of those abysses of essential truth that it discloses to the view alone darkens. Take any particular promise, and observe its gradual development. Take the very first promise—that of the Messiah: "the Seed of the woman shall bruise the serpent's head." See it studiously eclipsed and obscured by its brevity and metaphor; and communicating far less by the actual words, than by its tone and circumstance and

context, a consolatory hope of some blessing yet to come, distant and undefined. But trace this promise throughout Scripture, and you see it gradually brightening more and more unto the perfect day: like the grain of mustard seed, becoming a great tree; spreading out its branches unto the sea, and its boughs unto the river; and expanding its sheltering arms to embrace every child of man who will flee for refuge to the sanctuary which it reveals. Or see it, to change the figure, like the parent spring, stealing, minute and unobserved, through some mountain fastness; at length emerging, with power and distinctness, into the vale below; accumulating and expanding as it descends and flows along; ramifying and spreading wide its arms, to encircle and enrich the whole land.

Or contemplate Scripture more generally. See the difficulty and studied obscurity of the Old Testament, not only of its prophetic mysteries, but of its typical precepts and promises: of its *dubious* motives, whether drawn from time or from eternity; of its vague hopes and fears: and all this addressed to an infant, uneducated, comparatively uncivilized state of society, which eminently required simple language, if the prime object were to fully instruct. Compare this with the studied simplicity and lucid clearness of the New Testament; addressed to society in a highly advanced and educated state; in its Augustan age of literature and philosophy; its most perfect dispensation of religion; and intended for society throughout its successive stages of improvement, till the consummation of all things. If you ask Why was this? I ask, in reply, Can you exhibit to the infant or uneducated mind the true causes of the various phenomena of nature? of day and night, summer and winter, heat and cold? Must you not partially veil, that you may in any degree explain them? Must you not adapt your communication to his faculty of receiving it? lest, like the unskilful operator upon the organ of natural vision, your efforts to enlighten only darken his understanding; lest, like the unskilful architect, your efforts to prop but stagger his faith.

Such, then, appears to be the true meaning of our Lord's mysterious reply; such the gracious motive to his adoption of the use of parables. Did space permit, I might deduce from these considerations abundant materials for useful practical application: the patient endurance and tender concern which they manifest, appealing powerfully to our gratitude and love; their clouded lustre and diminished efficacy, to our watchfulness and fears. But, not to enter further upon this wide field, let me conclude this essay with a brief word of exhortation. Remember the awful *principle* which this very exhibition of infinite grace and mercy serves but the more strongly to establish. Remember, that, by an immutable law of Nature and of Heaven, man may sin away the efficacy of the means of grace. Remember, that the constitution of the soul may be so debilitated by vicious indulgence, or scarcely less criminal indolence and neglect, that the medicines essential to its health, and its very existence, cannot be administered to it, even by the most skilful and anxiously interested physician. Remember that, hence, man may walk the earth pining with moral atrophy, perishing through lack of spiritual food, yet incapable of receiving into his diseased soul, and deriving nourishment to his famishing spirit, from those bounties of free Grace, which in the ministry, the ordinances, and the word, are scattered, like the bounties of Providence, in profuse luxuriance every where around him.

J. M. H.

ON THE EDUCATION AND EXAMPLE OF THE GREAT.

To the Editor of the Christian Observer.

The dearest hopes of the country depend, under the Divine blessing, so intimately upon the virtuous and godly training of those who are to occupy stations of power and influence, and especially those who may, in the course of nature, be called to rule over the land, that every lover of his country must feel an intense interest in whatever concerns the education of the two illustrious young persons who stand respectively in a near position to the throne of these realms. I would not wish to introduce into your pages personal strictures, which I know it is your habit to shun; but the common newspaper intelligence of the day is no secret; and I must confess that it sometimes conveys to my mind painful impressions, in reference to the matter just noticed. The education of the amiable and much beloved young Princess above alluded to, is said, under the auspices of her prudent and affectionate surviving parent, to be in the main such as a Christian and a patriot would desire; and yet, measuring things not by human opinion, but by the unerring word of God, some of the scenes to which it is considered necessary that this hope of her country should be introduced, are not such as comport with the baptismal vow, which applies alike to high and low, rich and poor; for God is no respecter of persons. It is distressing to observe how lax, oftentimes, are the opinions of even well-disposed persons in exalted stations, as to the strictness of that line in which the Christian ought to walk. Custom and mutual countenance lead many to follow, without consciousness of doing wrong, those "pomps and vanities" (I speak not of the due distinctions of rank and station, which are scriptural, but of those things which are really pomps and vanities) which every believer in Christ is bound to renounce; and which, so far as he lives in a manner consistent with his high calling, he does renounce. I may mention, as an illustration, that at the populous resort of Tunbridge Wells, some truly excellent persons had exerted themselves, with so much zeal and good effect, against the evil of horse-racing, with its concomitants of fraud, gambling, licentiousness, cruelty, insolvency, and every other form of vice and misery, that the neighbouring race-ground had come to be considered, as it really is, to use the mildest word, a public nuisance, and had, in effect, been put down by the right feeling and morality of the place. Such was the state of things when the Duchess of Kent, visiting the place with her illustrious daughter, revived and patronized the races, presenting a piece of plate to be run for, and honouring them with her presence. The consequences have been such as might be expected; nor have the inhabitants had even the poor recompense of pecuniary gain, to counterpoise the moral evil; for though the exalted visitor intended to do a good-natured and popular act, befitting, as she considered, her high station in society, the result has been far from that of rendering this beautiful neighbourhood a more eligible place of resort for those well-ordered classes of visitors whose presence the inhabitants of a watering-place most covet. Many highly respectable parents, even where there are no strong religious motives, would be glad to avoid exposing their families to the dissipations of a race-course; and those who wish for quiet, or for a sojourn meet for an invalid, would seek a more congenial residence. I do not mean unjustly to censure the motives of the illustrious lady who has done so much mischief, and defeated the warm rising hopes of those religious persons who had augured much good from the extermination of the races; on the contrary, I doubt not that she considered she was doing a praiseworthy action; but that only shews the lamentable extent of public misapprehension; for melancholy is it, that

well-meaning persons, in highly responsible stations, should sometimes be so ignorant of the obvious bearings of Christian duty, as to call good evil, and evil good.

But I alluded also to the youthful Prince who, though not directly near the throne, is not very far removed in the possibilities of events from it; and the present remarks were suggested by seeing it stated in the newspapers that his Royal Highness has been attending at Drury-Lane Theatre, "accompanied by his preceptor, the Rev. J. Woods." Now, I am aware that I shall be outvoiced by acclamation, even among some very respectable persons who themselves never enter a playhouse: "You cannot expect that a young prince should be prevented attending those places which are the resort of other young men. It is a pity, indeed, that theatres are so immoral—and immoral they are always likely to be; and so is the turf, and so are many other things—but while public opinion is in their favour, public men must yield to it. It would be Puritanical to restrain a young prince, as if he were the son of a clergyman. Begin with improving and Christianizing the national tastes; but while they continue what they are, there is no remedy for the evil. And, after all, such things are taken as matters of course; and as no great practical harm arises out of them, the less that is said upon the subject, especially in public, the better."

Now, Sir, I do not admit the force of one syllable of this reply; for I know of but one infallible code of moral laws, and if that forbids any practice, it is no argument to say that custom approves, or good society tolerates it. "These things are not of the Father, but of the world."

But what is the most distressing fact of the case is, that a young prince is introduced to such a place as Drury-Lane Theatre by his preceptor, that preceptor being a presbyter of the Church of England. Let this clergyman read over his ordination vows; and if he sleeps the night after with the guilt of this action unacknowledged before his God, I envy not his moral susceptibility. I hear it replied: "What can a tutor to a young prince do? his situation is often very peculiar and distressing, and he must consider what, upon the whole, is for the best." And thus every thing is glossed over, till Christianity becomes a dead letter. "What can he do?" What would Fenelon have done? Will it be pretended that this clergyman was obliged to go to the playhouse, on pain of losing his appointment? Even if there had been no other alternative, it was still his duty to act conscientiously, and to bear the penalty; to fear God rather than man; and I doubt not but that his suffering for conscience sake would have been rewarded even in this life; and that the rejection of a clergyman from the office of tutor to a prince, for not frequenting playhouses, would have been an appeal to the conscientious dispensers of patronage which they would not have overlooked. But I cannot believe that there was any reason to fear giving offence in so plain a matter of duty; for surely the head of all the Protestantism in England, if Orangeism is Protestantism, might have learned from some of his religious associates, even if his own principles and feelings did not convince him, that a clergyman committed no atrocious offence in declining to frequent playhouses, or to be seen on the race-course. Nay, I believe, that, if the Reverend Gentleman had discharged his duty faithfully, but respectfully and discreetly, he would have won the esteem even of those who might be most inclined to think lightly of his scruples, and perhaps have left a salutary impression on the mind of his illustrious pupil. But as the matter now stands, what can the religious and reflecting portion of the public hope for, from a preceptor who is not ashamed to sully his spiritual character by introducing his pupil to such a scene as that of Drury-Lane Theatre? It is thus that our princes and nobles—and

not less various other classes of society; but my present argument applies chiefly to persons of high station and influence—begin early in life to cherish those pomps and vanities which they had promised to renounce; to be ashamed of Christ crucified, and to determine never to fight under his banner, or to be his servants or soldiers.

I have written earnestly, and I shall be told, unadvisedly; but have I written truly, faithfully, and scripturally? If I have, ought not the friends of religion to lay the matter to heart? As the first step, have they been very fervent and constant in prayer for those who may be the future rulers of the land? Let Christians not say, they cannot influence the education of princes, or the ordinary customs of society. If they cannot, God can; and He directs that we should inquire of Him to do so. Have we done this? and are we doing it? If not, what just ground have we to hope that our future princes, however amiable or estimable their youth, will prove true servants of God, and a blessing to the nation?

A CHRISTIAN PATRIOT.

ON THE ALLEGED DIFFICULTIES OF CALVINISM.

To the Editor of the Christian Observer.

PERMIT a humble individual, who was educated in the highest school of what is called Calvinism, and who still thinks the Calvinistic interpretation of the Seventeenth Article most agreeable to Scripture, to express the pain he feels at witnessing the attempts made to bend Scripture to human system; as, for instance, in qualifying such universal expressions as "all," "every man," and "the world," with a partial suffix, such as, "the elect world," "the elect all," "the elect every man." No system that requires Holy Writ to be thus tortured, can be Scriptural. The Calvinistic interpretation of the Seventeenth Article does not require it; for a man may believe what the Catechism declares, that "Christ redeemed all mankind," and yet that the Holy Ghost sanctifieth only "the elect people of God:" but if it did require it, no person is warranted in setting up a gratuitous hypothesis to cover an alleged difficulty.

A noticeable instance of this propensity occurs in a volume of sermons lately published by the Rev. R. C. Dillon. The passage will best explain itself.

"It is a deeply interesting question to the mother who has been called to bury early hopes; who has had her infant snatched, at a sudden warning, from her arms, and mysteriously laid low in the very bloom of its existence; '*how* that infant can be saved, seeing that all that are elected to a life of eternal happiness as the end, are elected to a life of present holiness, as the means.' Now it may be said, in reply, that as faith in the heart, by which alone we are saved, is not the work of man, but of God, He can, if it so pleaseth him, *produce faith in the heart of an infant, as easily as in the heart of an adult.* If it should not be thought a thing incredible with us that God should raise the dead, why should it be thought a thing incredible that God should work faith in infants? Behold, says Jehovah, I am the Lord, the God of all flesh; is there any thing too hard for me? An infant cannot be more passive in the reception of that vital principle whence faith proceeds, than is an adult person."

What a labyrinth of difficulties! and all to save an hypothesis! That hypothesis is not the doctrine of election; for many divines who believed that doctrine have yet believed that all infants dying are saved; for that all who thus die are elected. But the hypothesis is, that "all who are

elected to a life of eternal happiness as the end, are elected to a life of present holiness as the means." But what is meant by "a life of holiness?" The penitent thief upon the cross had the principle of holiness implanted in his soul, and the little space allowed him was filled up with acts of repentance and faith. But it cannot be said that he had led a life of holiness; unless the article of dissolution is "a life." This sort of reasoning is too artificial; and so also is it in the case of infants. An infant dying is doubtless saved through the merits of the Redeemer; either a Calvinist, or an Anti-calvinist, may admit this; but to inquire into the "how" shall this be, so as to bring what is true of one who lives to exercise repentance and faith, to apply to the case of one who does not, is mere human and most unsatisfactory speculation. And Mr. Dillon's solution, that faith may be produced in the heart of an infant as easily as in that of an adult, certainly cannot be Scripture, for it is not common sense. "Faith cometh by hearing; and hearing by the word of God;" but Mr. Dillon says it may come where there is not even the lowest development of understanding to comprehend the easiest proposition: The Apostle Paul's definition of faith is, that it is "the substance of things hoped for, the evidence of things not seen;" but can any man really believe that this realization of invisible realities, and this repose on the sacrifice of Christ, do really take place in the mind of an infant, who dies perhaps the minute after it is born? If faith, as Mr. Dillon says, is in such cases necessary, no infant can be saved. But the notion is preposterous, and arises from applying to the case of an unconscious babe what relates only to those who have come to an age of moral responsibility. Such speculations tend to unsettle the minds of the weak, and ought to be discountenanced by all who wish to attain to the simplicity that is in Christ. These remarks are made in no unfriendly spirit to the writer whose hypothesis has been noticed, and whose work contains many very excellent and useful passages; but such things come of speculating upon questions above man's reason, and which can be understood only so far as God has been pleased to reveal them.

A WEAK CHRISTIAN.

ON THE DOCTRINE OF PERFECTION, AS HELD BY WESLEYAN METHODISTS.

To the Editor of the Christian Observer.

THE Wesleyan replicants who have answered my inquiries have discharged that office with so much Christian frankness and suavity, that I am induced to propose two other questions, the answers to which may tend to lead such of your readers as, like myself, have read very little of their works, into a better acquaintance with their religious system. I think it a very desirable thing that Christians in the present day should be brought to understand each other better than they have done. The replies in your December Number and Appendix have, I confess, tended to give me a more favourable opinion of Wesleyan doctrine than I had before entertained. But the doctrine of Christian assurance there adverted to is, I presume, intimately connected with their doctrine of Christian perfection; and the one, as held by them, cannot be properly understood without a knowledge of the other. I wish therefore to ask, first, If the Wesleyan body consider that, when a Christian is in a state of Christian assurance, he is also in a state of Christian perfection? And secondly, Does Christian perfection, as held by them, mean that the heart is perfectly purified from all sin; so that the person can look in upon himself, and, with the Spirit of God witnessing

with his spirit, declare: "I am perfectly cleansed from mine iniquity; in my heart there are no remains of pride, or malice, or selfishness, or any other sin I have no present sin to struggle with, or to mourn over?" This is what I have supposed was intended by their doctrine of Christian perfection. If I am right in thus understanding the doctrine, I humbly confess that it seems to me a very serious delusion. If any thing less than this is intended, I do not see in what way they differ from orthodox Christians of other classes, except that I think it would remain an error that they separate themselves from other Christians by using the word perfection in an illusory manner. I shall be very happy to find that such answers can be given to these two queries as may tend to bring Christians into a state of better understanding and communion with each other.

I have always supposed that Mr. Wesley was considered by his followers to be—I will not say, nearly an infallible, for this might be construed offensively, but at least a more than ordinarily correct interpreter of New Testament doctrine; and if this be the case, the sooner the whole church is better acquainted with his system the better. At present I much fear that the great majority of Christians are, like myself, very little acquainted with his works. I trouble you with this short paper, under the hope that it may lead to explanations which, by making the Wesleyan doctrines better known, may either tend to the benefit of the more regular members of our Church (for the Wesleyans, I presume, profess, as a body, to be members), or, by the exposure of what is wrong in them, tend, as in the case of the Quakers, to their own benefit. But I fear, that in proportion as parties are confident in their own opinions, they are liable to err. No party perhaps was, till very lately, more confident than the Quakers; but recent discussions have happily tended to convince many of their best members that their community needs reformers and reform. If that should be the case with the Wesleyans, I have no doubt that large numbers of them would gladly have their eyes opened to the truth. If, on the contrary, the works of Mr. Wesley, by being made better known, might be rendered more edifying to the Church in general, many of us, I trust, would be prepared to give them a hearty welcome.

I had intended to propose one or two other questions respecting the doctrine of perfection; but as I am not sure that my statement of their doctrine is correct, I have thought it proper to withhold them till I am better informed.

A FRIEND TO TRUTH AND CHRISTIAN CONCORD.

ON THE FULNESS OF HOLY SCRIPTURE.

To the Editor of the Christian Observer.

SOLID were the arguments against the Scripture Lessons of the Irish Board of Education, because the passages were partial extracts, selected with a view to avoid, as much as possible, debatable matter. This was a mutilation and garbling of Holy Writ. But as eager spirits in rushing from error cannot rest in the medium of truth, but are apt to be impelled as far from it to the north as they were once to the south, it has been said that it is wrong to publish any kind of Scriptural extracts, or to issue a Psalter, or any other single book of the Bible, or even to separate the New Testament from the Old. When the expense has been mentioned, as precluding, in many instances, the possibility of bestowing the whole, it has been replied, "The youngest child in a charity school ought to have the entire Scriptures placed in his hands from the first: if you give him but a part,

you incur the woe pronounced against those who take from the words of the book of life. Better for a thousand children to have two hundred Bibles, than either a thousand Testaments, or a mixture of both."

That such ultraism will extend far, the good sense of the community renders very improbable; but every sect has its zealots; and it is stated that the system has been acted upon, in some instances, by placing the whole of the Bible in the hands of all the children in a school the moment they could name the letters of the alphabet: so that an expensive book is blurred, torn, mangled, and soon worn out, while the infant is spelling syllables, and before he can possibly make any good use of it. The cost of a Bible thus wasted, or rather profaned, would more than educate a child at a National school, or several children at a Sunday school, for a whole year; and the additional expense would materially lessen the number of children under instruction.

The question in the present case, be it remembered, is not between a mutilated and an unmutilated Bible. It is fully conceded—nay, strongly contended for—that every child ought to have the whole Bible in his possession, as soon as he has mastered the difficulty of reading it, and funds can be procured for supplying him with it; and it were unwarrantable to say that the book of Genesis is not as important to him as the book of Matthew, or Malachi as the Revelation to St. John. But there is no sacrifice of principle in saying, that, as he cannot read several hundred leaves at the same moment, he may just as well have in his hands the portion he is using, as be wearing out, for no purpose, a large volume; or that, if funds are wanting to give five hundred children the whole Bible, we may begin with giving them as much as we can supply—especially a New Testament —provided there is no intention of garbling the sacred volume *.

The just and scriptural reply to all such objections is, that they argue a want of faith; they confine the blessing of God, and the operations of the Holy Spirit, within the narrow range of human judgment. The Author of Revelation can, and often does, savingly operate by small portions of his word. The early patriarchs, the Jews, and the Christian Church, all had it only by successive revelations; and even since the canon of Scripture has been complete, innumerable followers of Christ, in every age and nation, have been deprived of the possibility of becoming acquainted with the whole of its contents. In our own age and nation, the facilities are so great for learning to read, and for procuring a copy of the Bible, that in most cases there is no excuse for the neglect of diligently studying the whole of the sacred text; but the time has been, and in many countries still is, when few could read, and fewer could obtain a copy of the Bible; the whole of which might not even be translated into the vernacular tongue. Yet even a fragment has been often Divinely blessed; just as a passage of Scripture often is in a sermon, to one who knows very little of the context. And most Christians, with the whole Bible before them, usually find their minds led to dwell more upon some portions than others; not as meaning to exclude any, but because all cannot be read at once, and as it would not be profitable to pass over those fuller manifestations by which life and immortality were more plainly brought to light, during the very long period required to go through the whole volume. The Church of England has acted upon this principle; not

* The charge of garbling has been carried by some of these ultraists to so great an extent that the clergy have been accused of mutilating God's word in the public reading of the services of the Church; whereas, when this serious charge has been inquired into, it has vanished into the single fact, that in a few passages they omit or change some expressions in our vernacular translation; as every person, endued with the common feelings of propriety, must see to be necessary.

disparaging either the Old Testament or the New, but still leading us to read the latter twice in the public service, while reading the former once; and choosing particular passages for yet more frequent perusal, as in the Epistles and Gospels, and going through the book of Psalms every month. Surely these considerations of convenience, necessity, and justifiable selection, apply to the full as much in the case of little children in charity-schools as in any instance that can be named.

There is, I repeat it, in the minds of many Christians a great want of faith, as respects the fulness of particular portions of God's word. Thus I find a Missionary writing: "How were we surprised, and almost overjoyed, to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and a tract called The View, accompanied by the influence of the Holy Spirit." Had, then, this missionary, and had the translators of this portion of Divine Writ into an Oriental tongue, any doubt, that, by the aid of God's Holy Spirit, it was sufficient to make the most ignorant Pagan "wise unto salvation?" The good missionary was "surprised" that through the teaching of God's Holy Spirit a man became "full of faith and hope in Christ" from the prayerful study of St. John's "History of Christ," which that inspired writer himself testifies was written expressly "that ye might believe that Jesus is the Christ, the Son of God; and, believing, ye might have life through his name;"—surprised that the Holy Spirit, who was so strikingly promised by the Redeemer in that very part of Scripture, as a Teacher, should have performed his covenant office;—surprised that a man should discern the Divinity and Atonement of our Lord; the doctrines of repentance, regeneration, and whatever else belongs to "the fulness of faith and hope," in such passages as these: "Before Abraham was I am;" "Men should honour the Son, even as they honour the Father;" "Behold the Lamb of God, that taketh away the sin of the world;" "I lay down my life for the sheep;" "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life;" "Except a man be born again he cannot see the kingdom of God;" "He that believeth on the Son hath everlasting life;" "Whatever ye shall ask in my name that will I do;" "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name;" "They shall be taught of God: every man therefore that hath heard, and learned of the Father, cometh unto me;" "The Spirit, which they that believe in him should receive." Thus I might quote almost every verse of St. John's Gospel; and yet a brotherhood of Christian missionaries are not only "overjoyed" to find that these declarations are rendered effectual by the Holy Spirit for the purpose intended—which well they might be, since there is joy even in heaven—but also "surprised," which angels, we may assuredly conclude, are not, for they cannot doubt the power of God's word, under the promised teaching of his Holy Spirit.

F. F. B.

CHRISTIANITY NOT OF PAGAN ORIGIN.

To the Editor of the Christian Observer.

I WAS glad to see the just reprobation of that hypocritical unbeliever, Dr. Conyers Middleton, in your last Number. The weapon which he furbished has been often employed with deadly, though impotent, hostility to Revelation. We all know the use made of it by Volney, who pretends to trace almost every thing in Judaism and Christianity to Paganism. The writers

alluded to make no distinction between what is peculiar to Popery, and what belongs to our common Christianity. They insidiously blend the adorable sacrifice of Calvary, the idolatrous sacrifice of the Mass, and the piacular victims of heathenism; and so on in many other instances. Now it will not satisfy a sceptical objector, to admit Middleton's argument as against Popery, but to deny its applicability when it is alleged to go farther;—to say, that the idea of the sacrifice of the Mass was borrowed from Paganism, while the Divine sacrifice which it professes to renew, or the Judaical sacrifices which were types of that Divine sacrifice, were of God;—that all that we read of in Scripture of a temple, and incense, and sacred vestments, and lights ever-burning, was derived from Revelation, but that the obvious imitation of these things by Popery was taken from the rites of heathen fanes. Such a line of argument is not tenable; any more than it would be, when the Socinian charges the orthodox Protestant with having borrowed the doctrine of the sacred Trinity from the heathen triads, to reply, "No, *we* do not; but the Papists do." Such a solution might shew our zeal against Popery, but not our wisdom in defending Revelation. The just solution is, that Revelation was antecedent to Heathenism, as well as to Popery, and that both corrupted some of its doctrines and ceremonials. Popery is the cousin of Paganism, rather than its child; and their marked resemblance arises from their collateral relationship, and not by direct ascent: Or, without metaphor, God gave primeval Revelations—these were corrupted among the heathen, but still they in many instances retained some traces by which we may perceive that they were desecrations of things once hallowed. Judaism was a subsequent Revelation; but it embodied some things that had appeared in the primeval economy; and hence heathenism, if it retained any corruption of those things—as in the case of vicarious sacrifices—would offer some feature of perverted resemblance; or it might borrow directly, and pervert, from Judaism, as it had done from Patriarchism. Christianity, again, superseded Judaism; but it was framed by the same Maker, and a line of resemblance ran throughout all the successive stages of his revealed economy, from Adam to Christ. So that, when the sceptic taunts us with having borrowed from heathenism; when he says, for example, that the incarnation of Christ the Son of God is but an imitation of the incarnations in the Hindoo mythology; we confidently deny the profane identification: we trace up the superstitious corruption and the divinely revealed doctrine to one primeval source, to the paradisaical promise that the Seed of the woman should bruise the serpent's head; or to the manifestations to the patriarchs respecting the advent of a Divine Redeemer. Heathenism corrupted and fabulized this sacred disclosure, and mixed it up with lying vanities; but was God therefore to withhold what he had promised? was the Paschal Lamb not to be appointed, or the Babe of Bethlehem not to be born, because the Pagan world, involved in gross darkness, had retained falsified traditions, which an infidel caviller might say resembled certain truths of Holy Writ? These partial glimpses of resemblance are indeed, in some degree, corroborations of Holy Writ, as being distorted relics of early traditions; but they are no proofs of borrowing. On this ground we may defy the Deist with his Vishnus, and the Socinian with his triads; but the traitor Middleton, in seeking admission into the Christian garrison under pretence of helping us against one enemy, was only plotting to open the gates to another.

GIDEON.

ON THE EARLY TENETS OF THE WALDENSES.

To the Editor of the Christian Observer.

Gratified by the condescending readiness with which you have inserted a paper on "Claudia and Pudens," and part of a letter to a clerical friend on "Early French and Italian Translations from the best of Books*," a correspondent requests you will permit him at once to justify the candid severity of an incidental remark (which it is *impossible* either to retract or extenuate) on some of our primitive "Guides to the Valleys."

An individual who never wrote a line for the public, and whose only incentive to diversified research has hitherto been to clear, for his own comfort, the avenues of the sanctuary of knowledge, is one for whom controversy has indeed no charms—perhaps no terrors. The task of separating, in every unrevealed narrative we peruse, error from truth, and conjecture from fact, is painful; yet the blessing which Heaven awards to industrious toil waits upon it: however bitter the bud, the fruit is sweet, fragrant, and wholesome—and the calmness of mental repose is inexpressibly delightful.

The exposure of authors in whose veracity the world places its confidence, cannot be the *main object* of an inquiry on "the Origin and Tenets of the Vaudois" and other sects, from the fourth to the sixteenth century: but it is too late for your correspondent to recede, or even conciliate—he *must* defend his words, by authentic specimens of a style of evidence not likely to flourish in these days of reviving simplicity; and he again regrets, with manly composure, that too many of the said "Guides" are stained with every variety of critical guilt and imprudence.

There are terms which charity struggles in vain to erase from her select vocabulary. Anachronism, tacit omission, and intentional misrepresentation; paragraphs, nay pages, interpolated *ad libitum*; assumptions the most startling and gratuitous; legends unparalleled by Jacob de Voragine, or the Pope's Grand Master of the Palace Nanni di Viterbo; erasure; forgery—might surely warrant the cautious procedure of a whisperer in Gath, who, after a silence of years, admits that "general readers are not yet aware to what an astonishing extent the Waldensic documents have been adulterated†."

When the mantle of your accomplished and venerable Reynolds of Winchester—that master-mind of reformed England's critical age—dropped on the shoulders of his pupil, Dr. Thomas James, downright old-English indignation against "that fox, Gretser," and "friend Possevine," burst forth in epigrammatic allusion to "the nose of wax which was plied and wrought into *any* fashion," by these Jesuits, "for their advantage‡." Alas! that it should be capable of proof that the *various readings* of Protestant transcripts of "manuscript books, in the libraries of princes or others, over which every one must not be allowed to stand poring and prying till they be purged§," may generally be reduced to a system; each being calculated for the meridian of some religious polity or other.

In truth, sir, an unchristian habit has prevailed too long among the professors of our holy faith—a society once more remarkable for the simplicity of the dove than for the wisdom of the serpent; and you must allow the writer to travel for a moment out of the record, in search of an illustration, which connects a little forgery (in which the great poet had surely no share) with Milton's remark on the baptism of the Britons.

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* At a subsequent period the details on French MSS. of the Scriptures may be communicated to the Editor.

† Christian Observer for December 1835. Appendix, p. 794.

‡ James's Corruptions, p. 273.

§ Possevini Bibliotheca Selecta. i. 12.

A person of the name of D'Anvers, almost two centuries ago, declared in print, that, according to Fabian, who quotes Bede, Huntingdon, Hoveden, and the Polychronicon, Infant Baptism was not known previous to Augustin's arrival among the people of this land—that is, the disciples of St. German of Auxerre, and the grateful hearers of St. Lupus of Troye. Now, let your eye glance to the left and to the right, on

The Text.	The Targum.
[Augustine said to the Britons] "Assent to me specially in three things...That you give christendom to *the* children after the Roman manner."	——————— "Assent ye to me specially in three things...That you give christendom to children."

It is Casaubon, I think, who somewhere quarrels with Baronius for not sufficiently reverencing the power of an aorist participle. Had D'Anvers well weighed the virtue of a definite article, and remembered that truth detests a short measure, his *untimely pause* would not be selected now as a model of the minor faults of our historical most unsteady Guides.

But it is time to make room for *a specimen*, which will explain my object, and remove all imputation of over-statement and needless austerity, from a student who dreads to pen a line which he might hereafter wish to blot; and whose humble endeavour (during his short lease of remaining life) will ever be *vitam impendere vero.*

Anachronisms.

Jean Paul Perrin and Jean Léger may be called the two suns of the system which your unknown correspondent thinks it his duty to condemn. By means of Lydius's translation, the minister of Nyons is still popular among the general readers of the Netherlands; and, through Lennard's copy, he has more or less influenced all the amateurs of Waldensic research in this country. It would be endless to enumerate the German, Dutch, French, and English volumes over which bewildering rays from this fountain of impure light are scattered. It is certain also, that, when Perrin died*, a reformed Synod passed a decree charging his widow forthwith to destroy all his manuscripts. But it will be necessary to mention more in detail the date, the place, the circumstances, and probable cause, of this (to an English freeman) unusual sentence.

It was Perrin, and after him Morland, who imposed upon us a system of dates, every one of which will, by internal evidence, be proved nearly three centuries too early, with a single exception.

He it is who affirms that Peter de Bruis (who had attained celebrity, and might have breathed his last, ere Peter Valdeus was born) was really "a disciple of the said Valdeus†;" yet, as if taking unnecessary trouble to confute himself, Perrin, or his authorized censor, tells us, *verbatim et literatim*, that De Bruis wrote "against the Man of Sin fifty years ere the world knew Waldo‡." He also mistakes Arnold of Brescia, the Unitarian, whom the flames of persecution consumed in 1155, for another Arnold (the subject of our third letter); who first preached at Albi just sixty years after the first Arnold's death; and then confounds the said Arnoldhot, a real disciple of that Peter Valdeus who was only heard of after the year 1170, with "the fellow-traveller" of one Henry the Deacon, immured at Clairvaux in 1147 §."

Here, then, at the very threshold, a cautious student finds enough to

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* This first collector of Vaudois papers sent his work, sheet by sheet, to the authorized revisers of the French Reformed press.

† Lennard's Perrin. ‡ See also Léger, p. 71.

§ Lennard's Perrin, and all the Dutch copyists.

excite his distrust in a collector of manuscripts and narratives guilty of such a concentration of strange inadvertencies. The minister of Nyons might truly have said, with the French dramatist Pradon, "Monsieur, pardonnez-moi; je n'entends pas la chronologie."

But I proceed, *pedetentim*, from little to great matters—from bad to worse.

Omissions.

Suppose an Inquisitor favours the world with a piece second in importance to the "Noble Lesson" only; wherein the Waldenses of the North are, at last, overheard defending their principles, by argument and Scripture, in a manner which comes so near the truth as delivered by themselves in their own writings that the document must appear invaluable to every unprejudiced mind. What must be the thought of authors who have "a name to live," and who, when they have solemnly introduced their transcript as "a faithful translation," conclude as follows, "here endeth the testimony of this Inquisitor."

But the small fragment selected here for collation is the least interesting part, chiefly consisting of the Inquisitor's inferences, and not giving the people's very words; yet it divulges the secrets of a prison-house as dark as Inquisition vaults, the illustrious victim confined being no other than Truth.

"In the year of our Lord 1391, on the fourth of September, were underwritten the errors of the sect of the Waldenses *.

Literal Version.

Concerning the sacrament of the Eucharist, they say that a priest guilty of mortal sin cannot celebrate that sacrament; but that a good layman, yea, a woman, if she has the sacramental words, may; that transubstantiation is not performed by the hands of him who celebrates unworthily, but in the mouth of the worthy receiver; and that it may be celebrated on our common tables, alleging for this the words of Malachi, &c. [They say] that transubstantiation is performed by words uttered in the vulgar tongue. They declare church-song no better than hellish howlings. They despise canonical hours. They say, concerning the sacrament of penance, that none can be absolved by a wicked priest; that a good layman hath the power of absolving; and that they, by laying on of their hands, can forgive sins and confer the Holy Ghost. Compaternity, they say, signifies nothing. They never read the Litany—(Mr. Jones says the Liturgy!) They hold that all swearing is a mortal sin. (Matt.: "Swear not at all," &c.) They think it an oath to say 'verily,' or 'certainly,' thereby to excuse himself from sin, that he may not divulge secrets; yet account him worse than a murderer who compels another to swear; as likewise he that confers Confirmation, because he exacts an oath from the party confirmed; and a judge from witnesses in law; as

Common Version.

Concerning the Eucharist, they say that a priest cannot celebrate that sacrament; that transubstantiation is not performed in the hands of him who celebrates unworthily; and that it may be celebrated on our common tables, alleging for this the words of Malachi, &c. They never read the Litany. They hold that all swearing is a sin. (Matt.: "Swear not at all,") &c.

* We are indebted to Matthias Francowitz for this most important publication—an Inquest Book, which contained no less than 443 cases of Pomeranian heresy. A.D. 1331. Dr. Allix's Extract is a very faithful translation.

likewise do the Inquisitor and the Priest, who force men to abjure their sins, whereby many become perjured. They reprove those who assert that he who breaks his promise or oath made to the Priest is guilty of seven perjuries. [They say] that all judges and princes are damned."

Your correspondent has no wish to misrepresent the Waldenses; but this is the question, Have we been imposed upon?

A. D. B.

*** We have not the minute historical acquaintance with Waldensian annals requisite to answer at the moment this question of our learned correspondent; who, by the way, writes so elliptically and allusively, that we are not sure that we quite understand all his references. If the above "Common Version" is any where given (our correspondent does not say where) as a complete "literal version," it is a most disgraceful illustration of the art of disingenuous garbling; but is our correspondent (whose assertion that he does not wish to misrepresent the Waldenses or their historians we are bound to credit) perfectly sure that the statement is really protruded as a "version," and not as an extract? If our correspondent means to intimate that the passage is garbled with a view to procure the favour of modern Protestants towards the Waldenses, by keeping out of sight some of the doctrines with which the Inquisitor charges them, two questions arise: first, was the Inquisitor's statement respecting their doctrines correct; and secondly, in alluding to that statement, did the historian intend to suppress portions of the evidence with a view to represent the Waldensian tenets as better than they were.

Now, taking only our correspondent's own extract, and knowing nothing of the parties alluded to, we should say that the Inquisitor had either ignorantly or corruptly distorted the Waldensian doctrines; and that the historian (if he meant only an allusion, and did not profess to give a full "version") might intend very honestly; since some portions of the passages omitted would be far from disparaging the Waldenses in Protestant estimation, while others bear the stamp of being the Inquisitor's own tortuous inferences, and not of being genuine Waldensian declarations. On the doctrine of the Eucharist, the abridger's condensed account is less favourable to the Waldenses than the Inquisitor's fuller detail; and that detail wears the evident aspect of misconception, or misrepresentation. The abridger makes the Waldensian declare that "a priest cannot celebrate that sacrament; that transubstantiation is not performed *in* the hands of him who celebrates unworthily; and that it may be celebrated at our common tables." The omission by the abridger of the "good layman," and the "woman," the priest's being "guilty of mortal sin," and the validity of the "vulgar tongue," so far from being a mutilation in favour of the Waldensian statement, makes it appear more crude than in the Inquisitor's own words; for to say, without *if* or *but*, that "a priest cannot celebrate the Eucharist," is a very strange proposition. But what, after all, may have been the real doctrine which the Inquisitor professes to describe? The Papists say, that a priest, however wicked ("guilty of mortal sin"), is able in the sacrifice of the Mass to convert bread and wine corporeally into the flesh and blood of our adorable Redeemer; and that the communicant, however wicked, does literally eat and drink that body and blood. The Reformed churches deny the whole of this statement: they say that it is altogether a spiritual feast; that the priest leaves the elements just what he found them, and that the receiver partakes by faith only of Christ's

body and blood; that there is no more actual, inherent virtue, or incarnation, in the bread and wine, because a priest has spoken certain words over them, than if a woman or a layman had done the same; or than in the food at our "common tables," which, if partaken of with faith and thanksgiving, would be more truly a Eucharist than the mere *opus operatum* of a pretended incarnation of bread and wine in mortal sin and without spiritual affections; and that the real virtue of the sacrament would be just as great "by words uttered in the vulgar tongue," as by the use of Latin, and all the superstitious ceremonies of the Romish Church. It is easy to see how such a statement might be metamorphosed, by an ignorant or artful Inquisitor, in a dark age, into the account above given; more especially as a Waldensian, just emerging from Popery, would probably use the strongest expressions to shew his distance from it. Some of the alleged statements bear the appearance of having been answers to leading questions. Thus, the Inquisitor may have said, as his brethren say now, "If you resolve the benefits of the Eucharist into the faith of the receiver, and not into the transmuting efficacy of my office as a priest, a layman, or a woman, might as well administer it; or you may have a Eucharist at your common tables." A Protestant's answer to this might easily be tortured by an Inquisitor into a denial of the really Scriptural character of the sacred office; more especially if, as was likely enough, the Waldensian, in those profligate days of the Church of Rome, had so learned to connect the very word priest with "mortal sin" as to think that, because much was false, all was so. It was not easy in those days for every conscientious seceder from Rome to beware of Scylla in shunning Charybdis; or to arrive calmly at that Scriptural idea of the nature of the Christian ministry which is presented in the documents of the Church of England. We may add, also, that the efficacy ascribed by these Waldenses to the Eucharist, and which the Inquisitor calls "transubstantiation," was rather Luther's "consubstantiation," as they are represented as speaking of it as being conveyed, not in the hands of the priest, but "in the mouth of the receiver;" if indeed they did not mean to go further still, rejecting all corporeal transformation whatever, and resolving the whole into "faith with thanksgiving." Even upon the Inquisitor's own shewing there was a struggle between spirituality and the ceremonial *opera operata* of Rome. We do not believe that they claimed for "a good layman," as the Inquisitor affirms, the power of forgiving sins; but only that they said, by way of reply to his questions, that he had quite as much power to do so as "a wicked priest."

We might go through the whole extract in the same manner, and shew that it bears on the face of it a distortion of truth; and yet amidst this distortion we can discern traces of truly Scriptural and Protestant doctrine. Has not our correspondent himself fallen into the error he blames, of "short measure," in closing his extract with the words, "They say that all judges and princes are damned?" We have not the Inquisitor's book to refer to; but we are quite sure, that, if he gives this naked proposition, without qualification, and in the most awful sense of the words, he belies the Waldenses. We would not, any more than our correspondent, pervert history, to adapt it "for the meridian of any religious polity." If the Waldenses have been too much lauded; if there has been a suppression of facts that made against them; if they held false doctrines which have been studiously kept out of sight; let the truth be fairly told. But we protest against taking a Popish Inquisitor's statement as fact. Nor can we believe, in the absence of proof, that our learned correspondent is justified in saying that in this ex-parte document they "are overheard defending their principles in a manner which comes so near [query, how near?] the truth, as

delivered by themselves in their own writings." Let him quote those writings themselves, and we shall be satisfied; but till that is done we must retain our opinion, that the distortion came only just "so near the truth" as to deceive the unwary, while it was essentially a falsification.

In our volumes for 1826, 1827, and 1828, there are various papers upon the history and tenets of the Waldenses; but we will place the whole question, for convenience-sake, upon one single document. In our volume for 1827, page 129, will be found the following original Waldensian Confession of Faith, dated in the year 1120, consequently long antecedent to the Inquisitor's statement of 1391. We copy it, as many of our present readers have not that volume at hand; and the rather because the compilers of our own Thirty-nine Articles, and other Protestant Confessions, seem to have made use of it. Now we shall feel sincerely obliged to our learned correspondent if he will say whether he admits this Confession to be genuine. If he can prove that it is otherwise, he will find us quite ready to prefer "truth" to any "religious polity;" for there can be no religion without truth. But if it be genuine, then the statements of the Inquisitor are a slander. It is a most remarkable document, and is peculiarly worthy of notice by the members of the Church of England, from the similarity of several of its articles to our own. The canon of Scripture is given in it precisely as it is acknowledged by the Reformed churches. We thus introduced it:—

"Considerable attention has of late been attracted towards the various Confessions of the Protestant Churches of Europe. These venerable documents have been closely catechised, as to their testimony respecting various subjects which divide the members of the Reformed religious communities of Christendom, whether it be the five celebrated doctrinal points, or questions of church discipline, or the books included by them in the sacred canon. But among these formularies, the most ancient of them all, and that which has formed the ground-work of several, if not all, of the others, and which in a particular manner has been made use of by the compilers of the Thirty-Nine Articles of the Church of England—namely, the original Waldensian Confession of Faith, dated in the year 1120, has been singularly neglected. The document is not long, and deserves transcription. It is as follows:—

"*Article* I.—We believe and firmly hold all that which is contained in the twelve articles of the symbol which is called the Apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve articles.

"*Article* II.—We do believe that there is one God, Father, Son, and Holy Spirit.

"*Article* III.—We acknowledge for the holy canonical Scriptures, the books of the Holy Bible—namely" [as in our English Bibles]. "Here follow the books Apocryphal, which are not received of the Hebrews; but we read them (as saith St. Jerome, in his prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrine of the Church—namely" [as in our English Apocrypha].

"Here follow the books of the New Testament" [as in the received canon].

"*Article* IV.—The books above-mentioned teach this, that there is one God, almighty, all-wise, and all-good, who has made all things by his goodness; for he formed Adam in his own image and likeness; but, that, by the entry of the devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam, and by Adam.

"*Article* V.—That Christ was promised to our fathers, who received the Law, that so knowing by the law their sin, unrighteousness, and insuffi-

ciency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

"*Article* VI.—That Christ was born in the time appointed by God the Father, that is to say, in the time when all iniquity abounded: and not for the cause of good works, for all were sinners; but that he might shew us grace and mercy, as being faithful.

"*Article* VII.—That Christ is our life, truth, peace, and righteousness; also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe; and is risen for our justification.

"*Article* VIII.—In like manner we firmly hold that there is no other Mediator and Advocate with God the Father, save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace; and in like manner do we believe concerning all the other saints—namely, that being in heaven they wait for the resurrection of their bodies at the day of judgment.

"*Article* IX.—*Item.* We believe that after this life there are only two places; the one for the saved, and the other for the damned; the which two places we call Paradise and Hell; absolutely denying that purgatory invented by Antichrist, and forged contrary to the truth.

"*Article* X.—*Item.* We have always accounted as an unspeakable abomination before God, all those inventions of men—namely, the feasts and the vigils of saints, the water which they call holy; as likewise to abstain from flesh upon certain days, and the like; but especially their masses.

"*Article* XI.—We esteem for an abomination, and as anti-Christian, all those human inventions which are a trouble or prejudice to the liberty of the spirit.

"*Article* XII.—We do believe that the Sacraments are signs of the holy thing, or visible forms of the invisible grace; accounting it good that the faithful sometimes use the said signs, or visible forms, if it may be done. However, we believe and hold that the above-said faithful may be saved without receiving the signs afore-said, in case they have no place nor any means to use them.

"*Article* XIII.—We acknowledge no other sacrament but Baptism and the Lord's Supper.

"*Article* XIV.—We ought to honour the secular powers, by submission, ready obedience, and payment of tributes."

The above was taken from Mr. Gilly. If these Articles can be proved to have been falsified for the purpose of keeping out of sight any thing obnoxious, we should be glad to be informed to that effect; but we know no ground for surmising that this has been the case; and as to the charges brought against these servants of God by persecuting Inquisitors, we account them unworthy of credit.

ON OBSOLETE EXPRESSIONS IN THE AUTHORIZED VERSION OF SCRIPTURE.

To the Editor of the Christian Observer.

A WRITER in your Number for January, p. 27, explains the meaning of the obsolete particle "by" as used 1 Cor. iv. 4; or, rather, he shews that it is not obsolete, but only provincial. The following alphabetical list of antiquated words used in the Authorized Version may be serviceable to some of your unskilled readers, if such you have; and others, to whom the explanations are familiar, will forgive the repetition, for the sake of the popular utility.

B.

" Advisement "—counsel, information. 1 Chron. xii. 19: " the lords of the Philistines upon advisement sent him away."

" All to "—quite. Judg. ix. 53: " A certain woman cast a piece of a mill-stone upon Abimelech's head, and all to brake his skull." In some editions of the Bible it is wrongly printed " all to break."—The word is found in the works of Chaucer and Milton, and is sometimes written " al-to."

" Artillery "—weapons, bow and arrows. 1 Sam. xx. 40; " Jonathan gave his artillery unto his lad."

" Bewray "—betray, divulge, make known. Prov. xxvii. 16; xxix. 24; Isa. xvi. 3; Matt. xxvi. 73.—It is used by Spenser and Addison.

" Bruit "—report, rumour. Jer. x. 22; Nah. iii. 19.

" Carriage "—luggage, baggage. Acts xxi. 15: " we took up our carriages, and went up to Jerusalem." Judg. xviii. 21. 1 Sam. xvii. 22: " David left his carriage in the hand of the keeper of the carriage."

" Chapt "—cleft, opened. Jer. xiv. 4: " the ground is chapt, for there was no rain in the earth."

" Coney "—rabbit. Lev. xi. 5; Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26.

" Cote "—cot, enclosure. 1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chron. xvii. 7; 2 Chron. xxxii. 28.—It is used by Milton.

" Daysman "—judge, umpire, mediator. Job ix. 33.

" Ear "—plough, till. Gen. xlv. 6: " neither earing nor harvest." Exod. xxxiv. 21; Deut. xxi. 4; 1 Sam. viii. 21; Isa. xxx. 24.—It occurs in Shakspeare. The old word *earable* was used for *arable*.

" Goodman "—master. Matt. xx. 11: " they murmured against the goodman of the house."

" Hale "—haul, drag. Luke xii. 58: " lest he hale thee to the judge." Acts viii. 3: " haling men and women, committed them to prison."—Shakspeare and Milton both use this word.

" Kerchief "—head-dress. Ezek. xiii. 18, 21: " woe to the women that sew pillows to all arm-holes, and make kerchiefs upon the head of every stature, to hunt souls!"

" Leasing "—lying, falsehood. Psa. iv. 2; v. 6.

" Or ever "—before. Dan. vi. 24: " the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den."—In many of the old writers *or* is used for *ere*.

" Poll "—the head. Num. i. 2, 18, 20, 22; iii. 47; 1 Chron. xxiii. 3, 24. ' To poll' signifies to cut off the hair of the poll or head. 2 Sam. xiv. 26; Ezek. xliv. 20; Micah i. 16.

" Purtenance "—inward parts. Exod xii. 9: " eat it not raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof."

" Shroud "—shelter. Ezek. xxxi. 3: " a cedar in Lebanon, with fair branches, and with a shadowing shroud."

" Silverlings "—silver pieces of money. Isai. vii. 23.

" Sith "—since. Ezek. xxxv. 6.—Hooker makes use of the word.

" Stead "—a place. 1 Chron. v. 22: " they dwelt in their steads until the captivity."

" Strait "—narrow, close. 2 Kings vi. 1; Isai. xlix. 20; Matt. vii. 13; Luke xiii. 24.

" Tache "—loop, hold, catch. Exod. xxvi. 6, 11, 33; xxxv. 11; xxxvi. 13; xxxix. 33.

" Tire "—dress, attire. 2 Kings ix. 30: " Jezebel tired her head." Ezek. xxiv. 17: " bind the tire of thy head."—Dryden and Milton spell the word " tiar."

" Whit "—a point, particle, small thing. 1 Sam. iii. 18; John vii. 33; xiii. 10; 2 Cor. xi. 5.

" Wimple"—veil. Isai. iii. 22: " the changeable suits of apparel, and the mantles, and the wimples."

" Wit"—know. 2 Cor. viii. 1: " we do you to wit," signifies " we give you to understand," or " we inform you."

INQUIRY RESPECTING THE DUTY OF CLERGYMEN IN SOCIAL INTERCOURSE.

To the Editor of the Christian Observer.

THE following question is not submitted upon *ideal* circumstances; and a judicious scriptural solution of it would be of great practical benefit to many of your readers. What ought to be the conduct of clergymen who feel the awful responsibility of their ministerial office, with regard to mixing in the society of their respective neighbourhoods? I at once put out of the question whatever would be considered scenes of boisterous conviviality, idle dissipation, and frivolous amusement, which the improved feelings of well-ordered society, even where there is no serious impression of religion, now generally allow not to be places of meet resort for persons bearing the sacred office. But I will take the case of dinner-parties, comprising some twelve or more persons, which afford almost the only means of intercourse with one's neighbours, except where congeniality of sentiment and reciprocal esteem admit of more private and confidential association. It cannot be doubted, but that, where clergymen of piety and talent, of uncompromising principles but of mild and conciliating manners, occasionally mix in ordinary society, they may, by the Divine blessing, be the means of effecting much good, in abating unjust prejudices against religion, softening down opposition, exciting useful inquiry, and leading well-inclined, though perhaps ignorant and hesitating persons, to give more diligent attention to the " one thing needful." It must also be admitted, that a knowledge of the feelings, habits, and opinions of the higher orders of society, which can only be obtained by a well-regulated intercourse with them, is almost necessary to a clergyman, in the wise adjustment of his efforts to promote the spiritual good of the rich amongst his flock—the most delicate and difficult portion, perhaps, of his arduous duties.

But suppose the case of a minister not having in the neighbourhood a single individual of station or influence to support him in those views which he firmly believes to be the truth of God. He must not, unbidden, leave his post of duty to seek some more favoured spot in his Lord's vineyard; but he experiences great difficulty in discharging his duties in it, especially in his intercourse in social visiting. If he endeavour to introduce improving subjects of conversation, a chilling silence, or perhaps an angry discussion, ensues; or the subject is treated with sneer and ridicule; to avoid all which he is tempted not to introduce religion at all; and in either case he has to mourn, on the close of such an evening, over many hours wasted, or worse than wasted, and which might have been more profitably employed in his study or his closet. Yet he would desire not to add to the offence of the Cross, by unnecessary and offensive seclusion; which will probably be imputed to moroseness, melancholy, or spiritual pride. As regards himself, such aspersions matter little; but might they not have an injurious influence upon the cause which he has at heart? What, then, ought to be his conduct? Ought he wholly to decline all invitations of the kind, as being required by that renunciation of the world, and that " redeeming of the time," which are expressly enjoined in the Bible? Or would this be to shrink from bearing the cross of Christ, and

maintaining His cause as opportunity may be afforded him, in an ungodly world? Would it be also to withdraw from occasions of usefulness, which may sooner or later perhaps be granted in answer to believing prayer? While it really continues to be a cross, it will not be a snare; and if he endeavours, with faith and prayer, to confess his Divine Master before men, and is guided by a spirit of Christian love, he will be preserved from evil. But the question arises,—May not his own mind be drawn aside? may he not himself fall into temptation? and might he not best promote the glory of his Lord by "coming out and being separate," in person as well as in spirit, from those who oppose or ridicule what he believes and knows to be the essential truths, or the express commands, of God's word?

C. L. L.

ON EPHESIANS IV. 16.

To the Editor of the Christian Observer.

In the fourth chapter of St. Paul's Epistle to the Ephesians, he exhorts them to add to their faith and knowledge the more excellent grace of charity; and he enforces this exhortation by a reference to the connexion which obtains between Christ and his church. He reminds them, that, whatever differences there might be in the nature and amount of their spiritual possessions, still, as Christians, they were members of one body, animated by the same Spirit, and alike subordinate to their common Head: "from whom (εξ οὐ) the whole body, fitly joined together and compacted by that which every joint supplieth (δια πασης ἁφης της επιχορηγιας), according to the effectual working (κατ' ενεργειαν) in the measure of every part, maketh increase of the body to the edifying of itself in love" (ver. 16). So this verse stands in the received translation, but in the Greek there is some obscurity, arising principally from the difficulty of determining the grammatical antecedent of της επιχορηγιας. The word may be connected with what comes immediately before it, δια πασης ἁφης: or we may suppose it placed in apposition to εξ οὐ: or, lastly, it may depend on κατ' ενεργειαν. The English translators have taken the first form of construction, but it is not easy to bring the Greek text into accordance with their version. The Latin Bibles have, *per omnem juncturam subministrationis*; and the corresponding English would be, *through every joint of the supply*. This might possibly mean, *through every joint to which the supply reaches*. But such an interpretation, even if admissible, would not give a very likely meaning.

The second hypothesis has the advantage of putting a very clear sense on the passage. If της επιχ. is placed in apposition to εξ οὐ, it explains the manner in which the body derives its strength and compactness from Christ—namely, that it is from the ministration (της επιχ.) of spiritual influence, in supplies proportioned to the working of each several part. This form of construction appears to have been adopted by the authors of one of the earlier English translations, where the verse is thus rendered,—"By whom all the body being coupled and knit together by every joint, for the furniture thereof, according to the effectual working," &c. The objection to this or any similar translation is, that it leaves της επιχ. in too insulated a position, being not grammatically connected with either of the adjacent words.

There remains the third alternative, which is perhaps preferable to the other two. Accordingly, Griesbach places the comma after κατ' ενεργειαν. He is followed by Professor Scholefield, who suggests as follows,—"Compacted through every joint, according to the effectual working of the

nourishment supplied, in the measure of every part." In the sense which he gives to επιχορηγια, he has adopted a conjecture of Professor Dobree*. But St. Paul does not, I think, refer to the working of *the nourishment supplied*, but to that of *the supplying power*, by which the nourishment was distributed. I cannot, at least, see any reason why επιχ. should not be used here in the same sense in which it occurs elsewhere; as, for instance, in Gal. iii. 5, and Phil. i. 19. The former of these passages appears to furnish a good comment on the text in the Ephesians, by presenting us with the sense of της επιχ. κατ' ενεργειαν in a fuller and more intelligible form. "He that ministereth (επιχορηγων) to you the Spirit, and worketh (ενεργων) miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Taking this passage as a guide, I would propose the following version:—"Compacted through every joint, according to the effectual working of the ministration, maketh increase of the body, in the measure of every part," &c. From the frequent use of the word επιχορηγια, it would appear to have acquired a sort of theological sense, which of course was familiar to the minds of the Ephesians. It is not possible to find an English word which will in this respect correspond to it. Of the words *ministration* and *supply*, I should in this place choose the first, because the other is ambiguous; it might bear the meaning which Dobree gives to the Greek word, and which Professor Scholefield has expressed in his translation.

My view of the passage differs from Professor Scholefield's in another point. He connects the words εν μετρω ἑνος εκαστου μερους with what goes before them, and understands, "according to the measure *communicated* to every part." My interpretation of επιχορηγια requires them to be explained differently. The whole body grows, *and each part proportionally*.

M. J. M.

THE REV. W. CARUS WILSON ON THE ESCAPE FROM A PORTUGUESE CONVENT.

To the Editor of the Christian Observer.

Whittington Rectory, Kirkby Lonsdale.

Dear Sir,—I beg to thank you for the friendly terms in which you speak of me and mine, in the last Number of the Christian Observer. In replying to your remarks upon the Convent Narrative, in the way of explanation, I have only to say that the lady who wrote the Narrative is Mrs. ———; that the escape occurred when she was at Lisbon with her father———; that in order to guard against any inaccuracy which the lapse of time might occasion, she submitted her manuscript to him; and also to other friends, who were with her in Lisbon at the time, especially Mrs. ———, the widow of ———; that they returned it to her with the assurance that it was perfectly correct; ———, the last-mentioned lady, merely recalling to her mind one incident that she had forgotten. It is singular, that within the last few days I have been referred to the substance of the Narrative in Baillie's "Lisbon in the Years 1821, 1822, and 1823," which I see parti-

* The following is Dobree's note (Adversaria, vol. i. page 573):—"Angli, *by that which every joint supplieth.* Vide an επιχ. sit simpliciter *materia suppeditata*, ὑλη. Deinde pessime vertunt, *according to the effectual working in the measure of every part.* Verte, *according to the effectual working of every part in a certain determinate measure or proportion.*" Dobree does not say how he would have translated the former part of the verse. He does not allow us to refer της επιχ. to κατ' ενεργειαν. Of the other forms of construction he must have preferred the first; as the second would be inconsistent with the sense which he affixes to επιχορηγια.

cularly substantiates what appears to you the most incredible part of the history—namely, that of the dungeon in the cemetery.—I think, on reflection, you will agree with me, that the falsehood which Jane invented does not invalidate the rest of the statement. I do not justify the falsehood; but when you consider the *alternative*, I fear that a person of strict veracity and upright principle might yield to the temptation.

With respect to the transfer of letters, &c., it was effected in the act of shaking hands; and the lady who narrates the story was an eye-witness of the levity of the officers, and of the laxity of the reproof of the Superior of the convent.

I have now surrendered to you the whole of my authorities; and of course, after the doubt you have thrown into the public mind of the truth of the story, I shall be obliged to you to refer to the subject in your next Number. I remain, dear Sir, very truly yours,

W. CARUS WILSON.

*** We are much obliged to Mr. W. Carus Wilson for favouring us with the particulars in this letter. He has also communicated to us, privately, as a guarantee for the veracity of the statement, the names which are left above in blank. But we were at no loss, when we inserted the narrative, for the name of the lady who penned it; and an averment by that lady required no corroboration. We expressly stated, that "we implictly believed all that she could personally vouch for," even to the description which the admirers of convents might choose to represent as fictitious—such as, that young nuns were allowed to receive parcels unopened, and to jest with officers; and that old ones had no better occupation for their leisure hours than to play at "puss in the corner." These things, and all that related to the conversations at the convent, and to Jane's escape, we had the writer's own testimony for; and we required nothing further. There was not a shadow of reason to doubt of any thing thus certified; and we expressly quoted her testimony as an important corroboration of various facts and arguments which have appeared in our own pages respecting the evils of the conventual system. We certainly did not mean to disparage our own witness.

The only particular which we thought needed confirmation, was one which she could not vouch for—namely, the correctness of Jane's narrative of Mary. We do not, and did not, say that the narrative was untrue; but only that it was so extraordinary as to require further proof. Jane's statement respecting the entombment and suicide of Mary, and her own secret interviews with her, rests entirely upon her unsupported affirmation. The case is a grave one, and the evidence ought to be carefully sifted. We have been charged with taking up any idle tale against conventual establishments; but this is not truth: for, whether in the instance of Blanco White's sisters, or Rebecca Reed, or any similar narrative, we have not related the facts till we had fairly weighed them and believed them proved. And this applies also to the narrative now before us; with the exception of the more mysterious part of Jane's account of Mary. In weighing that account we are bound to ask, Might not Jane *deceive*, or *be deceived?* Mr. W. Carus Wilson says that "the falsehood which she invented" (about the height of the garden wall for the rope-ladder) "does not invalidate the rest of her statement," because there was a strong motive to invent that falsehood in order to secure her escape. True; but not stronger than to invent the account of Mary, if that account appeared to her necessary, in order to impress upon her friends so strongly the horrors of her situation as to induce them to incur all the perils of rescuing her; thereby not only committing a crime which Papists consider worse that sacrilege, but one

which the civil as well as ecclesiastical laws of Popish lands punish with fearful penalties. As it was, there were such alarms upon the occasion, as is described by the narrator more fully than in our extracts, that even after Jane had escaped from the convent it was not without the most appalling difficulties, and with the alarm of her being discovered and re-captured, that her friends could procure for her a passage homeward. Even the stout hearts of brave officers quailed under the terrors of the Inquisition, from which all their courage could not rescue them if they once came within its grasp. A story told by an afflicted, broken-hearted young woman under such circumstances, and with so violent a temptation to invent whatever might effect her emancipation from the horrors which she anticipated in a conventual life, at the eve of the approaching departure of her relatives and *agreeable visitors*, whom she despaired of ever beholding again, must be listened to with some caution, and requires extraneous testimony to corroborate it; more especially as she is admitted to have invented one plausible falsehood, and to have been a consenting party to others. We were not deciding upon the moral question, as our Reverend Friend's answer would seem to imply, but only upon the judicial evidence. Jane's "judgment was with her God," and not with us. We dare not, indeed, justify falsehood under any circumstances; but we have neither the warrant nor the disposition to cast the first stone at this poor, unprotected, imprisoned young female, who was on the verge of desperation, and who wanted that almighty principle of faith, so graphically described in the eleventh chapter to the Hebrews; and which alone, in every strait, can keep the soul in true peace, reposing upon Him who can be, and is, touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin.

But that Jane really believed what she related, appeared to us a very likely alternative, and so we expressly intimated. We need not repeat what we said at the close of page 62 on this subject: we will only request our readers to re-peruse our statement. We are afraid of bearing false witness even against the superiors of a nunnery; and therefore, though Jane may have believed what she said—as we think she did, since she is not related to have retracted the story in after life—yet as she is expressly stated to have been *delirious*—and there was enough to make her so—we cannot, as impartial jurors, convict the rulers of the convent of the horrible crimes alleged against them, without further evidence; for that Jane conceived this story under the influence of delirium, is at first sight a more probable supposition, than that all that she related was true. It might indeed be true; and things as terrible have occurred in nunneries; but we cannot, in the present stage of the examination, say that we are so perfectly satisfied with Jane's unsupported evidence, as to urge the dungeon story against a Roman Catholic who should deny it; and therefore we could not conscientiously use it with our fellow-Protestants.

In the foregoing remarks we have continued to speak of Jane's account of the dungeon story as being uncorroborated by a second witness, notwithstanding our Reverend Correspondent's reference to Miss Marianne Baillie's Letters from Portugal, published in 1824. We are not unacquainted with those lively little volumes, which do great credit to the talents of the writer, and, what is far better, indicate a spirit of piety that forms a beautiful contrast to the irreligion and profane levities of some other female tourists. Now we certainly recollect in the work a story of a young lady resembling that of Jane—though the name of the party is stated to have been Flora—but we do *not* recollect any thing whatever that "particularly substantiates," as Mr. W. C. Wilson says, "the dungeon in the cemetery." We have not the book within reach at this

moment, and indeed, as Mr. Wilson gives no reference, we might read through the two volumes in vain; but we distinctly remember that Miss Baillie adduced no proof whatever: she merely recounted what she had heard told in conversation; and she expressly said that it was a story of some twenty years' standing; so that, even if she had wished, or thought it necessary, she probably could not easily have elicited much new or decisive evidence upon the spot. She had heard of the escape of poor Jane, or Flora, upon which we need no evidence, for that of W. C. Wilson's narrator is ample; and she had also heard, as a part of the tale, that Jane affirmed that Mary had suffered the punishment of being immured alive between two walls, like Constance, says Miss Baillie, in Scott's Marmion; but this is no proof that Jane's story was true. Admit that she invented it, or conceived it during her delirium, or that it was a trick to frighten her, in order to prevent her eloping, still Miss Baillie's narrative, and that also of Mr. W. C. Wilson's narrator, will remain just where they were. They believe the dungeon story; but they give no proof of its truth, except that Jane said so, which no person doubts. Miss Baillie's account would rather lead to the hypothesis that Jane, alias Flora, had invented it; for she represents the unhappy young lady as earnestly imploring her friends to rescue her; but, either from superstition or fear, they would not listen to her entreaties, and were about to leave her to her fate, when the horrible dungeon story turned the scale in her favour. If, therefore, it was an artifice, it effectually succeeded. Perhaps Jane is yet alive, and can clear up thus much of the narrative. There will then only remain the question, was she deceived? If it can be proved that she was not, but that her interview with Mary, after the alleged death and burial, was a real scene, we shall not feel astonished that such wickedness was perpetrated in a Portuguese convent; though we may still wonder that it was so clumsily and inartificially managed. We cannot think that the Superior expected to be able to immure for life a young person within a whisper's sound of her companions; and yet to keep permanently the secret that her death and burial had been a fabrication. It is more likely, if Jane's account be true, that they intended, when opportunity served, to send the victim off to some other nunnery, or to the cells of the Inquisition. The whole system is so vile and inhuman, that we are not slow to believe evil of it; but still we ought in every case to have ample proof.

We had sent the preceding remarks to press when we received a second communication from Mr. W. C. Wilson, which we now present to our readers.

To the Editor of the Christian Observer.

"Dear Sir,—The enclosed, which I received from a friend in the South, forms a satisfactory appendage to the letter I have already sent you regarding the Escape from the Convent. Make any use of it you please.

"I remain, &c., W. Carus Wilson."

The following is the paper enclosed in Mr. W. C. Wilson's note:—

"I see in the Christian Observer some remarks on Mr. W. C. Wilson's Narrative of the Escape from a Convent. If the writer of them had asked any of the Naval Captains who were on the Mediterranean station, they would have told him that the officers had free access to the convents; and the consequence was, numberless events happened, perhaps quite as strange as those mentioned in the Narrative; and it curiously happened that Lady —— —— mentioned some of these to me the other day, and I thought Mr. W. C. Wilson might like to have other evidence, in case he intended, as he is invited, to reply to the Christian Observer. A Captain, who was a very intimate friend of Admiral ——, told her many such stories that

happened to his knowledge. Amongst others: an English and an American captain, who were, as usual, in the habit of going to the convents, fell in love with two of the nuns, and it was resolved among them that they should elope from the prison. Accordingly, one night the captains came with their boats, and the two nuns let themselves down from the wall by a rope. The English captain's lady got down safely, and he carried her off; but the other poor girl fell to the ground and broke her leg; and the wretch of an American, when he found this, thought only of getting away himself, and left her there. She was found the next morning, taken back to the convent, thrown into a dungeon without her leg being set, and left there to perish. Another was an English girl, who had been sent over for her education, and her parents afterwards wished her to take the veil, but she had the utmost horror of doing so. She had however, I think, taken the white veil; but was so miserable that she wrote to entreat her parents she might come home; and they would not have compelled her to remain, but the Superior stopped the letter, and wrote to them to say she was not very well, but so happy! and only longing for the time when she might renounce the world for ever. The poor creature contrived at last to speak to one of the officers, and told him her situation; and that if it were discovered that she made any attempts to have it known, she would be thrown into a dungeon to die. This one they also contrived to carry off, and brought her safely to her friends in England. The English captain's lady, in the former story, married, and lived most happily with him, and was Mrs. ——— of ———."

We have most readily inserted the above paper; but we do not see that it interferes with any thing we have written. We said, of the flippant remarks of Bishop Fenwick and Mrs. St. George Moffat, as recorded by Miss Reed, that these were strange communications from the lips of a father-in-God and a lady abbess; so strange indeed, that the Roman Catholics find it convenient to deny them altogether; but we have not only Miss Reed's word, with ample testimonials to her character for veracity, but also a mass of corroborating proofs: so that we can well believe that an American convent is really what she describes it to be. So, again, we said in effect of the Portuguese convent, Strange doings these, about nuns, and officers, and elopements; and we suppose that Roman Catholics will, as usual, deny the facts; but, unhappily for their disclaimer, they are proved by an eye and ear witness, who, though she does not publish her name, is attested by Mr. W. C. Wilson to be a lady whose statement may be implicitly credited: besides which, the main points are corroborated by other witnesses; and therefore, strange as such things are in a place professing to be devoted to sanctity, we are constrained to believe them. Our remarks might wear something of an aspect of irony against nunneries; but they certainly had no tendency to impeach the authenticity of any fact for which Mr. W. C. Wilson's informant (we wish we might name her) vouches.

But with regard to the stories mentioned in the extract enclosed in Mr. W. C. Wilson's second note, they leave Jane's account of Mary very much where it was. We doubt not indeed, that, in the day when all secrets shall be revealed, many long-buried atrocities respecting monastic and conventual establishments will come to light; and even in this world of imperfect discovery, such fearful deeds have been disclosed that there is no tale of vice or cruelty that might not find its parallel in some certificated act of the corrupt and lawless Church of Rome. After the well-authenticated narratives of the Inquisition, all minor horrors sink into the shade. That dungeons are a very usual appendage to convents in Popish countries, and that nuns charged with heresy, or suspected of wishing to escape from

their bondage, have been often immured in them, we as little doubt as that the Pope is Bishop of Rome; and of all places in which deeds of violence, perfidy, licentiousness, and blood have been committed, there is none that bears a worse character than Lisbon. We are well aware that many such stories as those mentioned in the letter of Mr. W. C. Wilson's informant were, and are, current in that city; and there can be no question but that the main features of many of them are correct; and all of them may be so for any thing that we know to the contrary. But when, as in the case of Jane's narrative of Mary, we adduce a particular instance for a special purpose, the proofs require to be minutely examined. Mr. W. C. Wilson's informant would not be allowed in a court of justice, or before a committee of the House of Lords, to state in evidence against nunneries, that "a captain told many stories that had happened to his knowledge." Such general charges are not document; they may be true, but they are not proved to be so; and as they are denied by the one party they cannot be adduced with any satisfactory result by the other. A Roman Catholic might reply, "I do not doubt the fact that two heretical captains endeavoured to elope with two nuns, one of whom escaped, and the other broke her leg and was taken back into the nunnery; I believe all that the gallant narrator gives of his own knowledge; but what proof has he of the only fact that tells against the superiors of the convent—namely, that 'she was thrown into a dungeon without her leg being set, and left there to perish.' It is nothing to the purpose that such was the current rumour among the English or American visitors, or even that it was the town's talk of the natives. The young woman might have died of alarm, of contusion by her fall, of the effects of her mangled limb, or of fever brought on by shame, grief, anxiety, and vexation at her disappointment. The fracture might have been incurable; or, as a nun, she might have refused the necessary assistance; though, after all, what proof is there that due assistance was not afforded and accepted? A hundred people may have repeated and believed the story; but what is the testimony on which it rests? Did the people who committed the alleged cruelty impeach themselves? Who are the deponents, and what is the deposition?" Such would be the inquiries of a Roman Catholic; and those inquiries ought in justice to be answered, before a story like this is adduced in solemn evidence.

It is not, we repeat, because we doubt the truth of the charges brought against the conventual system, that we are thus scrupulous in separating facts fully proved from those not thus certificated; but because truth and fairness ought never to be lost sight of, even in controversy: to which we may add, that a single defective link weakens a whole chain; and if the Papists can prove that any hearsay story is unfounded or exaggerated, they will dwell upon this with fatal subtlety, to persuade the public that all similar charges are fabrications. Let us keep to proved facts, and we are secure; for, alas! there is no scanty supply of them. If this cautious proceeding shall elicit further corroborations of the tale of Mary, we shall have added one proof more, to the many extant, of the flagitious character of the conventual system, and the duty of its being thoroughly investigated by the Imperial Legislature, so far as it applies to our own country. Will Mr. W. C. Wilson take up this matter, and procure a petition to Parliament on the subject?

POETRY.

THE ADVENT.

"For He cometh! for he cometh!"—Psalm xcvi. 13.

HE comes, he comes! the trump its warning sounds;
O'er earth's wide surface peal the wakening notes;
Beyond the limits of the farther bounds
The echo's loud response in thrilling accents floats:
Rouse from the dead, thou sleeping there,
To joy, or sorrow's black despair!
He comes! he comes!

To cavern's utmost creek the message flies,
The foam of ocean parting to its wing,
To summon him whose body buried lies
Beneath the wave's blue mantled covering:
All must arise from soundest sleep,
Though sunk in sea's unfathom'd deep.
He comes! he comes!

No ear can close against the trumpet's call,
The slumbering ashes must to life awake;
The sleeping world is summoned, and we all
Arise, and of another state partake:
Oh! what a piercing sound! how dread!
Which reaches thus the unconscious dead.
He comes! he comes!

But, see! on yonder cloud the Judge appears
In Majesty arrayed: his dazzling beam
Inspires the guilty soul with deadly fears,
Absorbs the joys of Hope's once shining gleam.
Do I, then, dread my Judge to meet?
Or dare I view the judgment-seat?
He comes! he comes!

His day of coming who securely stays
Among the sons of men, a countless throng?
What pallid terror, what alarm, betrays
The trembling soul, as sounds the voice along!
Arouse, arouse to beams of light!
Why dost thou fear thy Maker's sight?
He comes! he comes!

Lo! the wan face with blushing sorrow burns,
And dark remembrance fills the soul with pain;
Each latent sin with deadlier force returns,
On coming thus to second life again.
Oh! had I angels' wings, to fly
And be at rest in farther sky!
He comes! he comes!

But why, my soul, does fear thy spirit move?
While earth is swept by desolation's flood,
Thy hope is resting on Eternal Love,
And on the merits of Redeeming Blood:
For God in mercy, ever true,
Will be thy Judge and SAVIOUR too,
Who comes! who comes!

SPIRITUAL NAVIGATION.

EVENTS are waves that still do onward roll,
And Providence the tide that doth controul;
The ocean, life; the bark, the human soul;
The word of God the chart by which to steer;
Conscience the watch on deck, where danger's near;
The rock traced clearly on the chart, is sin;
Hope is the anchor cast, the veil within;

The cable, the sure promises of God;
The wake, the separate path by each that's trod;
Reason, the rudder; faith, the magnet true;
And heaven the harbour, to be kept in view.
Jesus, as pilot, at the helm doth stand;
The Spirit is the breeze that wafts to land.
The sails to catch the breeze, the means of grace;
The masts, occasions given for their embrace.
Our days to number, is the log to heave;
Our age, the rate of vessel through the wave:
Life's pulse, the line the water's depth to find;
The crew, the thoughts and feelings of the mind:
The freight of holy tempers, rich supplies,
Intended for the market of the skies:
Death, the last billow, soon to break on shore;
Eternity, the coast, where time's no more.

H. L. W.

THE LAW AND GOSPEL.

Hebrews xii. 18—24.

You tread not now upon the awful plain
Where Justice shewed the triumphs of her reign:
Where Horeb's form, impressing solemn awe,
Arose in all the terrors of the Law;
Where deep-toned thunder, peeling round its breast,
The presence of an angry God confess'd;
Where voice of tempest rendered quick reply,
And echoed back, "An angry God is nigh."
Darkness, as mantle, wrapped the Godhead round,
And hid from gaze profane the holy ground;
While rolling mist on mist, and cloud on cloud,
Weaved for his presence an impervious shroud—
Impervious save to rays of living fire,
That beamed expressive of Jehovah's ire!
Or to the thunder-clap, whose music high
Came bursting through upon the open sky!
Or sounds unearthly, forcing still their way
Through the grim barrier into outward day!
For now did trumpet, such as angels blow,
Swell through the darkness o'er the plain below:
Mysterious voices filled the troubled air,
With terror winged, and pointed with despair,—
"If e'en thy flocks upon the mount intrude,
"As forfeit, I exact their guilty blood!"
Assembled Israel heard the dread command;
Unwonted terrors seized the chosen band.
Around their leader, sore dismay'd, they press'd,
And all the panic of their souls confessed.
In anxious groups his tent they circled round,
Imploring him to still the fearful sound.
"Too much for man," they cried, "the voice of God;
"The blow too heavy, too severe the rod."
So dread that voice, so awful was the sight,
That Moses, sharing in the nation's fright,
Exclaimed aloud, "What horror fills mine ear!
When Godhead speaks, 'tis time for man to fear!"
No, Christian, all those legal terrors past,
Thy feet have reached the Gospel plains at last!
Thou rangest on the flowery fields of love!
Thou'rt come to New Jerusalem above,
That beams with light of uncreated rays;
Its walls salvation, and its portals praise!
Mount Sion's blooming meads thou treadest now,
That shakes no thunder from her peaceful brow.
Companion thou of holy angel band,
The "numbers without number" of that land:
Or dost in vast assembly take thy place,
Of first-born gathered from the human race;

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The first-fruits of the Lamb's atoning blood;
The saints now perfected; the church of God,
Whose names the bright celestial annals hold,
In God's eternal book of life enrolled.
Nay, more, the glorious lot, O saint, is thine,
To come before the Majesty Divine!
To tread the presence chamber of the skies,
And view the Godhead with adoring eyes;
To see the Father lay his thunders by—
And why? Thou knowest that the Son is nigh!
'Tis thine to see that Saviour face to face,
And own the triumphs of redeeming grace.
'Tis thine to hear the accents of his blood
Still whispered in the listening ear of God;
That speak far other tidings than the sound
Of Abel's, crying from the ensanguined ground! H. L. W.

REVELATIONS VII. 13—17.

An elder then, who stood beside the throne,
Accosted me, and said in solemn tone,—
Stranger of earth, those spirits who are they;
That radiant group, who shine in white array?
Whence summoned from creation's wide domain,
To join the muster on the heavenly plain?
I answered, Better sure than child of man
An angel's eye the heavenly host can scan.
I rather ask an angel, Who are they,
Whose snow-white robes eclipse the light of day?
My mind no longer in suspense detain;
Their rank in heavenly host, do thou explain.
Nor did the angel my request deny,
But softly uttered this benign reply—
The squadron bright that now arrests your eye,
In brilliant garb arrayed, of snowy dye,
These have been summoned from your lower world
Beneath yon banner to the skies unfurled,
To take their station with the angel band,
And start on high emprize at God's command.
But drear the march, and toilsome was the way,
Those soldiers traced to our bright realms of day.
They measured Tribulation's miry road;
The path of Sorrow they in patience trod;
The howling wilderness of sin they crost;
On life's tempestuous ocean they were tost;
Until at length, their varied dangers o'er,
The squadron landed on this happy shore.
Their robes of light, that shine in glittering pride,
Those robes were in the blood of Jesus died;
To it alone their dazzling lustre owe,
And do but with a borrowed splendour glow.
Secure of welcome in this glorious dress,
With holy boldness to the throne they press.
In crowding ranks they tread the courts of God,
Admittance won by the Atoning Blood.
There, night and day, their ceaseless praises rise,
And echo through the temple of the skies;
While God doth from his high and awful throne
Stoop to their converse, and their homage own.
Unlike their suffering fellows still below,
No touch of pain those ransomed spirits know:
No more shall calls of craving hunger press;
No more shall thirst those happy ones distress:
The sun no more shall on their aching head
Its fevered beams of painful brilliance shed:
The Lamb upon the throne doth far away
From scenes of bright unmitigated day
To the cool fountain lead, and shady stream,
Or the still waters, that with softened gleam

In their calm mirror shew the peaceful meads
Where He his chosen flock securely feeds;—
Meads that ne'er echo with the voice of fear,
Streams never sullied by the falling tear;
For God doth wipe the tear from every eye,
And fear he bids from every bosom fly! H. L. W.

HEAVENLY ASPIRATIONS.

(*From the German of Councillor Jung**.)

Amongst the lilies thou shalt feed,
With joy supremely blest;
Thither, O soul, thy pinions speed,
Like eagles to their nest.
Behold! for thee the Saviour waits,
To open wide heaven's pearly gates.

Oh let me run, and mount, and fly,
To join the heavenly host,
And the seraphic choirs on high,
In adoration lost;
With blissful songs surround the throne
Of Jesus and the great Three-One!

Dear Brother of my soul! unmoor
My vessel from the strand;
Give me to reach the peaceful shore,
The safe, the heavenly land—
There where thy sheep securely feed,
Afar from sorrow, want, or need.

There's nothing to my heart shall cleave,
Of all the world can give.
Why should I longer mourn and grieve,
Or wish on earth to live?
I'd burst these fleshly prison walls,
And hasten where my Saviour calls.

Belov'd Redeemer! grant me faith,
A faith that conquers all—
That triumphs over sin and death,
And flies to reach the goal.

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* See the Auto-biography of this remarkable man, recently translated into English by Mr. Samuel Jackson. The translation, and not least that of the poetry, is well executed. Jung, or, as he is more commonly called, Stilling, from the name assumed in his memoir, was the son of a poor peasant, and began his life as a village tailor and schoolmaster. He raised himself, by his talents, diligence, and integrity, to the honourable and responsible offices of a Professor in the Universities of Heidelburg and Marburg, and private Aulic Councillor to the Grand Duke of Baden. He held some extraordinary fancies, especially upon the subject of presentiments, and communication with the world of spirits, as shewn in his strange book called Pneumatology; but he was a truly devout man, and was unwearied in his labours to stem the torrent of vice and infidelity that broke in upon his native land, and most other parts of the continent, at the period of the (first) French Revolution. Among his intimate friends and correspondents, literary, religious, and political, we find the names of Lavater, Oberlin, Goëthe, Moser, the Baroness Von Krudner, and Prince Charles of Hesse-Cassel. He was also a correspondent of the Religious Tract Society in London, which remitted to him sums of money for the publication of his own periodical works; and was one of the trustees to whom the money collected in this country in 1814 for the relief of the German sufferers by the calamities of war, was sent for distribution. We cannot look back without mingled gratitude and horror at those days, when every arrival from the Continent brought intelligence of deeds of violence and blood—of cities besieged and plundered, armies perishing in camp or in battle—of conflagrations, pestilence, and famine, and every variety of human wretchedness. Little do the younger men and women of the present age know the extent of the gratitude which they owe to a merciful Providence for exempting them from the desolations which hourly sickened the hearts of their parents; though even these were for the most part but tales of other lands, from a direct share in which our own beloved country was graciously spared. The sums remitted from this country to Germany, by voluntary contributions, in the year 1814, and on a previous occasion, exceeded, we believe, 100,000*l*.

For Thee my soul, like some lone dove,
Mourns, till I climb the realms above.

How soon canst Thou my grief dispel,
My mouth with laughter fill;
And through the shades of death and hell
Lead safe to Zion's hill!
Then shall life's painful passage seem
But like some empty, transient dream.

The curse of sin Thou hast for me
In all its anguish borne;
Dismay and fear must therefore flee,
Like night before the morn:
The sting of death no more gives pain,
And all my bones shall rise again.

Thou Prince of life, with purest flame
My soul shall sing thy praise,
And magnify thy holy name,
Here, and to endless days.
Eternal life to me is given!
Take me, O Lord, to thee in heaven.

"AS THY DAY, SO SHALL THY STRENGTH BE."

(By Mrs. Sigourney.)

WHEN adverse winds and waves arise,
And in my heart despondence sighs;
When life her throng of care reveals,
And weakness o'er my spirit steals;
Grateful I hear the kind decree,
That "as thy day, thy strength shall be."

When, with sad footstep, memory roves
'Mid smitten joys and buried loves;
When sleep my tearful pillow flies,
And dewy morning drinks my sighs;
Still to thy promise, Lord, I flee,
That "as thy day, thy strength shall be."

One trial more must yet be past,
One pang, the keenest and the last;
And when, with brow convuls'd and pale,
My feeble, quivering heart-strings fail,
Redeemer, grant my soul to see
That "as her day, her strength shall be."

PRAYER FOR THE UNITED CHURCH OF ENGLAND AND IRELAND.—PSA. LXXX.

(From a volume of verses entitled "Rose-Buds rescued.")

IN martyrdom's primitive annals we read
That the blood of the saints of the church was the seed;
And oh! if our Zion in calm sunny day,
Reposing in torpor, was courting decay,
May the tempest that rives it with perilous shock,
Cleanse the air, but not shake the impregnable rock;
May the furnace of trial but brighten the gold;
May the wolf but drive nearer the sheep to the fold;
As the swain doffed his vest while the noon-tide was warm,
But girded it closer when menaced the storm.
And now, my loved friend, let us join in a prayer,
That our Father would still make this vineyard his care;
For oh! if he plough not the obdurate soil,
How worthless man's wisdom, how fruitless his toil!
If clouded His sun-beam, or scanty His rain,
A Paul and Apollos but labour in vain.
O Shepherd of Israel, list to our plaint,
Who erst leddest Joseph when wandering and faint;
Shine forth in thy might; from the cherubim shine,
Where dwelleth thy glory in radiance Divine.

Thou broughtest from Egypt—for well may that name
Depict the dark realms whence our forefathers came,
The Egypt of Druid, the Egypt of Rome—
Thou broughtest a vine, and here gav'st it a home.
'Twas tender and fragile; but, reared by thy hand,
It shot forth its roots till it filled the land;
Like the cedar it stretched wide its arms o'er the glade;
The parched barren hills were refreshed by its shade;
It hath gladdened the river that flows by its side;
And hath wafted its fruits o'er the far-distant tide,
Till the East and the West, and the Pole and the Line,
Have tasted the clusters of Albion's vine.
Why broken her hedges? Why rifled her fruits?
Why uptereth the beast of the forest her roots?
Why hewed by the axe, and why scathed by the flame?
Turn, mighty Protector, her rescue proclaim;
Oh visit thy Vine as in ancient days,
And the Branch that thou madest so strong for thy praise.
Thou hast visited oft; thou wilt visit her still;
We doubt not thy love, we repose on thy skill;
By thy favour protected, upheld by thy care,
We do not, we will not, we may not, despair,
That the Church that shines bright o'er the land of our birth,
Shall shine brighter than ever, "a praise in the earth."
O Shepherd of Israel, list to our plaint,
Who erst leddest Joseph when wand'ring and faint;
Shine forth in thy might, from the cherubim-shine,
Where dwelleth thy glory in radiance Divine.

S. C. W.

REVIEW OF NEW PUBLICATIONS.

WOODWARD'S ESSAYS AND SERMONS.

(*Concluded from* p. 49.)

Were we asked to say what is the prevailing spirit which breathes throughout Mr. Woodward's volume, we should answer, the love of Christ. The love of God and Christ to man, as the foundation:—of man to God and Christ, as the crown and consummation of his blessedness; and these connected with the atoning sacrifice, and the whole system of evangelical means for effecting his sanctification. A love "very jealous for" the Saviour's honour, seems throughout to constrain him. Accordingly, we find many original and striking arguments, both critical and moral, in proof of the Deity of Christ. There is one derived from sundry proofs of the identity in character of our blessed Lord with the Jehovah of the Old Testament. We select, for its brevity, one of these marks of resemblance. Speaking of Judaism and Christianity as being, respectively, the youth and maturity of the same church, he refers to the identifying title "husband," given to Jehovah in the Old, to Christ in the New Testament; and then asks,

"Can it be supposed that the church, which, in her minority and weakness, was no less than the spouse of God, should, when advanced to her full maturity, and arrayed in all her glory, be divorced from the Creator, and married to a creature?" p. 259.

There is another argument on this vitally important subject, not less pleasing than convincing, drawn from the deep sources of Christian experience. It is grounded on the universal applicability of our Lord's example; which *alone* suits, as his model, every individual.

"There is, I conceive, an independent proof of our Saviour's Divine nature, to be derived from the universal applicability of his example. No other pattern is suitable to all; but his, like a master-key, fits every lock. Human examples are only partial exhibitions of Divine grace. They are moulded by their own pecu-

liar circumstances, and fitted for the special department they have to fill. They are, in a word, like streams, which take their direction, and pursue their several windings, in a course tracked out for them, and for them alone. And hence, it is impossible for one man implicitly to follow in the footsteps of another, without some unnecessary and unnatural deviations from that line which the order of Providence has assigned him. But Christ is, as it were, an exhaustless fountain, not flowing in one channel, but overflowing in all directions. He is not, if I may so speak, an individual character: but all characters of excellence unite in him. In imitating Christ, no man is led out of his natural sphere, or thrown into a forced and affected attitude. Every movement after him is performed with freedom, and his likeness sits easily and becomingly upon all that bear it. The high and low—the rich and poor—the talented and untalented—the contemplative and the active—all classes and all dispositions find, in the example of Jesus, the teaching which they want; and all are led, by looking unto him, precisely in the path most suitable for them to walk in. We see at once, in that comprehensive model, the bright contrast to whatever we should shun, and the most attractive exhibition of all that we should aim at in our Christian course. Whatever our besetting sins may be, whether of excess or of defect, they stand equally condemned by a comparison with him. Thus, the restless and over-active spirit is calmed by the contemplation of his nights of solitary prayer; and the indolent are stimulated to exertion by his ceaseless labours of love. The high and lofty are brought low, when they behold their Lord and Master washing his disciples' feet; and the poor in this world's goods, are taught contentment by him who 'had not where to lay his head.' This subject could indeed be endlessly pursued. Enough has, I trust, been said to prove the point assumed—namely, that a character which can thus adapt itself, in the way of example, to every possible variety of man; which can pour forth a healing virtue, equally applicable to the most opposite extremes; and which can thus spread its influence over the wide extent of the whole human race;—that such a character cannot be bounded within the narrow circle of our nature, but must partake of the infinitude of God." pp. 11—13.

In his Essay on that obscure passage, St. John xii. 20—28, our author suggests the following valuable hint of a most useful view of Scriptural investigation. It is this,

"That some one, competent to the task, would take in hand the four Gospels, and particularly that of St. John, with the sole view of tracing the connexion of the several parts, in each of our Lord's discourses and conversations. In such an endeavour, I should wish it, moreover, to be the leading object, to ascertain, as far as possible, from the circumstances and associations of the moment, what might have been the probable course and natural current of his thoughts, while engaged in speaking. That this examination, closely and diligently pursued, would account, in many instances, for transitions which at first sight appear abrupt, and exhibit a consecutive chain of meaning, where no such chain was discoverable before, is my firm belief. Labour so employed would be doubly rewarded, and be attended with twofold benefit. It would, first of all, tend to illustrate many obscure passages of, confessedly, the most important part of Scripture; and, secondly, it would furnish a new and distinct internal evidence of the truth of Christianity." p. 48.

That "the discovery of such an under-current of thought" would furnish a bright and overwhelming evidence of the truth of Scripture, he argues from this, that

"In fictitious characters it is evident that no such thing could be traceable. The whole of these characters lies upon the page before us. They are whatever the forger makes them, and nothing more. They have no existence but in the narrative. They are like trees without roots: all is above ground, and there is nothing under, which grapples invisibly with the soil, and intwines itself with other roots and substances beneath the surface. Consequently, if we have any difficulty in comprehending what such characters are made to say, we never can ascertain the meaning by a process of the kind proposed. We might as well dissect a statue, to find out the causes of its malformation. It is in reference only to true and living persons, that such a mode of elucidation can take place." p. 49.

We fully coincide in our author's wish; we fully agree to his estimate of the value and importance of such a species of proof: yet, obvious as it appears, and satisfactory as would be the evidence resulting from a diligent and successful pursuit of this inquiry; as a distinct field of investigation, and line of argument for the truth of the Gospel, hitherto it has been little trodden among English divines. Many of the German commentators have written much upon the subject, but in general in a spirit at war

with Christian faith and simplicity *. They reason upon Scripture as if it were a human book, accounting for every thing by human associations, and limiting Inspiration to speak in the categories of man's argumentation. But the right and reverent opening of this fountain would indeed be doubly blessed—to the church, refreshed by new draughts of the water of life, from that river the streams whereof make glad the city of God: to him who sat by its brink, and felt that then he sat beneath the direct rays of the Sun of Righteousness; like the astronomer at the well of Abyssinia, intently looking into the dark abyss, who sees the father of lights, in the moment he ascends his meridian throne, reflected in unbroken and unmitigated splendour from its deep and placid bosom. Our author asks that this work should be undertaken by one "competent to the task;" and we are almost tempted to answer, in despair, "who is sufficient for these things?" where shall we look for men possessed of that rich combination of gifts and *graces*, which alone could afford a reasonable hope even of moderate success? It is not intellectual acuteness, or literary research, or controversial readiness, or critical skill, which can qualify mortal man to lift, as it were, the veil from the Divine mind. It is elevated spiritual feeling, and refined spiritual tact; it is entire crucifixion to the world, and to self; it is the unction of the Holy One, by which the believer knoweth all things: it is the image of God reflected from a pure heart; it is a participation of the Divine nature; it is, in fact, a dwelling in Christ, and Christ in us, which alone can qualify for this mighty achievement. They who would undertake it should be able to say, with the emancipating self-renunciation, the deep humility, of the great Apostle, "We have the mind of Christ."

Our author connects, by frequent links, the future to the present, and casts for us anchors within the veil while voyaging the stormy sea of this troublesome world. His religion is predominantly practical and experimental. He does not, as it were, live two lives; one in the world and the family, another in the church and closet. He seems as though he could not believe that God himself had planted in the heart the roots of affection filial, paternal, conjugal; "beautified with His presence" the paradise of their enclosure; and furnished instructions by which to prune their excrescencies, and stimulate their healthful and luxuriant growth, only that they may bud, blossom, and perish. He studies to ascertain (that he may foster these alone) how much of the feelings and interests of time belong to eternity. Hence his pathos is free from the slightest tinge of morbid feeling. His essay on "God's Knowledge of our past and secret History" is a soft and lovely picture of Christian sentiment. While he breathes a sigh of tenderness to the memories of the departed, he sorrows not as those which have no hope. His scenes of past endearment are not lighted by the pale, fading, and melancholy gleam of a waning moon; but by the glowing, yet serene and tranquillizing, light of a sun setting to rise again. His views of the recovery of the past tend powerfully both to sanctify and to cheer the present. This essay is well calculated, by the blessing of God, who usually acts by human instrumentalities, to exercise a salutary power on a mind of deep sensibility writhing in the agony of a recent bereavement, and sorrowing without hope and without God in the world.

* Of course there are many exceptions. If the English reader is shocked and disgusted at finding such a work as Schleiermacher's irrational *Rationale* of St. Luke's Gospel translated into his vernacular tongue, he may have the comfort of contrasting it with the "Doctrinal and Philological Exposition of Christ's Sermon on the Mount," by Professor Tholuck, as lately translated by the Rev. R. Menzies, and given to the world in that very valuable collection of works of hermeneutical and exegetical research, the Edinburgh Biblical Cabinet.

It pours in the only balm which can heal such wounds, without drying up the fountains of tenderness and indurating the heart. It teaches the mourner—*not* to banish feeling and forget the friend, but—to seek and find the object of every pure and sanctified affection in the bosom of God.

We shall offer no apology for the following copious extracts from this beautiful essay.

"The wish is bound up in man's inmost nature, that his past history, with all its fleeting moments and impressions, should be preserved; and that somewhere, independently of his own frail memory, a record should be kept of all he has felt, and all he was. There is then, I say, something unspeakably delightful in the consideration, that this memorial is faithfully registered on high; that our path through the perils of this wilderness, and through all the mazes of our past existence, is traced unerringly upon the map of God's remembrance, is noted in his book, and laid up for ever in the storehouse of his mind.

"I know not how others feel it: but to me, without this consoling thought, the past would press with insufferable weight upon my heart. Carried, as we are, along the stream of time, looking on each object as we pass, and, like the mariner bound from home, straining the eye of memory, till they fade successively from our view; it would be to me, I say, distressing to the last degree, to think that when I had forgotten them, their memorial could no where be found. But it is not so. Not a hair of our head has perished. No passing moment which was once our present life, no day of childhood, no sun that ever rose, or evening that ever closed upon our view—none of these have been thrown to the winds of oblivion. All live in the bright consciousness of that Being with whom we hold intercourse in prayer. And may we not indulge the pleasing anticipation, that in our future life we shall be permitted, while we look upon God, to read the record of our past eventful history; to meet again our early days, our dangers, our deliverances, our fears, our hopes, and prayers; to recognize our own portrait, in bright exhibition, and drawn at full length, in the mirror of the Infinite Mind?" pp. 30, 31.

"May we not be yet permitted to hold converse with Him, on the subject of our former lives; to sit at his feet, and learn from his lips how all the changes and chances of mortality were working together for our good—how, in our darkest days, his hand was in the storm, and his mercy in the raging of the waters, and how both wind and waves arose at his command, to waft us to the land of everlasting life?

"But it is not merely in the general retrospect, but in special instances of fond remembrance, that it is consolatory and delightful to find that there is a witness always at hand. *Without this conviction, man would be but a solitary wanderer over the ruins of the past.* When the images of days long since departed rise in all their tenderness before him, in vain does he look, amongst his fellow-creatures, for one who can revisit with him the scenes which open to his soul. The companions of those times are, perhaps, now numbered with the dead; or, if still living, other thoughts may occupy their minds....Besides...to what is primary in the recollection...to the image which rises before our view, and to the thoughts which press upon the heart;—to all these the nearest friend on earth is as insensible as the cold and lifeless statue. The impression was all our own; and, consequently, in the remembrance of that impression, we are, as it respects human sympathy, isolated and solitary beings.

"It is, then, in this solitude of the soul, that we find it good to draw nigh unto God....Do we, in imagination, place ourselves in the midst of that animated circle who once surrounded us under a father's roof, but now are scattered through the earth, or sleeping in the silence of the grave? Alas! where shall the full heart betake itself, but to the Being before whom the members of that beloved circle were daily assembled, to offer up the morning and the evening sacrifice?

"But in no case is this blessing so richly felt, as when the heart is bleeding fresh under some sore bereavement—when the desire of the eyes has been removed by death—when home has lost its comfort, and life its charm. If, in man's happiest estate, it was not good for him to be alone, it is still less so in such seasons of deep distress. And, perhaps, to those who know not God, the bitterest ingredient in this cup of misery is, that they are, in a peculiar sense, left alone. We have lost the sharer of our anxieties and sorrows, to whom we were wont to fly in every trouble. The heart which beat with ours, no longer beats at all; and, in a word, the very essence of the bereavement is, that there is now no bosom into which we can pour the torrent of our grief. Such is the desolation of that heart, which feels, with its full weight, this heaviest of all afflictions, but which has never learned to repose itself on God. Far different is the condition of the mourner, who has found a refuge and a resting-place, in the consolations of true religion. He sorrows not as others which have no hope. He knows that those who sleep in Jesus, God will bring with him. His remembrance of things which were merges in the animated belief of things which are. And thus his departed friend meets him in his solitary contemplations, not as

the shadow of what he was, but as the bright substance of what he is, a saint now living an immortal life in heaven.

"This transfer of the thoughts, from brooding over an object lost, to the consciousness that the same object is still in active life and being, has, to my knowledge, in more instances than one, acted upon the soul like light from heaven, and turned the bitterest sorrow into joy. A voice has been, as it were, heard to say, 'Why seek ye the living among the dead? He is not here, but is risen.'" pp. 33—36.

"But human nature cannot always reach these heights of consolation. Under sore bereavements, memory will still be haunted with images of the past. Our present home will at times appear in melancholy contrast with what it lately was. The vacant seat, the deserted chamber, the now forsaken and solitary haunts, will send their silent arrows into the soul, and open all its wounds afresh. Nor are these tears forbidden. Nay, they are sanctioned by, and conform us to, the all-perfect pattern; for 'Jesus wept.' Yes, it is in this High Priest, touched with a feeling of our infirmities, in this union of the Man of sorrows with the Omniscient God, that the mourner finds consolation suitable and adequate to all his wants.

"It is, indeed, a consideration full of comfort, that the thoughts and intents of every heart are open to the eye of one who has himself trod the path of sorrow, and known, by personal experience, the anguish of a broken spirit. In him there is a fellow-feeling for all the innocent infirmities and sufferings of man; and in him there is omniscience, to apply that sympathy to each individual case, and to the peculiar trials of every burdened heart. Has some beloved relative or friend ceased from before our eyes? Let us, then, hear the voice which says, 'Come unto me, thou that travailest and art heavy laden, and I will give thee rest. I can feel for human woe, for I am man: I can read the secret sorrows of your heart, for I am God. The friend whom you have lost was known to me far better than he was known to you; nay, it was I that formed and framed him, and made him what he was. That character which you loved was the draught of my hand, and existed in my mind before it was expressed in outward form and substance. Nor am I acquainted only with what that object was in itself: I know, with the most minute and perfect knowledge, all that it was to you. Every scene of past endearment, every the least particular of fond remembrance, the whole history of your mutual attachment and affection, all is engraven, in fresh and imperishable characters, upon my mind. Nay, the friend who was as your own soul, is at this moment in my presence, and continually before me. Acquaint thyself, then, with me, and be at peace. A little while, and the days of thy mourning shall be ended; a little while, and friends shall meet again; a little while, and tears shall be wiped from off all faces, and there shall be no more death, neither sorrow nor crying.'" pp. 36—38.

The volume, as already remarked, is in the highest sense *practical*. It is not, indeed, a treatise on the detail of relative duties (which are far more easily defined than successfully enforced), but it is a powerful enforcement of the alone principle of all duty; and by luminously exhibiting Christianity in its truly rational and amiable character—God as love, and holiness as happiness—and by eloquently appealing, not only to the conscience, but to the heart—it tends, by the Divine blessing, to develop in man that faculty by which he may commune with the spiritual world, and be "taught of God" himself; to expand his bosom to receive and cherish the sanctifying and enlightening influences of the Holy Spirit, by whose unction he may know all things, and be guided into all truth, whether of doctrine or of duty. No truth is here contemplated as a cold, metaphysical abstraction; a subject for the exercise or display of intellectual acuteness; and then laid up in the understanding, without any view to practical development.

To confirm these views as to the practical character of the volume, we shall add another extract, from a most useful essay "On the Children of Religious Parents." This essay has for its object "to state the disadvantages peculiar to the children of religious parents, and such as the children of worldly parents are not exposed to; and which serve, consequently, as some counterbalance to the many superior advantages which the former so unquestionably possess." The subject has been canvassed often, and at great length, in our pages; and our own views upon it were expressed as recently as in our volume for 1834, pp. 157—162. We have never admitted or believed the alleged fact that the children of religious parents for the most

part turn out worse than others—quite the contrary; and for the many disappointments that do occur, we have often endeavoured to shew that there is ample cause. We gladly add to our remarks our author's following striking and affectionate address to parents.

"We all know the answer which was returned by a pious bishop to the mother of Augustin. It stands on record for the consolation of pious parents. But it needs no such record to be assured, that it is the ordinary, if not the invariable, course of Providence, that the child of many tears and prayers will not eventually be cast away.

But we must live to God, if we would pray to him with acceptance. And in no case is the necessity of such living more imperious, than in that of a parent, under the trying circumstances which have been described. If he would effectually recommend religion to his children, he must do justice to his own cause, and manifest, by the effects upon his own character and temper, that he invites them to no mean or unprofitable service, but to one in which it would be their honour and their happiness to engage.

"Where our own family is the field on which we are called to fight the good fight of faith; where the souls of our own children are the prize for which we are contending; and where defeat or victory is the greatest blessing or the greatest curse, which, next to the loss or salvation of our own souls, can fall to the lot of man; in such a contest there should be no slumbering upon our post. The interests are too dear, the responsibilities are too awful, to admit of trifling, despondency, or delay. Let the parent try his sincerity by this. Will he, for his children's sake, as well as for his own, lay aside every weight, and the sin that doth so easily beset him? Will he put on the whole armour of God? Will he faithfully make the trial, what religion can effect, when it has fair play, and shines forth in all its native loveliness, clothed in the image, and impregnated with the power of God? I am convinced that many good parents lose much ground, by yielding to their own infirmities; by meeting their children's faults with gloomy depression, or harassing and goading them on to what is right with restless and unavailing impatience. But surely the Christian's calling is not thus to yield to trials, but to conquer them; not to be overcome of evil, but to overcome evil with good.

"I know that many may call these hard sayings, and complain of them, as severe requirements. My answer is, that they are the sayings and requirements not of man, but of God. Nor are they severe and hard, but full of every animating motive, to those that hear them rightly. If, indeed, any parent can stand forth and say, that he has done all that could be done; that patience has had her perfect work; that his light has shone before his children with a brightness incapable of increase, and that all has failed: then indeed, a case is made out, to which these observations do not apply. But no man, religiously in his senses, will bear this testimony to himself. If, then, success has not hitherto attended upon a parent's efforts, surely no suggestion can be more welcome, or more cheering, than that the remedy may be in his own power. Something, it is clear, obstructs him in his endeavours. If the impediment be wholly in others, he must submit; because the minds of others he cannot control. But if it be in himself, he then has traced it to a quarter, where, by the grace of God assisting, his efforts to remove it must be successful. And what are the efforts which the case demands? Is it to make some painful sacrifice for his children? Is it to surrender, for their sakes, any thing worth retaining? No. It is only to draw nigh unto God, that God may, in all his difficulties, draw nigh unto him. It is only to come closer to the source and fountain of all true happiness. It is only to take higher ground than he had done before, that he may try with what new power the blessed influences of religion may descend, from that commanding level, upon the hearts of his children. And here I would introduce a general observation, which I wrote down at the time it occurred to me, and which I now copy in the same words.

"One great motive for Christians aiming at the utmost perfection attainable, is, that nothing short of this is intelligible to the world. Till the Christian character is completed, none but an enlightened eye can understand its meaning or its excellence. It is so in many other designs and undertakings. However promising the preparations, or admirable the materials, yet till the work is finished, the ignorant can see no use or beauty in it. In painting, in statuary, in the construction of any complicated machine, no one can discern the skill of the artist at the commencement, or during the progress of the design, but he who is himself instructed in the art. But when the machine is put together, or when the last finishing is given to the portrait or the statue, then all can, in some degree, recognise a master's hand. Thus it is with the Christian character. None but the initiated can discern the grace that is in operation, while the struggling penitent laments his miseries, and groans under the load which presses down his soul. These may be working out his full re-

demption *; but these rude materials and early promises of a better life, are wholly lost upon the world. They know nothing of the process. It is only when the work is done, and when the man of God is perfect, that the whole world can see that the righteous is more excellent than his neighbour.

"The last particular which I shall notice, is one into which none, perhaps, but he who knows the deep anxieties of a parent, can fully enter. If, then, we would desire to act effectually upon the minds of our children, we must seek, and so earnestly seek as to find, our supreme happiness in God. When parents and children are not agreed upon the one great point, the state in which they live must be, more or less, a state of contest. They may be ever so strictly united in the bonds of natural affection, but, on the main subject, they are at issue. And hence there will be constantly going on a kind of trial of moral strength; each endeavouring, though often unconsciously, to draw the other to his side. In this militant condition (for such in spiritual matters it truly is), nothing, I am convinced, so weakens the parent's moral influence, as depending too much on his children for happiness. If he does so, he is in their power. And though they might abhor even the thought of any direct intention to abuse this power, yet they may do so insensibly—at least they will feel that they possess it: and the effect of this cannot be otherwise than disadvantageous to the parent's influence, and to the cause which he upholds. No man can have effectual power over those on whom he is dependent. Nor can any man possess moral force or energy who is not happy. If, then, the parent has no resource but in his children; if, without their sympathy, he sinks and droops; he must either strike to them, and come down to their religious level, or disgust them with a religion which appears in their eyes thus spiritless and unsupported.

"On the other hand, if the parent manifests that he has a resource independent of his children, and that, dearly as he loves them, God is his first object, and not they; there is a principle in human nature which will draw them close to him, precisely in proportion as they perceive that he can do without them. This principle exhibits itself in early childhood. No sooner does a parent take one child upon his knee, than another is pressing to ascend it. The same principle will, I am persuaded, act upon a larger and more extended scale. If, then, the parent would put this powerful secret of attraction into exercise, let him seek for happiness where alone it can be found, and set his heart supremely upon God." pp. 157—162.

We have said that Mr. Woodward's volume is practical; and we may add, that it is sober; not indeed in the sense of abstaining from all speculations of a bold and original character, and some of which we have already stated to be in our humble judgment more novel than solid; but sober as ever keeping in view the great landmarks of revealed truth. He would not with profane hand touch, even in order to prop, the ark of God; or refine away any doctrine, or any precept, however unwelcome to the natural mind, of the faith once delivered to the saints.

As an instance of this author's sobriety, we may refer to his essay, on

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* What does our author mean by working out our redemption? We are enjoined to work out our salvation; but redemption has been already made, fully, perfectly, and sufficiently for the whole world, by the sacrifice of Christ, our Divine Surety. Mr. Woodward occasionally uses theological terms in an accommodated, rather than in their correct, and so to speak technical, sense; and we would not make a man an offender for a word, where his meaning may be Scriptural. We are the more in duty bound to state this, having just received the following candid and Christian letter from the author, respecting one of the phrases which we noted in our last Number.

"*To the Editor of the Christian Observer.*

"You will much oblige me by giving insertion in your next Number to these few lines.

"In your late review of my 'Essays and Sermons,' you very justly object to an expression used by me, p. 335—namely, 'Only be willing to make your peace with Heaven on the terms which God proposes.' My conscience bears me witness that I could not have meant to employ these terms in any sense which could compromise, or adulterate, by any mixture whatever, the great foundation truth, that Christ alone is 'our peace;' that we are justified freely by His grace, without money and without price. I see, however, that I have hastily used expressions justly liable to exception; and therefore I feel indebted to you for directing my attention to them; and should the volume in question ever see a third edition I shall, please God, either expunge, or give another turn to the passage.

"Hoping that the Lord may bless your useful labours,

"I remain, &c. &c., H. Woodward."

"*Fethard, Tipperary.*"

the lawfulness of retaining riches; a subject of importance at the present day, when some well-meaning, but ill-judging enthusiasts would substitute a literal for a spiritual cutting off of the right hand, and plucking out the right eye, and selling all to follow Christ. We do not say that this *substitution* is *designed* by their creed, or *knowingly* accomplished in their own experience: far from it. We believe them to be sincere, and in some instances mortified—not perhaps to *all* vanity and spiritual pride, but to the attractions of wealth and station, which they abandon, and the social and domestic ties which they sever—and so has almost every fabricator of an erroneous creed, or author of a deadly schism. They spurn the kingdoms of the world and the glory of them, only to plunge themselves from the pinnacle of the temple. But it is manifest that this speculation, if generally enforced upon scrupulous consciences, by precept or by example, must in a short time effect this substitution of the letter for the spirit of the self-denying precepts of the Gospel, and degenerate into hypocrisy and superstition. Witness the vow of poverty in the Romish Church, once taken, no doubt, in former times, by many a true saint, who was seduced by its novel and imposing boldness and its self-denying sanctity: *now*, the tattered badge of a host of sturdy beggars, who have made their vow, in every sense, their *profession*: who have discovered, that an idle vow of poverty constitutes a valid title to the produce of their neighbour's laborious industry, and a sure passport to a low sensuality; and who *quest*, as the case may require, with the glory of God on their lips and instruments of chastisement and terror in their hands. He indeed strongly protests, *not without a cause*, against the selfishness and sensuality of so many of the rich; against their neglect of the poor, and especially of the poor members of the household of faith, with whom they eat and drink the memorials of the Saviour's death and passion; against their awful abuse of the trust reposed in them, as stewards of this one talent, at least, of the manifold grace of God: while he faithfully testifies, that the rust of their silver and gold, which they have hoarded up, will witness against them, and eat their flesh, as it were a fire; but he gives no countenance to this wild paradox, which would marshal in array the God of grace against the God of providence; which would remove, with the temptations to luxury and pride, all field for the cultivation and development of the self-denying graces; and by reducing all to the same dead level of common destitution, would destroy the beautifully adjusted and nicely dove-tailed reciprocities of charity—of beneficence and gratitude; of condescension and humility; of moderation in abundance, and contentment in poverty—and which, in its effect upon its *objects*, would paralyse industry and pauperise the industrious; then feed them, while food under such a system could be procured in exchange for gold, not with their own bread, the wages of honest industry and independence, but with the debasing alms for which idleness clamours of charity. Let us, however, deal tenderly with good men, even in their aberrations; and remember that this error, however extreme, is on the right side. Of the few who have *acted* upon it—for some are content with *arguing* in favour of it, to the no small disturbance of weak consciences—we believe all to be conscientious, and some of them devoted Christians, from whom we should deeply regret that we differed upon most others as upon this subject. The speculation is chiefly Irish; we know little of it in England.

Having dwelt so long upon our author's matter, we shall not trouble our readers with a discussion upon his style, especially as it is not our habit to notice such secondary points; but we cannot avoid, in this age of inflated writing, commending it for purity, lucid simplicity, and condensation. There is a vicious style now cultivated by some popular writers, and likely,

on that account, to seduce imitators; the strength of which consists in weighty verbiage, not condensed thought;—a style which treads close upon the verge of bombast, while it overloads a feeble and attenuated thought with gorgeous and cumbrous panoply. When you have toiled through mountain deserts, amidst difficulties and darkness,

> "Where wilds, immeasurably spread,
> Seem lengthening as you go;"

and when, at last, you sit down, fatigued and bewildered, to recapitulate your topics and count your gains; you discover that you have been travelling through a region of echoes, and that you have acquired little or nothing of value for your trouble. You perceive that it was not the variety and novelty of objects, but the twilight obscurity, the involved labyrinths, and the heavy roads along which you journeyed, that prolonged your tedious and wearisome tour. To check this false taste, by discovering the innate poverty which it conceals, were to confer no small benefit upon the literature of the present day. It might be wished, in wading through such a volume, that some person, with strict fidelity to the author's *sense*, would translate his "ponderous polysyllables" into "reading made easy" for tyros in the subject on which it treats. And if neither strength nor beauty can compensate for the want of "order and clearness," how much less the gain to have only poverty of thought, with laboured obscurity of style.

We have extracted so largely from the "Essays," that we have not left ourselves room for a close review of the "Sermons," the not least important division of the volume. They are not a mere recital of duties which, however neglected, all admit; or a denouncement of vices which, however practised, all protest against. They are either a development of Christian experience, in its spirituality and blessedness; or an exposure of the unsound principles by which society is regulated, and on which even duties professing to be Christian are performed, and sins avoided. In detecting the compromising or self-deceived professor, the author addresses himself less to "publicans and harlots" than to Scribes and Pharisees. He wishes the wise and prudent of this world—the self-righteous moralist, strict and decent in all his outward deportment, fully satisfied with himself, and highly esteemed among men—to feel the foundations cast down, and the hollow ground quaking beneath his feet; while a voice sounds in the ears of his inner man, which conscience testifies to be the voice of God, What hast thou done unto me?

It is often asked by lovers of system, respecting a theological writer, Is he a Calvinist or an Arminian? In Mr. Woodward's case, we should feel ourselves puzzled to answer this vague question; and in deep seriousness we have often thought that the opinion, which many seem to entertain, that necessity is laid upon them to span the Infinite Mind, is not only erroneous, but also prejudicial, both to themselves and others. The modest confession of entire ignorance, as regards those secret things which belong unto the Lord, may lower, indeed, the false colours under which vanity would sweep along, but can bring no discredit, until it is expected of every man that he should be as wise as God. Even the answer of a great man, spoken of by Locke, to one who asked, What is time? *Si non rogas, intelligo*—were, often not only a more honest, but also a more *satisfactory* reply, by referring the question to a numerous and well-known species, than the metaphysical wire-drawing, or Jesuitical special pleading, with which the pride of ignorance undertakes to solve every knotty point of science, and to throw the needful light upon every obscurity of Revelation. This profession to explain every thing, and this attempt to do so by fine-drawn subtleties and evasive quibbles, breaks down the barriers of knowledge, and sends the mind adrift upon unknown seas, with only a chart fabricated by fancy;

and fancy, we know, ever works somewhat after the fashion of our maps of the *terra incognita*, which, in defiance of their title, are dotted here and there, just to ornament the sheet, and satisfy the purchaser with an ideal mountain, and desert, and lake, and river. The effect of all this is to confound the real with the fantastical, and so to puzzle and bewilder the intellect, that the line of demarcation between truth and falsehood, certain and uncertain, seems wholly obliterated. The mind honestly in search of truth is either paralyzed or rendered sceptical, by those plausible and arrogant impostors, who, while they profess to explain every thing, and to furnish a system clear of every difficulty, have yet no solid substance. The candid and acute inquirer cannot but contemplate with distrust any system in which, by the perverse ingenuity of proud and ignorant man, falsehood has been inextricably dove-tailed into truth. The structure reared by alternate blocks of ice and marble, of fancies and of facts, may, indeed, be accommodating, as it is beautiful to the mind's eye of the fabricator; but the solidity of a part of its materials, and the beauty of all, cannot save it. One meridian ray of the all-revealing sun of Truth would dissipate some key or corner-stone, and level again with earth this tower of speculation, whose top would scale the heavens.

We have not here, any more than our author, ranged ourselves on either side of the mysterious questions to which we allude. All that we have insisted upon amounts to this—that men should not *dogmatize* on *either* side of questions of doubtful disputation; or so make *consistency* their God, as to feel obliged to solve every difficulty, and explain every paradox of the moral system; and, holding up their hands before the bar of human judgment, as the apologists of God's most secret plans—plans, perhaps, to the success of which secrecy is essential—undertake

> "To vindicate Eternal Providence,
> And justify the ways of God to man."

It would, on the contrary, promote the moral weight of a commentator upon the book of nature or of grace, and strengthen our conviction of the leading truths which he propounded, were he sometimes to call his disciples to pause at difficulties which he confessed himself unable thoroughly to master, but which yet, he assented, were wholly insufficient to shake his confidence in his system; and not, occasionally, to elicit a smile of pity or surprise at the puerilities with which he was content to eke out and perfect his idle theory. And perhaps the subtile poison of scepticism, which this latter injects into the soul, is not less diffusive and deleterious when it comes from a master mind, and not from one whose oracular ravings we never dreamed of identifying with the truth; when not a Zoilus or a Thersites, but a Homer nods.

We would not indeed cramp the mind in its freest speculative excursions, any further than *positive* revelation cramps it; but there is a vast interval between *opinion* and *knowledge*. The Divine administration, as it regards man, brings before us many difficult and mysterious, yet deeply interesting subjects, upon which the philosophic mind cannot but meditate. These contemplations, branded as heretical by those of whom our author emphatically says that "they would pare down religion to what they think the necessaries of salvation"—met and repelled by the mere prejudices of a popular theology, have often ranged such minds, after many painful vacillations, under the banners of the sceptic or the infidel. To hermetically seal a mind congenial to speculative inquiry, were impracticable: to guide it into the truth were a far wiser effort. For if speculations upon abstruse and mysterious subjects have been hitherto freely, though often silently, entertained, under the reign of prescription and authority, how much more will they be now boldly discussed and vauntingly proclaimed, under the

anarchy of licentiousness. The assault, indeed, has already commenced on the field of Geology, and cannot be compromised—if compromise could be desirable by the lover of truth. Nor do we think that it *should*, or *can*, be repelled by the obstinate denial of *fully accredited facts*, or of the bearing of those facts upon received opinions. It must be met by a candid inquiry, whether these facts do indeed contradict the Bible; as they allowedly contradict that interpretation of some obscure texts which the popular creed has adopted. In times like the present, when the rust of ages can neither conceal or shield a prejudice, were it not well that the Christian philosopher should pre-occupy the positions of the infidel reformer—should inspect the fortresses of Christianity, and himself demolish those outworks which have been injudiciously erected; which have no intimate or defensible connexion with the citadel of truth; and from which, if carried by infidel assault, the citadel itself might be annoyed.

But we concede this liberty of speculation to the Christian philosopher, under two restrictions: first, that no speculation shall contradict Scripture, soberly interpreted. His philosophy must refer to the Bible for its data and axioms. And we say, soberly interpreted; because the furnace and laboratory of a heated imagination could mould Scripture into any form. And next, that no speculation should be imposed upon us at more than its intrinsic weight and value. If Scriptural, let it be ranked among the certainties of knowledge—the eternal verities; and uphold, if need be, a universe. If merely conjectural, it may be pleasing—nay, profitable; but let it stand alone, and not be made the foundation of a religious system. We firmly protest against an author's tortoise supporting an ideal world; or the amplitude of his superstructure concealing or compensating the scantiness and insufficiency of the foundation on which he builds. But let men claim for their speculations no authority which they do not really possess. Let them fairly bring them to the law and to the testimony; and freely acknowledge, that, if they speak not according to that word, there is no truth in them. Let them assay at the mint, and stamp their coin with its standard value, that we may accurately know what ore, and of what quality, it contains. Let it be told us that this or that speculation is borne out, as the case may be, by the text, or by the spirit, or by the analogy, of Scripture; or is offered merely as conjectural and probable, uncontradicted by the letter or spirit of Scripture; and we feel no jealousy of receiving, *at their fair value*, speculations ably and soberly thought out, and clearly expressed, when offered us upon such terms—provided, as we have already said, these speculations pledge us to no wild and novel system; but, while they must allow difficulties, harmonize with and elucidate the central truths of Christianity. On the contrary, we ever hail with pleasure a mind of acute discernment and comprehensive grasp, which, with Christian faith and Christian humility, does not shrink from grappling with those deep moral questions which the character of God and the phenomena of providence evolve. We ever rejoice to see a duly qualified Christian champion enter upon a field which has been almost wholly abandoned to the infidel—seize his strong-holds, and wrest from him his weapons, to wield in our Master's service. Unbelief, in its various grades, has been too long permitted to arrogate to itself the title of *rational*; from *rational religion*, which is downright and universal scepticism, to the *rational Christianity* of modern times, which, in fact, possesses of Christianity but the name. Thinking sceptics contemplate the Christian system. They see it embarrassed with difficulties—not, observe, peculiar to Christianity, but common to the grand scheme of Divine administration. They contemplate the Christian world, that their difficulties may be there resolved; and they perceive that the great majority, even of the intelligent, have not advanced so far as, with them, to see, or at least to feel an interest in, those difficulties; while others, who *do* perceive them, slavishly bow

down—not to the authority of Scripture, but to some popular, though untenable prejudice. The sceptic sees this—thinks Christians hypocrites or enthusiasts; Christianity, a slavish and superstitious delusion—and turns infidel. Could such men see their equals—nay, their masters—in intellectual power, entering upon those questions with boldness, yet with reverence and unshaken faith—themselves disrobing Christianity of prejudices which superstition, or a mistaken care, had thrown around her, and pledging themselves to the defence of nothing which Scripture, or, in the silence of Scripture, sound reason, did not unequivocally assert—we should see many who are now vehement opposers of Christianity in its corruptions, or its unduly sanctioned circumstantials, bowing before the omnipotence of unveiled truth, and preaching the faith which once they destroyed.

There is another subject which the volume before us has brought frequently to our minds, although it does not, however remotely, allude to it. We mean, the piety, the justice, or the *expediency* of the contemplated and well-nigh accomplished extinction of the Irish Church. This volume is a visitor from our sister land; its author one of the persecuted and plundered ministers of our sister, nay, our common "united Church." But we should in vain listen for the murmur of invective, complaint, or despondency in its pages. We hear only the accents of charity, and the aspirations of high and holy contemplation. Surely these appeals bear the stamp of sincerity and truth, the seal of God, upon their front. Surely their author must know, by experience, that peace of God which passeth all understanding, and which the world can neither give nor take away, which he here so beautifully depicts. Surely *he* must live habitually above the world, and have his conversation in heaven, from whose serene bosom those peaceful, those precious, those cheering meditations have emanated, while he dwelt in Ireland! an outlawed member of a proscribed race; in a land where his brethren, perchance his friends, have sunk at mid-day beneath the assassin's arm; in a land where two murders *per diem* is the average reported by its Secretary of State; and in that very county (Tipperary) whose criminal statistics present the most awful portion of crime perhaps ever perpetrated in any land, and under any circumstances: for there is a wild, retributive justice, even in war—war, foreign or domestic, does not immolate all its victims from one party alone—but there, with the patronage of Popery, murder and impunity have progressed *pari passu*. In that county, within the last three years, crime has nearly doubled, and impunity increased an hundred-fold. Within the last *three* years there have been, in round numbers, nearly *four thousand* committals in that one county; and *precisely five hundred and fifty murders*, and *sixteen executions*; and of these, within the last year alone (1834), there have been ONE HUNDRED AND NINETY-FIVE MURDERS—and, may we not reasonably infer, A THOUSAND ACTUAL MURDERERS—and only ONE EXECUTION.

Is our author, then, some monkish recluse, or visionary enthusiast, dead to all the stirring interests of actual life, and lost in the clouds of dreaming speculation, or buried amid the dust of antique folios? Far from it. He is fully alive to the fearful state of things around, and to the awful crisis which evidently impends; and, as a faithful spiritual watchman, sounds a warning, and points to the citadel of safety. We shall transcribe from his able Essay on "the Present State of the Religious World," some of the introductory and concluding paragraphs; the former descriptive of the present times, the latter of the Christian's duty.

"'When thy judgments are in the earth, the inhabitants of the world,' says the prophet, 'will learn righteousness.' If any state of things would render it supremely desirable to verify, and make full proof of, these important words, that in which we are at this moment placed would assuredly do so. The moral deluge has begun; and, though the dry land still appears, and though the mountains and hills are still uncovered, yet the waters rise higher and higher every day; and many

heedless and thoughtless until now, acknowledge that the only sure refuge is the ark of true religion.

"To speak without a figure: the awful warnings of the times are producing, in no inconsiderable degree, the desired effect. Protestants, as a body, are far more awakened than they were. They begin to value their religion, in proportion as they see that it is in danger. The hearts of many are weaning from the world, because its glory, even such as it had, has departed from it. Popery and Infidelity are making common cause; and the natural effect has been, a closer identification of Protestantism and faith. Formerly, in this country, the contest was the precise opposite of what it is at present. It was false religion against no religion; it was the superstition of the many, against the ungodliness of the few. In the battle which then raged, the Romanist advanced with crucifix in hand; and the Protestant, with no sign or token of God's presence. But the whole face of things is changed. The Papist now taunts his adversary with the name of saint, and scorns him for his Bible, his Sabbaths, and his prayers. On the other hand, the Protestant is taught, by persecution, to value these inestimable treasures more and more. In a word, let the two professions be considered, in themselves, as equal; let the contending parties be viewed as rival branches of the same true church; and one thing would then be clear—namely, that the ark of God had come round from the ranks of Popery, and taken its stand in the Protestant camp.

"It is true that our adversary, in this his hour of darkness, appears, like the Philistine champion, in giant strength and stature.—The question is—How are we preparing, individually, to meet him? Shall we rely upon the arm of flesh? Shall we go forth with sword, and spear, and shield? Or shall we advance to the mighty contest in the name of the Lord of Hosts, the God of the armies of Israel, whom he hath defied? This is, I say, the pressing question which calls for our decision. It is not whether, as citizens, we are to maintain our rights, and repel aggression by political means, and with human weapons: but it is whether, as Christians, we feel that our sure dependence is on God alone; and whether, feeling this, we are deeply and practically convinced, that, at the present awful crisis, it is our bounden duty, and only wisdom, earnestly to seek the one thing needful, and to devote ourselves to God's service, as the great end of life.

"Such is the lesson which the times should teach us." pp. 1—3.

"Let us, then, I repeat it, prepare for the impending crisis, in that spirit which alone can enable us to meet it. Let us array ourselves in the whole armour of God. Let us put on the Lord Jesus Christ. All weapons of our own forging must fail. They have been long tried; and they have been tried in vain. If we go forth against our enemies, in dependence on an arm of flesh, we miscalculate the force to which we are opposed. For in that case human adversaries are but instruments: the real controversy is with God. Not because he has a favour to our enemies, but because he has a favour unto us, and because he is a jealous God towards those who professedly maintain his cause. Persuaded I am, that until we throw ourselves unreservedly upon him—till we fall back on God, and take up our position on the Rock of ages, discomfiture and defeat will baffle and confound us in every effort.

"But some may say, 'We grant these theories to be true, but what can individuals do? Where is the controlling and disposing mind, to combine their movements and direct them to a common point?' To this I answer, that there is an all-disposing Mind on high. Let us, then, do our own part. Let us arm ourselves with the mind that was in Christ Jesus. Let our light shine forth in the triumphs of his patience, the splendour of his innocence, and the victorious energy of his love. Let us stand thus equipped as Christian soldiers, and we shall not want a leader. God will teach our hands to war, and our fingers to fight. Our cause will be the cause of heaven; and we shall go forth conquering and to conquer." pp. 13, 14.

This volume has opened upon us high views of the efficiency and usefulness of the Irish Church, which could nourish in her bosom such spirits as our author; treading, meek and unobtrusive, the noiseless tenor of their way, in, what must be called to such spirits, comparative obscurity; and, because meek and unobtrusive, scouted and maligned by infidel and blustering demagogues. Is this, we said, as we closed the volume, the food upon which the Church of Ireland feeds; ministered with the irresistible earnestness of experimental truth, and seconded by unimpeachable integrity of character, unbounded benevolence, and indefatigable pastoral zeal—a zeal which watches, as a father over his beloved child, every symptom of disease and amendment, in every individual of his flock? And we could not forbear adding, even if piety and justice perish, is it *expedient*,

in that dark land, and amid that deluded and demoralized people, to silence the oracle, and smother the voice of prayer? Will the loss of such men as this, be compensated by the confiscation of that which, as all have at length discovered, is, to the individual, a poor pittance; in its aggregate, a petty sum; in order that it may be transferred, to still for a small moment—nay, to *stimulate*—the voracious clamours of those who have ever proved their country's bane; who will educate its people in any book but the Bible; in any principles, save those of submission to the laws, of allegiance to their earthly sovereign, or to their God?

BISHOP OF CHESTER'S CHARGE, 1835.

A Charge delivered to the Clergy of the Diocese of Chester, in 1835. By John Bird Sumner, D.D., Lord Bishop of Chester.

The pious and judicious writer of this valuable Charge seems struggling, amidst the multitude of his topics, to know to which to give the chief prominence; feeling the necessity both of grounding every thing solidly upon the broad general principles of the Gospel, and of exemplifying the working of those principles in some of the peculiar duties which the circumstances of his Reverend auditors more especially involve. The first of these considerations is never lost sight of; the essential doctrines of Christianity, and their bearing upon a minister's own personal hopes of salvation and his responsibility to God for the discharge of his high functions, being the substratum of the whole address; and upon this are founded such heads of practical exhortation as the exigences of the times appear to the Right Reverend Prelate to demand.

In alluding to the interests which are engaged in opposition to our Church, his Lordship remarks:—

"It is time for us to look round, and examine her state, and prove the strength of her foundations and her bulwarks. It becomes us to take especial heed that she present no weak point to the adversary, through any fault or neglect of ours. It becomes us to seek and implore that grace which may strengthen and animate our souls, and unite our hearts as the heart of one man in fulfilling the great objects of our ministry. The greater the external difficulties, the closer ought to be the internal union. The danger which threatens from without is much diminished, when there is vigour and energy within. Whilst, however, we meet the attack which is made upon us with the zeal and firmness of those who believe that their cause is righteous, we must also meet it in the spirit of meekness and humility, remembering 'whose we are, and whom we serve.' To act otherwise would be to 'despise the chastening of the Almighty.' 'The Lord's voice crieth unto the city, and the man of wisdom shall see his name: Hear ye the rod, and who hath appointed it.' God deals with churches, as with individuals; and says unto them, 'In the day of adversity, consider.' The Church of England, which from the time of the Reformation has been the pillar of Christian truth, was established by his providence, and can never be impaired, except by his permission. It is his building: and if he suffers it to be shaken, our duty is to examine and inquire, and see if there may be any ground for his displeasure." pp. 2, 3.

It would be difficult to cluster together a larger number of important duties in fewer words. Zeal and activity, internal reformation, the aid of Divine grace, union, humility, and attention to the voice of God speaking to us, are all urgently enforced in this short passage.

His Lordship is very far indeed from doubting that the Church of England will be spared and perpetuated, notwithstanding all the machinations of evil or misjudging men against her.

"Believing, as I do, that our Church has been planted by His providence, and nurtured under His care, that she may fulfil his gracious purposes in extending the kingdom of his dear Son: believing, as I do, that the tree is sound at heart, being rooted in scriptural truth, and nourished by wholesome doctrine: believing

that its soundness may be known by its fruits, the excellent fruits which it has borne, and is capable of producing still more plentifully: believing this, I see grounds of hope and confidence even in our present circumstances. God is not casting us forth as a barren, unprofitable branch; but as a 'branch that beareth fruit,' he 'purgeth it, that it may bear more fruit,'" pp. 4, 5.

Still our Heavenly Protector is not without just cause of displeasure against us: and in two things in particular the excellent Prelate remarks the Church of England has failed of discharging its obligations. The first is, in not building churches equal to the necessities of her largely increased population; and the second is, in not adequately following up the public means of grace with private pastoral labour. We will quote a few passages in proof of the Christian faithfulness with which his Lordship shews our culpabilities and present position in regard to our beloved and venerated Church and the religious culture of the people, with a view to point out what is our duty under such circumstances, and what is the remedy for such evils.

"All impartial judges, whether interested in our church or no, will acknowledge the obligations due to her during the past century, for the support which she has constantly rendered to the great cause of Revelation. Whenever an enemy appeared, either under the form of heresy or infidelity, there has always been a store of learning and of zeal to repel the attack; weapons laid up in readiness, and hands prepared to wield them. But we cannot so truly affirm, that in the age which is gone by she sufficiently kept in view the charge which she had undertaken, the religious culture of our people, in all their divisions and subdivisions. She confined herself too much to certain times and limits; entrenched herself behind established usage and legal requirement; whilst unprovided flocks were 'wandering in the mountains,' and crowds were remaining 'idle in the market-place,' because 'no man had hired them.' She has been slow to adapt herself to the altered circumstances of the country; has remained fixed and stationary, whilst all around her has been progressive and expansive.

"It was sufficiently shewn by the success which attended the irregular exertions of Wesley and his followers, what the people needed, and what would engage the affections of the people. But no disposition appeared to profit by the example, and to supply to neglected hamlets, or hearers excluded from the church, through their regular pastures, the food which they were seeking elsewhere and from other hands. It was forgotten, that when a parish extended over many miles, a considerable portion of its inhabitants must necessarily be precluded from any regular attendance on the worship of the parish church. It was forgotten, that the soul is not naturally disposed to 'seek the things that are above,' and requires to be continually watched, and roused, and led onward. There were indeed always some, but they were comparatively few in number, who looked upon the example of the Apostle as applicable to themselves, who 'taught both publicly, and from house to house, testifying repentance toward God and faith toward our Lord Jesus Christ;' who seemed to remember that they had engaged to set one object before them as the business of their lives, how they 'might warn every man, and teach every man in all wisdom, that they might present every man perfect in Christ Jesus.'

"It belongs to the condition of our nature that advantages are not unmixed; and near to the good which we possess lies some attendant evil. Therefore there is danger even connected with the system which we extol and uphold: there is danger lest endowment should lead to indolence; lest the temporal provision should be enjoyed, the spiritual obligation neglected. And no one who looks back on the past century with an enlightened and impartial view, will deny that some of this danger was realized in the general condition of our church." pp. 8—10.

"The counties with which we are ourselves concerned furnish a striking, but by no means a singular, example. The population of Lancashire and Cheshire, in the year 1800, consisted of 864,000 persons. In 1820 the number exceeded 1,300,000. During that period of twenty years, only fifteen churches were erected, with accommodation for about 16,000, to receive the vast addition of 450,000 people. These were chiefly confined to one spot: eight out of the fifteen were in the immediate neighbourhood of Liverpool. Perhaps 5,000 more seats may have been gained by the enlargement of existing buildings. Still, nineteen-twentieths out of every additional hundred thousand, were left neglected and unprovided. The national church deserted them, and left its duty, if performed at all, to be performed by others. So that when the State by a liberal grant, and the Incorporated Society as the almoner of private bounty, came at last into the field, it was pre-occupied, and we have since been attempting, under great disadvantage, to regain the position which had been taken.

"Now we know it to be God's providential ordinance, the rule of his moral government, that in cases of this kind the sins of the fathers are visited upon the children 'unto the third and fourth generation.' In the nature of things it must be so. The defects of a church in one age, of whatever kind, whether secularity, or negligence, or unfaithfulness, are chiefly visible in their effects upon the age which succeeds. These effects are not removed, that character is not suddenly changed, like the colours of a landscape, because the sun has at last burst forth. The evil produced by long indifference and supineness remains even when indifference has become zeal, and supineness been succeeded by laborious exertion. Nay, that zeal, and those exertions, may inflame rather than allay the hostility which has been created, and exasperate the prejudices which has been imbibed." pp. 11, 12.

"Such is our position. And where, you will justly ask, is the ground of confidence and consolation? My consolation is, that if the church has not retained an universal hold upon the affections of the people, the cause is not found in any imperfection of her own, any inherent evil, but in errors which are remediable, and which we are already in the way to remedy. Certainly the fault is not her own, not the fault of her constitution. Her constitution is that which the Apostles themselves set up, as far as their means allowed. Her doctrines are the 'form of sound words,' received from the Apostles and Prophets, Jesus Christ himself being the chief corner stone. She has prescribed a diligent precaution, that her ministers should be 'apt and meet for their learning and godly conversation to exercise their ministry duly.' Her purpose is excellent, that every sheep should have a fold, and every fold a shepherd.

"But this our vantage ground we have suffered ourselves to lose. We have not multiplied the shepherds, as the flocks became more numerous: we have not added fresh folds, when our enclosures had become too full and over-crowded." pp. 13, 14.

"If throughout the National Church a due sense had been maintained of the wretchedness of spiritual ignorance, of the consequences of unrepented sin, of the value of the Redeemer's sacrifice, and of the obligation on the part of his people, and more especially of his ministers, to extend his kingdom, objections would at once have given way, which were too long allowed to preclude the extension of our church. Imaginary privileges, and even real interests, would have been ceded, to advance still greater interests. A paramount desire for the glory of our God and Saviour would have overcome the personal feelings of jealousy, rivalry, or private advantage. It would have been seen that the time was come when men were called upon 'to seek not their own, but the things which are Jesus Christ's.' 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it; and shall not he render to every man according to his works?'

"Certain it is, that our church, placed as it were on high, set up as 'a light to lighten every man that cometh into the world,' must fulfil the purpose for which it was set up, or it will be no longer valued, defended, or maintained. Men will not prize a church, as they might admire a statue, for the beauty of its features, or the symmetry of its form: the mouth must speak the words of edification, and the limbs move as their uses are required. Our church, our ministry, will be loved and valued in proportion as it is practically effective." pp. 15, 16.

"The arguments which have been lately revived against the unlawfulness or against the expediency of an establishment, are so unreasonable and unscriptural, that they can serve no purpose except that of popular declamation before a favourable audience. The only argument which we need now fear must be drawn from its inutility or inefficiency; and this can have no force as long as it is practically disproved." pp. 17, 18.

Such, according to the Right Reverend author, is our present difficult, but not hopeless condition. The duty and the remedy are, to extend the pastoral care, and to increase spiritual provision.

With a view to these paramount objects, there ought, in the first place, to be in every parish a resident incumbent; the enforcement of which would of course extinguish plurality of benefices having cure of souls. His Lordship fairly states the case, acknowledging the evil, and wishing for its extinction; while he at the same time shews the incorrectness of popular exaggeration upon this subject.

"In that extensive portion of the Church which at present forms the diocese of Chester, as far as I am able to discover, out of nearly seven hundred places having endowment—inadequate as that endowment too commonly is—there are not more than twenty in which the [a] minister is not residing. It is not always the minister to whom the cure has been primarily committed. In this respect, I am happy to believe that the law will shortly undergo a change, and the correct principle be established. There will always be a vulnerable point in the constitution of our Church,

as long as it is compatible with her laws that the cure of two parishes, not contiguous, should be committed to the same individual. Nor is the evil merely theoretical; it is attended with many practical inconveniences." pp. 20, 21.

The Bishop of Chester proceeds to state, that the adult flock having outgrown the capabilities of the shepherd and the fold, and, even as regards the young, education, which might lay a basis for pastoral exertions, being impeded by the earliness of the period at which children resort to daily labour, "the Sunday school is the only resource." His Lordship rejoices in the beauty of the spectacle afforded by the Sunday-school system, as conducted in our Establishment in most of our populous towns. In his own diocese, not fewer than 120,000 young persons are under instruction. The diocese of Chester has been very favourably circumstanced as respects the zealous countenance and support given to religious education by several successive prelates. Bishop Law, Bishop Blomfield, and now Bishop J. B. Sumner, have all in turn devoted their most strenuous and affectionate regards to this important object; and the beneficial result is strikingly apparent, even amidst the vast increase of population, which outstrips all the efforts made to overtake it. There is much injustice in pointing to the state of our large manufacturing and commercial towns, as proofs that the experiment of education has failed. It were more fair to ask what they would have been if it had not been, even thus partially, tried? Immoral as are most of our populous towns and villages, they had in all probability been immeasurably worse, if what has been done in the way of education had been withheld. The Cheshire-men used to have among their popular border stories against their Welsh neighbours, one, that a Welshman, who had never slept upon feathers, coming to an inn at Chester, and finding no straw bed, was induced, by way of overcoming his antipathy, to try the experiment of placing a handful of feathers in a sack, and reposing upon them all night upon the floor of the stable; and that, being much bruised, he argued, if a handful of feathers was so hard, what must a sackful be. This is just the argument of those who say, if education, even partial as it has been, has done so much harm, and caused so much vice, irreligion, and insubordination, what will be the result when all the people are educated?

We are, however, quite willing to admit that the feathers have been often bad as well as scanty; and to this we attribute the fact that more good has not been effected. We do not think that our National Schools have yet attained to their just elevation as religious institutions. There has not been sufficient attention paid to the duty of employing no persons, as masters or mistresses, but such as have given ample proof of their being persons who truly feared God, and wished to bring up the children committed to their care in the nurture and admonition of the Lord. Unless this evil is corrected, and a more directly religious—let us say spiritual—character is given to the course of instruction in our National Schools, we do not think that we have any reason to expect that God will bless them to the extent of our hopes and wishes. There is to this hour great difficulty in finding teachers who unite suitable ability with true piety. The writer of these remarks was lately asked to advise respecting the rival claims of two candidates for the mastership of a National School, of whom it was stated, that the one was a man who feared God but could not teach, and the other a man who could teach but did not fear God. Assuredly neither of them was fit for the office. Some truly excellent persons have allowed themselves to employ very incompetent agents, on the ground of their religious character; but God cannot have sent out any person for an office, were it only to weave fringes for the tabernacle, whom he has not gifted with qualifications for the due discharge of its duties; and it were just as good to chooes a man for an organist because he has a wife and ten children, as to make

another, who is not "apt to teach," a schoolmaster, because he is a Christian. But the other extreme is the more common, of selecting instructors for National Schools for their professional, exclusive of their religious qualifications; and the result cannot but be most injurious; for however excellent may be the system of training, as to its outlines, it wants personal zeal, and a conscientious sense of duty, to fill it up in a truly Christian manner. In this respect Sunday-school instruction is peculiarly valuable, since both the sacredness of the day, and the admixture and superintendence of gratuitous teachers who are really anxious for the souls and best interests of their pupils, tend to give to it that character in which the daily instruction is too often deficient.

The excellent Prelate goes on to mention the great importance of the too much neglected, though partially revived, system of pastoral catechising; and he also strongly urges the duty of building churches and chapels sufficient for the due accommodation of our greatly enlarged population. Having already more than once adverted to his Lordship's indefatigable and highly successful exertions upon this subject, and to the Society formed in his diocese in aid of the object, we will only quote the following passage, from which our readers will learn what has been effected, or is in progress, in his Lordship's diocese; and also his opinion upon the large and admirable, but, as experience has proved, still too limited Act, commonly called, after its chief promoter, "the Bishop of London's Bill."

"Much has been done, and done most beneficially, by the parliamentary grant of 1818. To that grant this diocese is indebted for forty churches, accommodating 53,500 persons: structures, many of them, worthy of their object, restoring the ecclesiastical character of our country, and such as private resources never could have reared. That grant, however, has been exhausted, with little hope of renewal. And with the purpose of providing a supply as regular as the demand is sure, a law was passed in the first year of the present reign, reviving the ancient principle, which conceded the patronage of a church in perpetuity to those who build and endow it. To the long delay of this law, in the opinion of competent judges, we owe many of the evils which embarrass us. Now, however, we possess the law; and the members of our Church enjoy that toleration, which before was only granted to Dissenters from the church. It is calculated to relieve the difficulties under which we are labouring, and to introduce the remedies which our condition indispensably requires. To churches built under this Act, the bishop is empowered to assign a convenient pastoral district, thus practically subdividing an overgrown and unmanageable parish. The church has its appropriate minister: this takes the burthen from those who were overloaded. You can yourselves bear witness, for there are many proofs of it within our reach, how in the train of the church, and the settled minister, comes the parsonage, and the school; how all the charities of instructor and instructed, of friend and neighbour, of flock and pastor, are introduced: the distinguishing characteristic of our land, which it was too fast loosing. To the whole surrounding district, a fresh testimony is raised for our God and Saviour; a fresh warning of our frail tenure here; a fresh invitation to take shelter in the ark of the Gospel from the storm of future judgment. And not in vain. Of the six churches which I have already been called to consecrate under the provisions of this Act, there is not one, I believe, which is not crowded every Sunday: affording a practical proof, if proof were required, that the doctrine of the church, the ordinances of the church, the ministers of the church, still enjoy the affections of the people, and that all we want is liberty and opportunity to retain them." pp. 29—31.

"I reflect with heartfelt thankfulness on the contrast between the present state of things and that which I before described, when referring to the commencement of the century. Then fifteen churches were erected in twenty years. At this present moment nearly thirty churches and chapels are in different stages of progress within the diocese; the effect of which probably, when in operation, will be such as to retain or draw within the circle of our Establishment a hundred thousand persons who would otherwise have been estranged." p. 32.

But rapidly progressive as is the aid, the necessity increases much faster.—

"The stream which we are providing to receive and confine within our channel has a regular and never-failing source. The population with which we are concerned receives an addition of twenty-five for every hundred within every ten years. The addition during the last decade, from 1821 to 1831, was 347,000. For every

such ten years, we need more than fifty churches and fifty clergy, in order to keep pace with the increasing population; to say nothing of overtaking that which a former age has allowed to get before us." p. 32.

We now come to another topic of the Charge, which is so highly interesting and important that we shall quote his Lordship's statement at considerable length.

"There will still, we fear, be many indeed, we know that there are too many, who, either for want of early education, or in despite of it, grow up as 'strangers from the covenants of promise, having no hope, and without God in the world.' I need not remind you, brethren, that they must not on that account be abandoned. It is true, they have wandered from their home: we do not find them among the Lord's family, they do not come within our care, in our capacity of stewards of God's word. But we have another office, as messengers, as 'watchmen of the Lord:' as watchmen, we are bound to warn them, that we may 'deliver our own soul,' and be 'free from their blood;' as messengers, we are required to announce to them the riches of Divine mercy, and to 'beseech them in Christ's stead to be reconciled unto God.' I will not repeat now, what on two former occasions I have addressed to you, concerning the likeliest methods, under God's blessing, of effecting this. The great object is to bring religion home to them; to place the truth before their minds with all its evidences, and all its attractions, and all its consolations. Not waiting till they seek that, which nature, left to itself, will never seek whilst it is attainable, and which every year of delay has set at a greater distance from them: but embracing every practicable scheme by which they may be made sensible of their grievous need, and of our readiness and anxiety to supply it, as the accredited guardians of their souls.

"The two principal measures in operation for this purpose, are domestic expositions of Scripture, and an organized system of district visitation. Knowing that there are some to whom these measures appear questionable, I have carefully watched, and closely examined their effect: and experience convinces me that the benefits are substantial; the objections, from which nothing human is altogether free, comparatively inconsiderable.

"It has been urged, I know, in regard to the domestic mode of teaching or lecturing, that it lessens the dignity of the Church, and approximates us to the habits of the Dissenters. If this be so, it only proves that they have been quicker than ourselves to discover what is needed by the wants of the people, and what is suited to their habits: and we are surely more prudent in wielding their weapons, than in leaving them in their hands, to be employed against ourselves. And, further, the real dignity of the church is to be the instrument of salvation; and he who 'made himself servant unto all,' that he 'might gain the more,' has shewn us how we may best maintain consistency. His words seem written for our purpose. 'Unto the Jews became I as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law: to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.' Was the Apostle blamed for this? We know that he was. Did he on that account concede? We know the contrary. Was he blamed by his Divine Master? I trow not.

"It has been further supposed, that as some trouble and self-denial are connected with attendance *at church*, many will not submit to the inconvenience if they can obtain instruction elsewhere. But the greatest obstacle to attendance at church, is spiritual lethargy; and if that lethargy be awakened, the greatest obstacle will be overcome. If the hunger and thirst be once excited, pains will be taken, and means be sought, to satisfy it. The clergy, therefore, who have tried such plans, all unite in the same remark. They find their instruction doubly useful: not less effectual in rousing those *unwilling* to attend church, than in comforting those who are *unable*. Thus fresh hearers are continually added to the congregation.

"I can myself supply a proof which will hardly be disputed. I examined the returns furnished me from ten parishes (alphabetically taken) in which these measures had been in operation. I find that in these ten parishes the average congregations have increased since the preceding returns in 1832, from an aggregate of 3,220, to 3,750, *i. e.* by more than one-seventh. The communicants, during the same period, by more than a third: from an average of 419, to 572. Is this injury to the Church?

"A similar result is furnished from the different churches of one large parish, throughout the whole of which these exertions have been made with more than usual unanimity. In the fifteen churches connected with this parish, the average congregations have increased during the last three years, from 10,360 to 11,650: and the number of communicants, from 841 to 1,266. Again we may ask, is this injury to the Church? On the contrary, what strength would be added to the Establishment, even if we look no farther, by such general augmentation of the numbers attached to

her, and attached to her by the closest ties? There is no reason whatever to believe that these efforts are partial, or might not become universal, if the like means were universally employed.

"Indeed, brethren, it is an error for which, as individuals, we are heavily responsible, and of which as a church we are this moment paying the penalty, to limit the minister's duty to the church walls, his visits to those who summon him, his instruction to the sick man's bed. This is not the language of the Ordination Service. This is not the inference we should draw from Scripture. 'What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?' And he who has left us this parable for an admonition, has left us his example too. He did not wait till mankind should turn to him: but 'whilst we were yet sinners,' whilst we were far from him, as far as enmity and wickedness could separate man from God, he came in great humility to visit us, and recal us, and 'compel us to come in.'

"Therefore, brethren, 'I charge you before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' 'If it shall happen that the church, or any member thereof, take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault.' Lay not up for yourselves the miserable sorrow of reflecting that through indolence or timidity, or ill-considered prejudice, you neglected means of usefulness which God had blessed in other hands, and might have blessed to you." pp. 23—28.

Thus runs the text. In the Appendix we find the following note upon it.

"An opinion of Dr. Lushington's has lately been made public" (see Christian Observer, July 1835, p. 422); "which I ought not to leave unnoticed: as on first appearance it might lead the clergy to suspect that they would offend against ecclesiastical discipline in pursuing the practice which I recommend.

"The opinion is as follows: 'With respect to a parochial minister meeting any number of his parishioners in a private house, for the purpose of expounding the Scriptures to them, or joining in prayer, I must first observe, that preaching in a private house is prohibited by the 71st Canon: this, therefore, cannot be done. I am also of opinion that the parochial ministers cannot lawfully read prayers in a private house to persons not inmates thereof, nor expound the Scriptures to them; I think he is bound to read prayers and lecture, if he think fit so to do on week days, in the church or chapel.'

"This opinion, literally acted on, would seriously injure the usefulness of the Church everywhere. In some districts it would utterly subvert it, and could only end in her extinction. I feel it needful, therefore, to satisfy what may be the honest scruples of some of my clergy, by entering more fully into the question than I should otherwise have thought desirable.

"In the opinion now quoted, preaching and expounding Scripture are treated as the same thing. And they appear to be used as convertible terms in our translation of Acts xxviii. There we read, ver. 23, that many came to Paul's lodging; 'to whom he *expounded* and testified concerning the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the Prophets, from morning till evening.' Again, in the same chapter, ver. 30 and 31, we read, 'Paul dwelt two years in his own hired house, and received all that came in unto him, *preaching* the kingdom of God, and teaching those things which concern the Lord Jesus Christ.'

"This practice of the Apostle exactly coincides with my idea of expounding Scripture. 'I fully believe it to be a practice eminently conducive to edification: absolutely essential, that to faith may be added 'virtue, and to virtue, knowledge;' and for the Church in the present state of our population to limit its exercise, and restrain the parochial minister from this mode of instruction, would be nothing less than an act of suicide.

"It is therefore satisfactory to know, that however, consistently with the proper meaning of the words, the terms *preaching* and *expounding* may be identified, it was not against this sort of preaching that the 71st Canon was originally levelled. It had a different object in view. The words are, 'No person shall preach or administer the holy communion in any private houses, except it be in times of necessity (of illness). Provided, that houses are here reputed for private houses, wherein are no chapels dedicated or allowed by the ecclesiastical laws of this realm.'

"The canon was designed to enforce attendance upon the parish church: and is directed against those who, not approving the ceremonies and services of the Church, would have held social worship, and conducted it in their own way, if they might have been allowed to do so, and would have abstained from the worship of the Church. But it was never intended that persons who approve of the Church service, who attend the Church service, who have neither the inclination nor the habits of Non-conformity, should be prevented from hearing the minister, their own appointed minis-

ter, 'expound and testify the kingdom of God out of the Law or out of the Prophets,' any where except from the pulpit of the church. It was never intended that, if a minister had a party of friends ('not inmates') at his house, he might not 'lawfully read prayers or expound the Scriptures to them,' without adjourning to the church. It was never intended that, if he had a Bible class among his school children, or a class of communicants, or a party preparing for confirmation, he should necessarily bring them from their own hamlet, or the neighbourhood of their factories, or even from their National School, to the church, a distance perhaps of miles. Such may be the interpretation given to the canon: but such never was the intention of the canon; nor is it possible for the Church to submit to such despotism herself, or to enforce it upon others.

"If, however, such is the interpretation given to the canon, an interpretation which, if acted upon, would render our Establishment unsuitable to the present condition of the country, it is high time to go deeper into the question, and inquire on what footing the Canons stand.

"Now I conceive, that when the learned Civilian says of 'expounding the Scriptures in a private house,'—'it cannot be done,' he means that it cannot be done, if that Canon be strictly enforced by the proper authority.

"The Canons of the Church are not like the laws of God, or the laws of the land, any infringement of which becomes at once, and *ipso facto*, criminal. They are not like the Rubric, which is made the law of the land by the Act of Uniformity. But they are obligatory, when enforced by the ecclesiastical superior. Many of them relate to subjects concerning which, as Burn has observed, what is suited to one age can hardly be suited to another. It is wisely left for those to whom the government of the Church is committed, to judge and determine in what cases they should require canonical obedience.

"The 31st canon, for example, enjoins that 'no Deacon or Minister be made or ordained but only upon the Sundays immediately following the Ember weeks.' Every Bishop, I imagine, is in the habit of violating this canon, for very sufficient reasons; and is at full liberty to do so, unless his Metropolitan were to require him to conform to the canonical injunction. In that case, he would be bound to obedience: and if a Civilian were asked, whether a Bishop could hold an ordination except on the prescribed Sundays, the answer must be, 'It cannot be done.'

"Canon 21 says, 'The Minister shall deliver both the bread and the wine to every communicant severally.' In the year 1603 this might have been done with little inconvenience. If it were now observed universally, many communicants would be prevented from attending, many ministers from administering, the sacrament at all. Yet if the Diocesan required adherence to the Canon, and a Civilian were asked, whether a more convenient practice might be substituted, the answer must be, 'It cannot be done.'

"Canon 59 prescribes that every Minister 'upon every Sunday and holyday, before evening prayers, shall for half an hour or more examine and instruct the youth and ignorant persons of his parish in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and shall diligently hear, instruct, and teach them in the Catechism.' The Churches are comparatively few in which this rule is observed. Yet, should the ordinary require strict compliance with it, unquestionably the Minister would be bound to obey: and if a Civilian were asked whether he might lawfully omit the practice, the only reply must be, 'It cannot be done.'

"This may serve to satisfy real scruples. It is admitted on all hands, that many of the Canons are become obsolete. The 71st Canon has as much authority as the 21st, or 31st, or 59th, and no more. That is, it must be obeyed, when obedience to it is required by those to whom the government of the church is committed. Accordingly, Bishop Mant has said, in his book on 'A Clergyman's Obligations:' chap. x. 'As the Canons are not confirmed by the authority of Parliament, but *rest on the authority of an ecclesiastical governor*, the Clergy may perhaps with reason be considered as not bound to observe them, where the governors of the Church, and especially their own ordinary amongst the number, concur in dispensing with their observance of them: for, circumstanced as the ecclesiastical authority has been in this kingdom for more than a century past, such concurrence on the part of the executors of the law, comes little short of a virtual repeal of the law itself.'" pp. 44–49.

In this argument his Lordship considers, first, that Dr. Lushington is wrong as regards the application of the Canon to the case in question; and secondly, that, even if he were right, the Canon, if not enforced by any particular bishop, is not binding on his clergy. We are so anxious that no obstacle should be thrown in the way of this important part of pastoral labour, that we shall heartily rejoice if all our Reverend Brethren feel satisfied by either or both of these arguments. The object which we have had in view in alluding to a difficulty which many clergymen profes-

to consider weighty—being, moreover, strengthened in their opinion by Dr. Lushington, and we believe the whole brotherhood of Doctors' Commons—has been, not to throw any impediment in the way of cottage lectures, but to ascertain the facts of the case; in order that, if no difficulty exists, this should be universally known; and if the contrary, then that legislative relief should be afforded. We do not however think, as we have often remarked, that any clergyman who is anxious to discharge his parochial duties aright needs perplex his mind upon the question. The question is morally, if not legally, settled, and he may proceed in peace and a good conscience; and if all the clergy thought so the matter might drop; but many, to our knowledge, are not of this opinion.

So much for the moral question: but if we were asked whether we are perfectly satisfied that either of the above arguments meets every legal difficulty, we must honestly reply in the negative. Were a clergyman proceeded against in a civil court, under the Act of 1812 (52 Geo. III. cap. 155), for preaching in a private house without complying with the forms of that Act, more than nineteen persons being present, we do not believe that his pleading his Diocesan's sanction, or his ordination vows, would avail him. He has distinctly infringed a statute of the realm; and though he may be morally justified, as not himself believing that the Act was meant to apply to his case, his conscientious feeling would not set aside the legal penalty. The Bishop of Chester's argument does not touch the difficulty which arises out of this Act; it applies only to the question of the canons. But even if the clergyman had been pursued only in an Ecclesiastical Court, under the canon, we do not believe that the judge would allow the above argument in proof that the canon does not apply to the case. It may not, and we think it does not, morally, but we fear it does judicially. Or if, taking the second argument, the clergyman were to plead that his own Diocesan did not wish to enforce the canon, we think he would be told that the canons are the law of the Church; that he is under them, not merely because he has bound himself to obey them when enforced by his diocesan, but generally, and by virtue of their having been solemnly imposed in Convocation, the authoritative legislature of the Church, and never superceded either by Church or State; so that an ecclesiastical court would act upon them, even though he should plead episcopal permission to infringe them; for the court, we presume, would not allow of any such dispensing power: indeed, if it did, one bishop might virtually abrogate one canon, and another another, until all were set aside, and the law of the Church was as various as the number of dioceses. We have known a bishop express strong disapprobation of these lecturings from house to house; and in such a case what ought the clergy in his diocese to do? It is nothing that the bishop of the next diocese approves them. They must either abstain from a good and holy work, in which they are not legally protected, or violate their obedience to their diocesan, and incur the risk of being proceeded against, either by ecclesiastical or civil process, or both. It may be replied, that no bishop would now-a-days wish to prevent these pastoral labours: and this may be true, and we rejoice to believe it is; but still it is only a matter of individual permission, or tacit connivance. If a clergyman feels it right to follow his diocesan's monition where he approves of such proceedings, he may also feel equally bound to refrain where he has not that express sanction; and we have heard it argued that so it ought to be; and that, though cottage lectures are proper where a bishop has expressly recommended or permitted them, they ought not to be instituted in dioceses less favourably circumstanced, should such there be, now or hereafter. But surely it is not well that in matters so important the clergy should

be under a private, unwritten law, which may vary in every diocese, rather than under one known and fixed law—the law of the Church. If laws have grown to be inconvenient or injurious, the proper course is that they should be amended; and not that they should hang over men's heads, to be enforced or not at individual discretion. Our reply to Dr. Lushington would be, not that the canons do not apply to the case, or that, even if they do, a bishop has a power of dispensation; but that they have in many instances, of which this is one, virtually grown obsolete; that they have in many particulars fallen into desuetude, by change of times and circumstances, and that they would assuredly be altered by Parliament, if all of them came to be strictly enforced. In this matter of desuetude, his Lordship's argument appears to us quite strong enough to bear out his conclusion; but we should say, that it is the general desuetude, and not the non-enforcement by a particular bishop, that justifies the clergy in infringing any of their provisions.

We have dwelt at much length upon this highly valuable Charge, but it still deserves, in its totality, a most attentive and prayerful perusal. It is calculated, by the blessing of God, to do much good.

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT will meet within a few days after these pages reach the eye of our readers, and we will not detain ourselves or them with vague conjectures respecting the possible course of events. Whether the mischievous projects which have been announced will be urged, and any of them carried into execution; or whether tired out with changes, moderate men will think that it is time to begin to resist the inroads of rapid innovation, and nip in the bud the many wild fancies which were to expand and ripen with the coming zephyrs; or whether a third and middle course will be pursued, the Conservative yielding to reasonable reforms, and the Reformer forbearing to press revolutionary projects; will shortly be decided. It is certainly no favourable omen, that, at the eve of the assembling of the great council of the realm, that body to which the nation ought to look as, under God, its preserver and guide, a large proportion of those whose stations and property render them anxious for the preservation of our existing institutions in Church and State should be exhibiting symptoms of apprehension; while those who think that changes amounting to revolution are still necessary, express sanguine hopes of the result. It is clear from this varied aspect that the mass has not yet settled down to its ultimate rest; that the struggle which has been proceeding for several years has not yet issued in final adjustment. The wisdom of all parties is to inquire what is right and beneficial, and to agree to this with as little of exasperation as may be. And on this ground, among others, we are far from viewing with equanimity the efforts in progress to divide the nation into two great systems of political clubs, which can only inflame animosities, and aggravate the public disorders. A club-man must go with his club: a Christian patriot will study the public interest as each case arises, and be guided by truth, and not by party-spirit—not following a multitude to do evil. This, however, is quite compatible with an enlightened regard to the whole chain of events, in their present aspect and probable result; and if the side from which danger is likely to arise is that of change to what is worse, rather than persistence in what is bad, the true friend of his country ought to range himself accordingly, and to be cautious that he does not hasten what he dreads, either by resisting real amendment, or by encouraging dangerous innovations.

The touchstone of the Session will be the measures to be pursued towards the United Church of England and Ireland. The latter, Mr. O'Connell and his friends are pleased to say, must be extirpated as a national establishment; and if they succeed in their devices, it will be a melancholy day for both kingdoms, whether we regard Popery in its spiritual or its civil character. It is rumoured that Government intend to knock down the wall they built for their opponents to run their heads against, by allowing each member of the Cabinet to entertain his own views respecting the question of the alienation of Irish ecclesiastical revenues; and Archbishop Whateley has proposed a scheme for settling the Irish Church question, by means of a Board of Commissioners, who are to collect the Church revenues, with a power of re-distributing

them according to the claims of each parish;—the tithes to be purchased by Government and the money laid out in other security. There appear to us many strong objections to the scheme of vesting Church revenues in a Board of Commissioners, and making the clergy a body of public stipendiaries; and we should much fear, that, if Church property were concentrated and rendered easily tangible, it would be in danger of being seized and alienated by some future Cabinet and Parliament. But if the Church property were laid out in land, the land to be in the possession of the clergy, and not of the Board; and if the power of re-distribution were withheld; the scheme would, we think, be good and feasible. The question of re-distribution forms no necessary part of the question of collection, and ought not to be mixed up with it: let it stand or fall by its own merits. There is no doubt but that, both in England and Ireland, there is at present a most inequitable distribution of the Church revenues; but it is not right to take advantage of the present afflictions of the Irish Church to connect the one question with the other. It is imitating the sin of the House of Commons last session, in uniting a spoliation clause to the measure for collection. At present, the Exchequer processes are causing tithes to be paid in many places; and if we could hope that his Majesty's Government and the Parliament would do their duty in upholding the law, we should say, let the matter rest as it is; and as too many of the landlords have been the real authors of the mischief, by selfishly encouraging the peasantry to resist the payment of tithes for their own behoof, justice requires that they should be made to pay them, as prescribed by Lord Stanley's Bill; and this without the enormous deductions from the clergyman's income which, even under Sir R. Peel's Bill, amounted to 27*l.* 5*s.* per cent. But when we consider the blood that has been shed, and how much is likely to be shed in future; and the impediments that will arise to the spiritual ministrations of the clergy as long as evil-minded men continue to foment disturbance, and the executive government refuses to protect ecclesiastical rights; we shall be glad to see the question settled, upon any fair and reasonable basis of adjustment.

The English Church Commissioners continue their sittings; but the rumours respecting their discussions and their probable results are too uncertain to allow of our retailing them. A short time will clear up the mystery*. We do, however, most fully believe that the minds of all well-judging persons are much more seriously disposed to resist undue changes than they were at the opening of the last session of Parliament, and that, upon the whole, through the blessing of God, the crisis will be safely passed. The nation is at this moment in a state of high commercial prosperity; and nothing is wanting, through the Divine mercy, but peace, order, and salutary amendment, to raise higher than ever the prosperity and happiness of this highly favoured land.

* The Chancellor of the Exchequer has lately stated in a speech some of the objects in contemplation, but so generally as not to convey much precise information. He says: "We have to remedy the still existing grievances to which the great Dissenting bodies of this country are now subject. That must be done in the same spirit in which the Municipal Reform Bill has been carried—with firmness and with decision; and it will be done by His Majesty's Ministers with the greater firmness, and greater decision, because they feel that doing justice to the Protestant Dissenters of England, so far from weakening or endangering the Church Establishment to which we belong, will strengthen and defend it, by furthering the cause of justice and of truth, and thereby widening the foundation on which the Church rests, and on which it may depend for permanent protection and support. We must proceed to consider also, and on the same principle of firmness and decision, grounded on justice, the question of tithes in England. We must endeavour, if possible, to adjust that difficult question so as to ensure to the working ministers that support to which they are entitled, and at the same time to remove from between them and their parishioners a fruitful source of dissension and enmity, which paralyzes the efforts of the preacher, and casts some degree of mistrust in some quarters upon the Established Church itself. We must proceed in the great work of reform of our Courts of Equity. We must give to the people of England a better, a cheaper, and a more effectual administration of justice: We must, as far as it is in our power to do so, improve and tranquillize Ireland. I say that Ireland must be tranquillized—and I say further, that the object which we had in view in our measure of last session was no less the tranquillity of that country than to make an adequate provision for the Protestant Church of that country. But whilst we wish to cut off all that is unnecessary in the temporal wealth of the Irish Church, we most carefully, most sedulously, and I will say most effectually, make a provision for the adequate instruction of the Protestant community of Ireland. And unless these two principles can be reconciled, I am no Church reformer in Ireland. I wish to do complete and full justice to the vast population of that country, but I never will be a party to any scheme which will leave the Protestant inhabitants of that country without adequate means of religious education."

☞ *For* Answers to Correspondents *and* Supplement to Religious Intelligence, *see the two last pages of the Cover.*

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON MORAL AND SPIRITUAL ATTRACTION.

(Matt. xiii. 12.)

To the Editor of the Christian Observer.

IN your last Number I offered some remarks upon our Lord's motive to the frequent use of parables: and in considering his mysterious reply to that question of the Apostles, "Why speakest thou unto them in parables;" I referred to the *principle* upon which he accounts for his clearer and more explicit communications to the disciples, than "to them which are without"—"for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

In solving the paradox which this Scripture contains, and endeavouring to develop and enforce its moral principle, I shall not enter into any nice and subtile distinctions, real or pretended, between ordinary and special, common and saving grace. I shall proceed at once to consider the broad practical principle which this text contains; and the importance of which may be estimated from the fact that this passage is repeated *five* times in the Gospels. In Matthew, Mark, and Luke, our Lord repeats it as the moral which he would deduce from the parable of the Sower; and each time with additional observations, which let in upon it a new light. In Matthew, again, he sums up with it the parable of the Talents—in Luke that of the Pounds. And as a consideration of the minor points of difference in these several parables which suggested it to the mind of our Lord, and which, in their more marked and general features correspond, may tend to throw light upon, to extend, or to limit its application, I shall preface my observations upon the verse itself by a brief contrast of the parables.

In the parable of the Sower we may observe, that it is the difference in the original soil—the trifling and superficial, the hard and obdurate, the worldly and covetous, or the honest and good heart—which is connected with, and appears to cause, either the total barrenness or the different degrees of productiveness of the seed sown. In the parable of the Talents it is the difference in the talents given, but which difference is regulated by the "several ability" of each, which is connected with, and appears to cause, the difference in improvement and increase. And in the parable of the Pounds—which differs from that of the Talents in one circumstance alone, that in the latter *different talents* are bestowed, *equally improved*,

and the possessors *equally rewarded*; in the former, *equal sums* are bestowed, *differently improved*, and their possessors *differently rewarded*, proportionably to that improvement;—in this parable of the Pounds, where God seems to have bestowed equally upon all, whether original constitution or subsequent gifts, self-sufficiency and spiritual pride are studiously disclaimed, by that avowal, "Lord, *thy* pound hath gained ten pounds"—"*thy* pound hath gained five pounds."

The practical use to which the consideration of these points of difference in the several parables tends, is to hide pride from man: to exclude boasting under all possible circumstances: to teach us that all—whether original constitution, subsequent gifts, or saving grace—is of God, who divideth to every man severally as he wills: that in man's best estate it is God alone who maketh him to differ from another: that he hath nothing but what he has received.

But whatever shades of meaning there may be in the declaration before us, as expressed in different connections and under different circumstances, the broad and practical truth which it conveys is evidently this—that there are Christian privileges and means of grace; critical opportunities, and awakening providences; ministerial appeals, convictions of conscience, and strivings of the Spirit of God, which sometimes meet the ear and touch upon the soul of every individual in his probationary sojourn upon earth: that if these are received with open ear and ready mind—if, mixed with faith, they are appropriated, and become operative of moral action, and ingredients in the formation of moral character—through their own transforming efficacy, and through the Divine blessing upon faithful effort, like the talent in use, they increase and accumulate, and become more powerful and efficacious in operation, until at length they regenerate and save the soul. But that these, not merely if despised and rejected, but if not cherished and suitably improved—if they do not penetrate the soul, and deposit there those seeds of the Divine life which they floated through the atmosphere of society, or scattered profusely in the favoured field of a particular neighbourhood, or parish, or congregation, or family; if, in fact, the *individuals* do not practically know this day of their visitation—that then these various means will pass across the life as the breeze across the ocean; which, uncongenial in its nature, cannot coalesce with it; which may sweep, may desolate, may agitate the surface, but can make there no permanent impression; can exercise no alterative and transforming power upon its nature; cannot regenerate, sanctify, and save the soul.

The principle before us is but an application to moral and spiritual subjects of the prime law which regulates the physical world, and which in fact pervades nature—attraction. We see daily, that wealth, and power, and station, attract to their possessors more wealth, and power, and station. In the disposal of patronage, not he who *most*, but he who *least* wants, is generally the successful candidate. Science, skill, and learning, know how to strike the latent sparks of knowledge, and are prepared to elicit information and improvement from every object with which they converse; while to impotent ignorance those objects are walled with adamant and wrapped in gloom. Piety, too, can see God in the face of nature, in the book of providence, as well as in the visitations of grace; while to impiety and unbelief all these serve but as a dense veil, to hide from the unsealed eyes and unwilling heart the vision of the ever-present God: like the pillar of fire and of a cloud between the camp of the Egyptians and the camp of Israel, they are a cloud and darkness to *them*, but give light by night to these.

From their very name we can pronounce that *critical, favourable*, religious *opportunities*, if suffered to pass by unimproved, if thus lost, are lost for ever. *Means of grace*, ordinances of religion, ministerial appeals, if

unimproved, will lose with their novelty, their power: their pungent spirit quickly evaporates: they become dull, vapid, and unimpressive; spiritless forms, beggarly elements. It was awfully said of a congregation in which an eminently gifted and faithful minister all day long had stretched forth his hands to a disobedient and gainsaying people, that it was "Gospel-proof." The position in which man stands, as regards means and privileges, is precisely that of him to whom a considerable sum of money had been lent, by some benevolent patron, for a certain period, interest free. Not the pounds are ours, but that only which they have "gained for us in trading." The capital must be strictly accounted for; and, if wasted or neglected, cannot profit *us*, and must be injurious and offensive to our benevolent patron. "If ye have not been faithful in that which is another man's," what encouragement has he to "give you that which is your own?" to place beyond *his* controul, and at your absolute disposal, treasures which he has proof before him that you would dissipate and despise? *Awakening providences*, if they fail in their first shock to disturb the deep slumbers of the carnal heart, become familiar; and, like the thundering torrent, but lull in the profounder lethargy of a death-like sleep, from which no fainter sounds—none of the casual, ordinary disturbances of life—can awaken the stupified soul. The man who is accustomed to hair-breadth escapes and frequent deaths, soon ceases to be awed or impressed by them. *Conviction of sin*, and fears of judgment, if they cannot penetrate the conscience while tender, become blunted and pointless by repeated collision, and at length harden and benumb it. *The Spirit* of God, if resisted, will no longer strive with man, but, grieved and quenched, departs; and when those fatal words, which announce the abandonment of his temple to the enemies of God, have been pronounced, "Let us depart hence," Paul may plant, and Apollos water, but there can be no increase: ministers may speak with the tongues of men and of angels, but they cannot speak to the soul: ordinances may, before our eyes, evidently set forth Jesus Christ crucified among us, but they cannot melt the heart: judgments cannot alarm, nor can mercies win. That breath which is the life of the soul has fled; and means, whose omnipotence is bounded by the power of creation alone, speak in vain, because they speak to the dead.

The consideration of this subject, is, I am persuaded, of the most serious and peculiar importance *at the present time*. That a great work of God has commenced, and is in progress throughout the land, is apparent; and it is not the least convincing evidence of this, that every class and grade of society, whatever may be their feelings respecting the nature of the work itself, or whatever, respectively, may be their share in it, fully admit the fact. All, whether high or low, pious or profligate, will at once acknowledge, that a state of society has been produced, and a tone of feeling, as it respects religion, elicited, as different from what existed, thirty—twenty—ten years ago, as light differs from darkness, as death from life. Sermons and lectures are animated by a new spirit. There is improved pastoral zeal among the clergy, and paternal solicitude among the laity, for the best interests of their domestics, their tenantry, and other dependants. We observe now, every where, a bold and uncompromising introduction to general society, by all its sincere advocates, lay as well as clerical, of the characteristic truths, the broad precepts, and the paramount claims of our holy religion: and, as might reasonably be expected, there is a consequent separation of its faithful subjects, and of those upon whom their opinions and habits tell, from the vanities of the world. All these things have given a body and a substance to religion. They have conferred upon this outcast foundling "a local habitation and a name." They now claim for this "despised and rejected of men," a

respectful attention, which the world, even on its own principles, is no longer able to refuse. Many, with willing heart and active hand, are impelling the wheels of that stupendous religious mechanism, which is carrying forward the triumphant chariot of the Lord of hosts throughout the kingdoms of the earth. Others are caught in the vortex, and follow in its wake: not because they cordially approve of this change in the habits of society; not because they sympathise with the new tendency and increased movement of the general mind; but because, isolated and overborne, they cannot stem the tide which has set in upon the temple; and which is daily sweeping away some antiquated prejudice, that stood as a bar of access, and wafting some new trophy to the offerings of God.

In times, then, like the present, when the stream of religion has burst its banks, and superficially overflowed society; when to profess religion is, not to take up the cross, but, sometimes, to avoid it—is, not to plunge into monastic solitudes and melancholy glooms, but to walk abroad amid the bustling activities and social converse of busy life; when to enter upon religion's ways of pleasantness and paths of peace, is not to stem the torrent of society, but to be borne down its stream—in such times it is of peculiar importance to each religious professor that he should search the ground of his heart; that he should analyze his motives; that he should test them by their fruits; that he should satisfactorily ascertain that his religion is his own, and not his party's; that it is the independent movement of a mind introduced by faith, and drawn by love, and united by prayer, to God; that it is that vital, seminal principle, of which "whosoever hath, to him shall be given, and he shall have more abundance;" and that it is *not* that tame and passive acquiescence, that chill formality or superficial interest, that dead faith, that unloving, unprizing, unhoping, unaspiring, heartless, spiritless religion, of which it may be truly said, that he who hath it, "hath *not*," and from whom even the means and privileges which affected but this, and finally the false peace with which it served to lull the scorpions of a guilty conscience, shall be taken away.

We should ever keep in memory that fundamental, yet oft-forgotten truth, which we are now considering—namely, that Christian privileges are not inherent and permanent possessions: that "from him that hath not, shall be taken away even that he hath;" and that, "if ye are not faithful in that which is another's, who will give you that which is your own?" We should remember, that the most holy means are not the great end; that the best gifts are not spiritual, sanctifying, and saving graces; that charity is the more excellent way.

Providence has cast for us the lines in pleasant places, yea, bestowed upon us a goodly heritage. Withdrawn, by the very circumstance of our birth in these favoured countries, from the dim and unrealising light of Jewish unbelief; from the dense glooms of Mahommedan imposture; and from the utter darkness of Pagan idolatry; *we* have been called into life within the pale of Gospel truth, and beneath the warm and cheering beams of Gospel light. We have, without any desert of ours, been *born* to the profession of Christianity—of Christianity too in its purest form. We inherit a creed scriptural, yet mild; tolerant, yet uncompromising. We have been born in an age eminent for widely diffused intellectual illumination, and religious profession; in a land of Bibles and ministers, Sabbaths and sacraments; of liberty, civil and religious. We may, personally, have received many and excellent gifts—a quick perception; a vigorous intellect; a lively imagination; a solid judgment; so that we can understand all mysteries and all knowledge. Gifted by nature, and cultivated by education, we may be enabled to express these with the

eloquence of men, with the tongues of angels. Formed of nature's better clay, and cast in nature's finest mould, our hearts may beat with those throbbings of benevolence and philanthropy which would bestow all our goods to feed the poor: or our sterner spirit may obey the impulses of that unsubduable zeal which would give our body to be burned at the martyr's stake. But let us remember, that reason and Scripture combine to tell, that each, that all, of these may exist without charity; and without charity, were but as sounding brass and a tinkling cymbal: were, in the eye of God, nothing: would find and leave us "short of the glory of God." What avails a faith which could remove mountains, but cannot regenerate the soul? which, with Judas, could cast out devils, yet leave its unhappy subject the slave of Satan now, and at the last his victim? What avails that knowledge which only puffeth up, when unanimated and unsanctified by that charity which alone edifieth? What avails it, with the tongues of men and of angels, and with the spirit of contention, of covetousness, of ambition, to preach Christ, if at his bar of final judgment he shall declare to us, "I never knew you?" What avails it, though we could boast, like Balaam, that, rapt in prophetic ecstasy, with ears unstopped and intellect unsealed and eyes opened, we heard the words of God, and knew the knowledge of the Most High, and saw the vision of the Almighty, if, like him, we behold the Star of Jacob, but not nigh: if, like him, we are not changed into the same image, from glory to glory; but, like him, are found and perish amid the enemies of God? What avails it, though with Chorazin, Bethsaida, and Capernaum, we were exalted unto heaven, if we secure there no lodgment; but, by the necessary and inevitable reaction of opportunities neglected, privileges abused, mercies spurned, gifts prostituted, we are but thrust down into a deeper hell? Better surely never to have known the way of righteousness, than, having known, to turn from the holy commandment given us.

Nor does the principle before us apply to the improvement, neglect, or abuse of external means only; but also of the powers and capabilities of the soul itself. All those moral and intellectual faculties which distinguish man from the inferior animals, and in their use elevate him far above them in happiness and dignity, only serve, in their abuse, to degrade him proportionably far beneath them, into deeps of wretchedness and contempt.

But our views of Divine truth would be obscure and inadequate, were we to consider the want of vital, spiritual religion, merely as exposing man to the penal sanctions of the Law, whether in its exclusions or its positive inflictions. No; true religion alone—by which I mean, inward and outward holiness unto the Lord; the subordination of body, soul, and spirit to the indwelling presence of the Holy God—this, and this alone, can soothe the turbulent passions, calm the tempestuous and angry tempers, and secure the harmony and repose of the soul. It is not in eradicating any of the elements of man's nature, but in subordinating them all to God, that the happiness of man consists. There is no faculty, no sensation, perhaps no temper, no passion, no affection of the soul, which could profitably be eradicated. Man's moral elevation consists in the compass and variety which result from the due blendure of such opposite materials: his virtue and his happiness result, like the melody of the capacious and well-tuned organ, from all his powers responding to the touch of the Master's hand; the deep-toned base and shrill treble blending into one chorus of harmony, and sending up one undivided and undiscordant anthem of praise and adoration. Without this subordination of the soul to God, all within man is disorder, misery, and sin; and those very faculties and feelings which should constitute his moral excellence

and his happiness, like false beacons, but lure him to more fatal and sure destruction, and are converted into his degradation and his curse. *Reason*, the lamp of God within the soul—"that light which lighteth every man that cometh into the world," to the intellectual knowledge of God—but lights *him* to scale those dark mountains of miscalled philosophy, over which he may stumble into the dreary abysses of infidelity. *Conscience*, whose testimony should be his rejoicing, but harasses and torments him; and anticipates the gnawings of that worm which never dieth, and the feverish burnings of that fire which is never quenched. The faint stirrings of *principle*, whose still small voice, Divinely taught, should guide him into all truth, but perplex and embarrass him. *Imagination*, which, chaste and sober, and amenable to the voice of truth, would feed the soul with rich materials of enjoyment, and strengthen it by healthful exercise; in the wantonness of its uncurbed and unsanctified wanderings, dissipates, deludes, and enfeebles it; and, by contrasting with actual scenes and circumstances the bright and fantastic images of its visionary creation, which gives and makes man all he would, palls the healthful appetite, and poisons the happiness of the soul. *The passions*, designed as so many keys by which the hand of God himself might strike upon the soul the notes of warning, of alarm, of encouragement, of hope, of holy love or holy hate, of pious zeal, of hallowed joy, abandoned, without moral discrimination or controul, to every impression which offers present pleasure, whether to the bestial or diabolical nature of fallen man, jar discord. *The affections*, which should scale the heavens, anchor the soul within the veil, and repose it in the bosom of God, but chain it down to earth, there to grovel and to pine amid base and unsatisfying, transitory and lying vanities. And *memory*, which, sanctified and enlightened, would review mercies and blessings, comforts, and even afflictions, as so many various pledges of the Divine love—as various, but necessary, links in that golden chain which connects the soul with God—and would gather from all his dispensations materials of gratitude for the past, of hope for the future, of present felicitating love; blinded by unbelief to a happy future, and soured by discontent with the present, without hope as without God in the world, looks around, and sees but the monuments of buried joys; murmurs and repines at the present, and sighs mournfully after the past; while, in the delusion and misery of discontent, it falsely persuades itself that the past has ever been more happy than the present—that the gloom of the day of life has been deepening *without* and not *within* the soul.

But, in short, man without God is a moral mystery, a moral chaos, a moral blight; vast in his capacities for, and in his aspirations after, happiness; poor and pitiful in his attainment of it. But let God arise upon the soul; immediately His enemies are scattered, and all they that hate Him flee before him; light ariseth upon the darkness; order succeeds to chaos; faith to sense; hope to fear; harmony, happiness, and virtue, to discord, misery, and sin.

J. M. H.

PRAYERS IN THE POST-COMMUNION SERVICE.

To the Editor of the Christian Observer.

PERMIT me to express my regret that the clergy do not avail themselves, in the Sacramental Service, of that truly sublime and admirable petition in the Post-communion, beginning "Almighty and ever-living God, we most heartily thank thee," &c. It is true that this petition stands second in the Liturgy, and is directed to be used discretionally, instead of that beginning "O Lord and heavenly Father, we thy humble servants," &c.—but, little

as I desire to institute a comparison between one supplication and another, where all are confessedly so good, I apprehend it to be impossible for any spiritually-minded person to compare these two petitions, and not to give a decided preference to that which stands the second in order, and is hardly ever used *. The prayer in question is undoubtedly the composition of Cranmer, and occurs as early as in the edition of the English Liturgy which was printed by Richard Grafton, in the year 1549 [the second year of King Edward VI.]. This volume, now of very rare occurrence, happens to be in my possession; and as some of your readers may prefer to collate both these prayers as they originally appeared, nearly three centuries since, with those in our present version, I here subjoin the two.

First Petition.

"O Lord and heavenly Father, according to the institution of thy dearly beloved Son, our Saviour Jesu Christ, we thy humble servants do celebrate, and make here before thy Divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance His blessed passion, mighty resurrection, and glorious ascension; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that whosoever shall be partakers of this holy communion may worthily receive the most precious body and blood of thy Son Jesus Christ, and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him. And although we be unworthy (through our manifold sins) to offer unto Thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle, before the sight of thy Divine Majesty: not weighing our merits, but pardoning our offences, through Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen."

Second Petition.

"Almighty and everlasting God, we most heartily thank Thee for that Thou hast vouchsafed to feed us, in these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; and hast assured us (duly receiving the same) of thy favour and goodness towards us; and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people; and heirs, through hope, of thy everlasting kingdom; by the merits of the most precious death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord: to whom, with Thee and the Holy Ghost, be all honour and glory, world without end."

ZENAS.

* Surely not so. We have been accustomed to hear the second as often as the first.

ON PROPHETICAL CONTROVERSY, AND IN REPLY TO G. B.

To the Editor of the Christian Observer.

AT a very early period of my experience as an expositor of prophecy I became convinced that there did not exist at present any satisfactory ground-work of common principles acknowledged amongst commentators, or a sufficient number of universally received interpretations, to form a basis upon which controversial discussion could be profitably carried on: I have therefore avoided, for the most part, such controversy, as being incapable, in the present state of our prophetic knowledge, of leading to any satisfactory result; and as only tending, therefore, by its necessary inconclusiveness, to create, or strengthen where already created, the opinion, too generally but most erroneously entertained, of the great uncertainty of the subject.

The only form of controversy which I have considered to be unobjectionable, and at the same time adequate to every purpose, is that of calling upon any opponent for his interpretation of such important passages as have been hitherto either entirely overlooked; or, not having been sufficiently considered, have had no interpretation given of them which, in my opinion at least, will bear the test of a simple comparison with the true one.

Acting upon these principles, in my reply to the query of your correspondent G. B. I referred to the several passages which relate to the Antichrist of the last days; and upon the universally acknowledged fact that all the first part of Daniel xi., down to verse 19, describes *individual sovereigns* of the Persian and Grecian empires. And again, that the symbol of the sun always represents *an individual ruler* of an empire or kingdom. And again, that the seven heads of the Apocalyptic beast represent the seven successive forms of government, or the ruling powers for the time being, of the Western Roman empire. I shewed (and was fortunate, in this instance, in having some generally recognised interpretations upon which I could found my observations) that Dan. xi. 40—45, Rev. xvii. 11, and xix. 17, if consistently interpreted, led directly to the expectation of a future individual Antichrist, the sovereign and ruling head of the whole Western Roman Empire. And I remarked, that the only satisfactory argument against such an inference would be the bringing forward of "some obvious and simple interpretation of these passages which should make them bear an equally concordant testimony in favour of some different view." This your correspondent has not professed to be able to supply; nor has he referred to any instance where, according to some generally received interpretation, a body corporate, and not an individual, is spoken of in simple and unsymbolical terms similar to those employed in Dan. xi. 40—45. I may consider, therefore, the prophetic evidence I have adduced to be uncontroverted.

He however states a plausible objection to part of my interpretation of Daniel xi.; tending, if it were well founded, to detract in some degree from the force of the evidence I deduce from it. To which objection he might doubtless have added many more; for such must always appear to exist, when the views of a commentator, partaking in some degree of novelty, and relating to a subject so little understood, have been but partially made known. To all of which supposed objections I have no doubt but I could furnish most full and satisfactory replies; but not without giving room, by the introduction of new matter, to fresh objections, and entering upon a course of discussion, the natural tendency of which, if continued for a sufficient length of time, must be to embrace the whole sphere of prophecy; every single part of which is either closely or more remotely con-

nected with the rest. To the termination of which discussion your readers could perhaps be scarcely expected to follow us; nor would it be the most advantageous method of considering the general subject. I would preferably, therefore, if I am to widen at all the bounds of our argument, adopt at once the only means of producing a more general uniformity of opinion amongst commentators, by calling upon them to pay a stricter attention to their text than they have hitherto been accustomed to do, especially with respect to that most important book of prophecy, the Apocalypse.

It appears, for instance, hardly credible, yet I believe it is but too true, that, numerous and various as have been the attempts made to discover the meaning of its visions, the command of our Lord, when describing to St. John the book he was to write (Rev. i. 19)—"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;" relating, as they evidently do, to *the past*, by the words "the things which *thou hast seen*;" to *the present*, by the words "the things which *are*;" and to the future, by the words "the things which *shall be hereafter*"—have never been referred to as forming the basis of a chronological interpretation of the whole book; though it is most evident that our Lord afterwards refers to the vision of his walking amidst the seven golden candlesticks, and having the seven stars in his right hand (contained in chap. i.), which he says, "*thou sawest*," as answering to the first part of his description; that the epistles to the seven churches *which are* in Asia (contained in chaps. ii. iii.) answer to the second part of it; and that the third part relates to all from chap. iv. to the end of the volume; which portion is introduced by these words of the angel who shews the vision to St. John (chap. iv. 1), "Come up hither, and I will shew thee *things which must be hereafter*."

While passages so important, and upon which the whole arrangement and subsequent interpretation of the book must necessarily and entirely depend, are slighted and overlooked, it is unreasonable that any one should be called upon to maintain an unsatisfactory discussion relative to its subordinate parts: and a similar remark may apply to the whole prophetic subject, which cannot be otherwise than materially affected by the correct or erroneous interpretation of so important a branch of it as the Apocalypse.

This instance of the great and unaccountable oversight made by Commentators upon the Apocalypse at the very outset of their expositions, is so striking, that it must alone suffice; and I will only add, that the evidence by which we are guided in subdividing, and chronologically arranging, the latter and prophetic portion of the volume, commencing at chap. iv. 1, is derived from the text alone, independently of all interpretation; and is therefore of the same unequivocal character, and even more striking and conclusive, than that by which (comparing Rev. i. 19 with its corresponding texts) we have established the three primary chronological divisions of the whole book.

I have further to observe, that, as the three primary divisions of the Apocalypse are chronological, so also are the subdivisions of the last and most considerable portion of it, called "the things which shall be hereafter." Indeed, without this be admitted, no *sure* and *certain* interpretation of a lengthened prophecy can possibly be given: for in the same way as there may be an infinite variety of crooked lines drawn between any two given points, while there can be but one straight one, so the *unchronological* interpretations of such a book as the Apocalypse may be multiplied *ad infinitum*, while the *chronological* interpretation is but one.

I find, agreeably to this view, that this latter portion, commencing with chap. iv., consists of three contemporary regular chronological prophecies, followed, like each of the visions of Daniel, by their interpretations, given by an attendant angel;—having, however, this difference, that, the visions of Daniel being seen with considerable intervals of time occurring between them, each is immediately followed by its interpretation; whereas, in the case of the Apocalypse, the visions being seen with an interval only of, as it were, "about the space of half an hour," and the whole forming together but one revelation, the three principal contemporary visions come first; and then the three contemporary explanatory visions follow together, at the end of the volume, in a corresponding order. In which new arrangement the most striking and important feature is my correction of the *grand chronological error* of former commentators, who have been universally misled by supposing the vision of the blessed and eternal state of the church triumphant in heaven to be introduced in the Apocalypse into the midst of time—that is, between the acts of the opening of the sixth and seventh seals.

We honour the name of Mede; but, like the scribes who built the sepulchres of the prophets, we walk not after the example of those whom we profess to admire; for the foregoing chronological arrangement, so entirely overlooked and neglected, is only the result of the principle first introduced by him, carried out to its full and due extent: and we may be assured, that when, by following it out to its legitimate result, a correct knowledge of the Apocalypse shall have been acquired by all, it will so enlarge the common stock of information possessed by commentators, as well as so increase their confidence in the simplicity and perfection of their general subject, that there will then be no difficulty in coming to a common agreement upon the meaning of the prophecies of Daniel.

In the interim, while waiting for these more favourable circumstances, I must observe, in reference to the objection made by your correspondent to my interpretation of Dan. xi. 20, 21, that there is no part of the prophetic Scriptures of which the interpretation now current is more entirely unsatisfactory, than that of the latter part of this chapter; of which, from ver. 20 downwards, I have given a view, different indeed from that of modern commentators, but consonant in the main with the interesting anticipations entertained concerning it, while yet unfulfilled, by St. Jerome and all the ancient church. Against which my interpretation your correspondent alleges, that the phrase "then shall stand up in his estate" must be considered equivalent to the words "then shall stand up *in the place of him*;" and cannot be applied otherwise than as is usually done—namely, (ver. 20) to Antiochus Seleucus, and (ver. 21) to Antiochus Epiphanes, who were the two next successors on the throne of Syria to Antiochus Magnus, the subject of the preceding verses, 10 to 19. To which I reply, that the phrase appears to be only an amplification of that with which the histories of the first Persian and Grecian sovereigns are introduced at verses 2 and 3, "*there* shall stand up," or, "there shall arise;" and that at verse 7, where alone it elsewhere occurs in its more complete form, "then shall stand up *in his estate*," it would be very difficult to understand it to mean that Ptolemy Euergetes should stand up in the estate or place of his father, Ptolemy Philadelphus, who is not referred to at all in the whole prophecy, otherwise than as Berenice his daughter, when her marriage with Antiochus Theus, king of Syria, or "king of the north," is spoken of, is called "the king's daughter of the south;"—and, further, that it is the king of the north, and not the king of the south (as it ought to be to authorize this interpretation), who is last spoken of, before Ptolemy Euergetes is, by the

words in question, introduced upon the prophetic scene. Geierus, therefore, who gives, and minutely criticises throughout, the original text, here renders the words "shall stand up on *his own* base" ("in suâ basi"), or "in *his own* estate;" observing, that the original word translated "*estate*" signifies "the firm seat upon which any thing rests;" as, in Exod. xxx. 18, 28, &c. it is used for the *foot* of the brazen laver in the tabernacle. It bears also, as a secondary signification, that of the "*place*" or "*office*" which any one occupies, as that of Pharaoh's chief butler (Gen. xl. 13; xli. 13): and Venema observes, that it may express "the seat where any one is nourished, and grows and flourishes with prosperous fortune." Wintle also renders verse 20 "then shall stand up *on his base or bottom*," as "expressive of the literal sense of the Hebrew;" and then translates the same words, when they next occur, in verse 21, "then shall succeed him;" considering that the Hebrew phrase is capable of both significations. Many of the commentators referred to in Poole's Synopsis, if I remember rightly, also give ("in suâ basi") "on *his own* base," or, "in *his own* estate," as the proper signification. Again: our translators, by the use of the word "estate," and the marginal reading of "place" or "office," follow as closely as possible the original, and leave the question open. So that, though the usual application of this part of the prophecy to the successors of Antiochus the Great must naturally have favoured the idea that *succession* was here denoted, no critic on the original text maintains that it must necessarily be so; but they understand the words variously in the different places where they occur—either of a king's standing up in *his own* royal estate, office, and appointed place, or of his succeeding to that of another;—while Venema, whose opinion, so far, I should suppose entitled to the greatest weight, gives the passage altogether another application; denying that it is *ever* used to signify the succession of one person to the estate or office of another—"successorem non designat."

These critical remarks, resting on such high authority, are calculated, I conceive, to meet all the objections of your correspondent; who appears, as far as I can collect his views, to consider that the prophecy must necessarily continue to the end of the history of "the kings of Syria" and of the "*Eastern*" empire; which is the opinion of Venema, and must be that of every sound interpreter, *provided* he once pass over the true point of the transition of the prophecy from the East to the West, at the end of verse 19, when, after the defeat of Antiochus the Great, Syria becoming tributary to Rome, the dominion of the world was so transferred.

JAMES H. FREER.

ON ANNOUNCING THE COLLECTS.

To the Editor of the Christian Observer.

I AGREE with you, that the discussion on the announcement of the Collects has occupied quite space enough in your pages; but permit me to suggest, that simply mentioning "the Sunday or the Holy-day" before the words "Here beginneth such a chapter," when the First Lesson is given out, would answer the purpose of preparing the congregation for the Collect to be read; and at the same time avoid that break in the stream of devotion, which, as you observe, is felt by the fervent worshipper, by so formal an announcement in the midst of the most solemn supplication. This is my practice, and it completely answers.

E. W. E.

SUGGESTIONS ON CHURCH PATRONAGE.

To the Editor of the Christian Observer.

MANY will agree with V. Z., in your Number for January, that nothing in our ecclesiastical customs requires more practical reform than the system of Church Patronage. The great evil lies there: and we never can expect to see things "work well," however salutary other ameliorations may be, so long as the disposal of benefices, or, as we should rather call it, the appointment of ministers to the cure (*care*) of souls, rests in the hands of those to whom the right of exercising so great and sacred a trust should never have been committed.

Nothing can be more injurious, or more unscriptural, than that statesmen, or corporations, or private individuals, should have it in their power to present persons to any *spiritual* charge; and I think it can be clearly proved, that to this practice may be traced almost all the moral maladies existing in our Church. It is a system which necessarily introduces into the sanctuary a class of men utterly unfit for the sacred office; and very much induces all the covetousness, ambition, worldliness, ignorance, indolence, and sometimes immoral conduct, which is so often laid to the charge of the Establishment.

What can be expected from the patronage of statesmen, who belong to a party in the Legislature which for a time takes the lead in public affairs, but will soon, perhaps, give place to another party, who will have the same right of presentation? How injurious, that the Church should be exposed to *such* changes in the Patrons! that it should be at the mercy of men differing so totally in political and religious opinions—of men who will be guided invariably by the sentiments and feelings of their own party; who must be under the strongest temptation to serve their own adherents; and who will be influenced as much as other men by private and kindred interest. Some good appointments, indeed, there have been; but how few, in comparison. The practice has proved (and it is to be feared will still prove, unless remedied) a source of the greatest corruption to the Church of England.

It is unnecessary to fatigue your readers with a recapitulation of the evils arising from this system to ministers and their people; they are obvious, and one would think could admit of no dispute.

But, besides this, what authority has any State to interfere with the spiritual government of the Church of God? To regulate the temporalities, seems the proper and exclusive province of a State which undertakes to uphold a religious Establishment. But if it interferes with the internal arrangements—such as the appointment of ministers to places for the cure of souls—it usurps that spiritual government with which Christ has invested his church. The same objections may be made to private patronage, though it may be free from many of the evils which grow out of political patronage. The interference with spiritual appointments is in both cases equally unscriptural; but private patronage works, in one respect, worse than public, the disposal of livings being more irresponsible. An appointment by a state minister, or any public body, is subject to public censure, and, consequently, loss of popularity, which acts as a check: but the private patron is independent; and the only check which presents itself is on the part of the Bishop: which check is scarcely more than nominal, as, in the present state of church discipline, a bishop can do but little; and under any circumstances would be unwilling to take upon himself the odious task of refusing a clergyman against whom there is no canonical ground of offence. The same argument may be employed, more or less,

against Church appointments being vested in the hands of any body which is purely secular, and independent of the Church: and as it respects popular election, the evil is sufficiently exposed in your observations on V. Z.'s letter to make one wish never to see such a demoralizing measure brought into practice. Better let things remain as they are.

What, then, can be done? What remedy can be applied to this diseased and corrupted state of things? I would propose, that the whole power of presentation should be thrown, if possible, into the hands of the Church itself. This appears the only effectual remedy. It may startle those who fear dangers from other quarters, and are somewhat attached to the old system from early prejudice, and seeing that it works well, as they suppose, in some instances; but it seems the only scriptural and safe mode of proceeding. Let the State arrange our temporalities by a more equal distribution—by securing the undoubted right of them—and divesting them of, what at present is so odious and detrimental, any possibility of collision with the parishioners; but let it give up its own right to appoint, and in its sovereignty controul all other rights (making fair compensation), and vest the whole power of disposing of livings in the only legitimate quarter, the Church itself.

But do I intend that all is to be placed in the hands of the Bishops, when speaking of the Church? By no means. Neither the bishops nor the other clergy combined, constitute the Church: they are the servants of the Church; yet, as members, they are a very important portion of it, especially in the matter of church government. To vest all power in the hands of the Bishops, which is the first idea my proposal would suggest to the minds of many, is not intended. Nothing could be worse for the Church, than the giving so irresponsible and absolute a power to the Bishops. It would induce many of the evils already enumerated. Even supposing them to be all men of God, it is too much to expect that they would be all free from party feeling, or inclining to private interest. But suppose that a worldly man assumes the grave and solemn office of a bishop (and have there been no such instances?), what hope would there be of one appointment which would serve the cause of the Gospel?

No, sir; an absolute, irresponsible power is totally at variance with the spiritual and subordinate government of the church of Christ. The government, whether Episcopal (which seems the nearest to the Apostolic and primitive model) or Presbyterian, should be responsible and elective. This was the case, in a great measure, in the time of the Apostles, and was more decidedly so afterwards. Let us, then, revert as much as possible to the old and primitive system. Let us restore to the Church the power which properly belongs to her, and to her alone. Let the appointments be elective. Let the whole body of ministers, superintended by their bishops, elect and appoint proper candidates. Let them be assisted by their congregations, or, to avoid the evils of popular elections, by members of the congregations properly qualified, resembling in some measure the lay elders in the Church of Scotland. Let this be done in each diocese, or division of a diocese, by the local clergy, who will be well acquainted with the state of the parishes. For this purpose, they would meet from time to time in synod, under the bishop, and regulate these important matters in a spirit of prayer and the fear of God.

This plan would certainly be nearest the Scriptural and primitive system; and, what is not to be despised, would "work well." There would be responsibility. Each would be a check to the other. The common good would be sought. *No one private interest* would prevail. Ministers would be drawn together for the highest purposes, and there would be a common interest in the welfare of the Church. Indeed, a system of synods some-

thing like this, for the arrangement of all Church matters, would be most desirable.

Two things, however, would be indispensable. First, that there should be a more equal distribution of Church Property; the rich endowments which now exist reduced to a moderate scale. So long as there are rich prizes, as they are called, there will be covetousness, worldly-mindedness, envy, and temptation to be influenced by other unworthy motives. The charge of a flock should be no lure to a worldly man; but should offer a responsible and laborious post (of which he might be deprived if *not properly served*), with a decent support—such as a minister of the Gospel and follower of the Lord Jesus requires—and *no more*.

The other requisite is, that all should be done openly, and nothing concealed; so that the clergy themselves would be under the watchful eye of the public.

If the preceding proposition should prove impracticable (though nothing should at once be thrown aside as impracticable when so great a good is contemplated) on account of the obstacles you mention, "of property, vested rights, old customs, and so forth," the following plan may at least be adopted. A veto might be granted to the congregations, as in the Church of Scotland, where the subject of patronage has caused so much controversy. This would prevent, in many cases, the introduction of an improper person into a parish; and would give to the various congregations a greater interest in their ministers. And, in order to relieve the Bishops from the odium of refusing a nomination, let a body of Clergy decide upon its merits, and then propose it to their Bishop.

S.

CLERICAL SHOOTING AND FISHING.

To the Editor of the Christian Observer.

IT is not uncommon to see earnest, zealous, active clergymen, who shrink from the idea of squandering an hour in the usual frivolous amusements of the world; who would not on any account pass a portion of the 1st of September with its customary attendants of dog and gun; and who, in short, abstain from almost every thing not clearly allowable; but who unhesitatingly, and in quietness of conscience, take a fishing-rod, and pass a day in the pursuit of "the tenants of the deep."

It is not my purpose to discuss the lawfulness or expediency of clergymen participating in these pursuits, *generally*;—*that* has been done in various works, which, I doubt not, are well known to the persons of whom I write;—but simply to ask some of them to be kind enough to point out the *difference* between using a gun and a fishing-rod,—between killing a partridge and a pike. I have exerted all my humble faculties to ascertain the difference, but am unable to discern it; and I can assure those who thus differ, that their allowance of the one sport and disallowance of the other is a very common cause for persons to question the soundness of either their judgment or their professions, and thus becomes a hindrance and offence in their way.

Should any correspondent point out his *reasons* for thus making a difference between fishing and shooting, and on what grounds he justifies the former and not the latter, it will become my duty to endeavour to reply: till then I must retain my conviction that no such difference exists, but that the judgments of those who make it are biassed by their inclinations.

ANTI-PISCATOR.

THE JAILOR AT PHILIPPI.

To the Editor of the Christian Observer.

I LATELY heard a sermon upon the conversion of the Jailor at Philippi, in which the preacher informed his auditory of the accurate Scriptural knowledge which he considered the jailor had attained, as indicated in his inquiry, "What must I do to be saved?" He had learned, said the preacher, the doctrines of original sin, actual transgression, repentance, man's inability to save himself, his need of an atonement, and so forth. But is there not much exaggeration in this? Nay, is it quite certain that the jailor was actuated by any spiritual feeling whatever, in asking the question? There had been an earthquake; the prison doors were opened; the bands of all the prisoners were loosened; and, supposing that they had fled, and expecting to be tortured and put to death for their escape, according to the Roman law, as were the keepers out of whose hands St. Peter had been lately delivered, he was about to destroy himself, when he was stopped by St. Paul, who assured him that all the prisoners were safe. Hitherto there was not the slightest vestige of spiritual feeling; and how is it proved that there was any such indication, when, having called for a light, and seeing the doors open and the prisoners loosed, and having hastily "brought out" the Apostles, as if in alarm lest the building should fall in, he asked, "What must I do to be saved?" The obvious reference is to the peril in which he found himself, of torture and death; and perhaps also of his family, on account of the concussion of the earthquake and the dilapidated state of the building. There is not a shadow of proof that this intended self-murderer was in an instant led to understand his spiritual necessities, so as at once to pass over his outward perils, and to think only of his soul.

But it may be said that the Apostle's answer, "Believe in the Lord Jesus Christ, and thou shalt be saved," implies all this. But such an inference may be doubted, for two reasons. First, St. Paul might give an answer that went beyond the question; thus leading the jailor from his temporal peril to think of his soul's danger. But, secondly, it is not clear that the Apostle's reply was intended to refer directly to spiritual matters. The jailor evidently saw that the shaking of the prison and the unloosing the bands of the prisoners were the work of God, and had reference to the ill-treatment of the Apostles on account of their preaching the Lord Jesus Christ. St. Paul may therefore well be supposed to calm his fears with the exhortation and promise alluded to; as though he had said: "Be in no alarm about your personal safety, or that of your family: believe in Him by whose almighty power this earthquake and the delivery of your prisoners have been wrought, and He will rescue you, as you see he has done us his servants." It is not meant that St. Paul and his colleague Silas stopped here: far from it; for it is expressly added, in the next verse, "And they spake unto him the word of the Lord, and to all that were in his house." This fuller explication of Christian doctrine is quite compatible with the idea that St. Paul intended by his first reply only to meet the jailor's alarm on account of the earthquake and the liberation of his prisoners, and to prevent his destroying himself; though in it is couched also a higher signification, which the Apostle himself proceeded to explain more fully, and, by the power of the Holy Ghost, with such blessed effect that the jailor and all his family were baptized, and rejoiced, believing in God.

This solution is very consistent with one of the frequent Scriptural uses

of the word "saved," the very first definition of which by Cruden is, "To deliver from temporal dangers." Thus we read: "Let him save himself, if he be the Christ;" "The centurion willing to save Paul;" "The prayer of faith shall save the sick;" "They awoke him, saying, Lord, save us;" "Peter cried, Lord, save me;" "Except these abide *in* the ship ye cannot be saved;" "She shall be saved in child-bearing;" with numerous similar passages. Assuredly, any person, upon reading the account of the Philippian jailor without being warped by controversy or criticism, would take the word in this acceptation. Whether St. Paul in his reply used it in a wider meaning, is another question; but there is no proof that he did so; and indeed it would seem strange to answer a person's question by taking up his own word, but using it in a perfectly distinct sense, so that it ceases to be a reply to his inquiry. Besides, the spiritual sense introduces a difficulty which Commentators have striven hard to get rid of—namely, in what way the personal faith of the jailor could justify the souls of his family. To avoid this difficulty they are obliged to explain away the word as respects the jailor's household; and to make the same word, in the same sentence, bear two perfectly different meanings—nay, three. Thus Matthew Henry says: "Thou shalt be saved; that is, not only rescued from eternal ruin, but *brought to eternal life and blessedness*".... "and thy house; that is, those of thy house that are infants shall be *admitted into the visible church with thee*, and thereby put *into a fair way for salvation;* those that are grown up *shall have the means of salvation brought to them*, and, be they never so many, *let them believe in Jesus Christ*, and they shall be saved; they are all welcome to Christ *upon the same terms.*"—Can any man think that St. Paul did really mean, by the word "*saved*," this threefold paraphrase; and not rather that Matthew Henry was forced into a labyrinth, in order to avoid the difficulty which he brought upon himself by taking the word "save" in its highest sense; which he found he could not carry out, as respected either the children or the adults of the jailor's family, faith not being a vicarious instrument of justification? This good man's blundering and equivocating respecting the Apostle's meaning, and his hypothesis that he latently couched three meanings under one word, is not very creditable to Christian plain dealing. Whatever meaning of the word *saved* can be sustained throughout, both as regards the jailor and his family, and also as applicable to the circumstances of his intended suicide, must assuredly be the right one. The word, be it remembered, is not St. Paul's, but the jailor's.

I am aware that it will be said, in reply to these remarks: "What, would you lose the spiritual application of so important a passage? Think what a text you give up!" Thus men argue, as if they were afraid to let God's word speak for itself. We "give up" nothing, when we follow the sacred text wherever it leads us; but we give up every thing, if we make God's word bend to human comments. But in the present case there is nothing to give up; for we are told that the Apostles immediately "spake unto him the word of the Lord, and to all that were in his house." Christ, and the way of eternal salvation, were preached: there is no question upon this matter: the only inquiry is, whether the particular word used by the jailor, and echoed back by St. Paul, includes in this place all that many divines attach to it.

PHILALETHES.

VISIT OF AN AMERICAN GENTLEMAN TO THE FIELD OF WATERLOO.

For the Christian Observer.

Brussels, July 1835.

I HAVE just returned from Waterloo. "And what motive had you, now, after the lapse of twenty years, in going to the battle-field of Waterloo?" I must confess I do not certainly know. Perhaps it was because the powers of Europe have been so *ungallant* as not to fight so great a battle since; and where else could I go? Perhaps it was to gratify an idle and questionable curiosity; to see the place where the two greatest captains of the age met, and where so many thousands of brave men fell. Perhaps it was because nobody ever thinks of coming to Brussels without visiting Waterloo. Perhaps it was that I might have something to write and talk about. Perhaps it was that I might be able to say I have been there; just as a gentleman, whom I met the other day in the Pantheon at Paris, was induced to go down into the tombs of the great men there; and just as travellers go to a thousand other places, which they care as little about as he did about Rousseau and Voltaire. Or perhaps it was, that, standing on the field of battle, I might deepen the abhorrence which I have long felt and cherished of war, in all its aspect of *slaughter* and *suffering* and *crime*. Charity would hope that this last motive had more influence on my mind than either of the others. But whether it had or not, I have been to Waterloo—and my soul is sick!

The distance from Brussels is twelve miles. The road lies nearly half the way through a very thick and tall beech forest. At the time of the great battle it was much more extensive than it is now. Large tracts of it have been recently cleared up; and the process of bringing the land under cultivation, in its various stages, reminded me more of what one every where meets with in the newly settled parts of the United States, than I ever dreamed of seeing in one of the old countries of Europe.

As you approach Waterloo, women and children sally out, with maps, and charts, and *relics*. One wants to sell you a bullet; another offers you a grape-shot; another, a brass eagle, such as the French cavalry wore on their helmets; another, a small piece of a bomb-shell; and so on. The only relic which I brought away was a piece of charcoal from the farm-house of Hugoumont, that was burnt, full of the wounded, during the engagement. This I value the more, as I feel quite sure it was not manufactured for the occasion.

In some respects the field of Waterloo has undergone considerable changes since the battle. A part of the forest through which Blucher brought his Prussians into the action, has been cut down; as has also another small forest on the right wing of the British army, where the battle raged with the most horrible fury and slaughter. But the greatest alteration has been made by the erection of an immense mound, or rather pyramid, of earth, very near the British centre. To build this pyramid, which is nearly one third of a mile in circumference at the base, and about two hundred feet high, the ground has been taken away, to the depth of several feet, for a great distance, so as to reduce the most commanding point of Wellington's position to a dead level. This, it is said, military men regard as a kind of sacrilege, which they will not soon forget or forgive.

At first I felt a little inclined to complain of it too; but when I came to ascend to the top of the mound, and to see what a perfect map there lies spread out before you of the whole scene of action; and especially when I came to look eastward and westward, and northward and southward, over

one of the most fertile and lovely landscapes that ever my eyes beheld; I confess I was glad the pyramid had been raised, even at whatever expense of military taste. Upon the top of the mound is a square stone pillar, or rather a high pedestal, surmounted by an immense lion, resting one foot upon a globe, and presenting a fine appearance, not only from the plain below, but from a great distance in every direction.

Every one, who has the heart of a Christian or a philanthropist within him, will readily conceive, that, as I stood over this grave-yard of two mighty armies, and looked, first at the ground, and then at the place of battle, I was oppressed by such a throng of rushing thoughts as can never be adequately expressed; and that when I descended from this watch-tower of death, and walked slowly away, I could not help exclaiming, O Lord, what is man? What is he, in his ambition, in his wrath, in the pride of his power, in his cruelty to his own flesh, and in his contempt of the law and authority of his God?

Here, it has been said, was the great battle of emancipation fought on the 18th of June, 1815. Whether it was such I shall not now stop to inquire. Sure I am that the results of that murderous conflict have not answered the expectations of many enlightened Christian patriots, who rejoiced in the mighty downfal which it immediately occasioned. And is that really the very spot on which the most remarkable man of his age staked his diadem, and in defence of which so many thousands of the bravest of the brave poured out their blood? Is it true history, or is it fable, that I have so often read? How calm and peaceful is every thing now; as if the breath of mortal strife had never caused so much as a leaf to tremble! How bright is that sun which looks down upon it to-day! Did the instruments of death ever intercept those beams? Did the sun of Waterloo ever mourn over the carnage of a great battle? Now, in conscious security, the peasantry are there at their work. The ripening harvest is there; and soon will the reapers be there, to gather it in, and return with joy, bringing their sheaves with them.

But the truth cannot be controverted. Aceldama is the proper name of that field. For there two mighty armies met, steel to steel. There, flying from rank to rank, went forth the note of preparation; and the war-horse "pawed in the valley, and went on to meet the armed men." There broke forth "the thunder of the captains, and the shouting; and there were the garments rolled in blood." There was the shock of those veterans who had conquered Europe, on one side; and those of lion-hearts who, from the cliffs of their own little island, had bid defiance to the conqueror, on the other. There raged, from hour to hour of awful uncertainty, that iron storm which threatened to beat down every living thing into the dust. There, thousands upon thousands fell to rise no more. From that gory field went up the voices of the wounded and the dying, and entered into the ears of Him who hath said "Vengeance is mine; I will repay, saith the Lord." There the victor in a hundred battles played his last game; for at the close of that day the star of Napoleon went down "into the blackness of darkness for ever."

"It was a glorious battle!" So said the warrior; so said the politician; so said the moralist; so said the republican; so said the *Christian*; so said the united voice of England and America. But, as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth *I protest against it.* There is no true glory in *slaying forty thousand* men in one day, and *maiming as many more.* That terrible battle ought never to have been fought. Does any one meet me here, and say it was necessary? Who, I demand, created that necessity? It was the work of man, and not of God. Nothing but human depravity could ever have made such a battle

necessary. I do not undertake to decide where the guilt lay; that is quite another question. But war is an incarnate demon; war is wholesale murder, and it is impossible for murder to come from Him who hath said "Thou shalt not kill." The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the Christian religion to controul the councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

But still, it was a glorious victory! It was glorious to be wounded there, to die there; and to be buried there was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, and from continent to continent! Yes, it was as glorious as the slaughter of *forty thousand men* could make it! For when the news reached England, as I well remember to have read in the journals, the Park and Tower guns were fired, and there was great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But, oh! was there nothing else? Where were the widows, and parents, and sisters, and orphans, of those who died at Waterloo? Could the roar of cannon and the ringing of bells assuage their grief? Could the general rejoicing bring back to them their husbands, fathers, sons, and brothers? Glorious as that great victory was in the eyes of the nation, it was *tears*, and *agony*, and *death*, to the bereaved*.

Is war, then, never justifiable? Let those who believe that it is, prove it from the New Testament, if they can. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain—war is directly contrary to the whole scope and spirit of the Gospel. It could never take place, were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or

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* We could almost fancy that our Trans-Atlantic correspondent has been looking back at our volumes, and turning to the account of the battle of Waterloo (vol. for 1815, p. 413—415); and finding there the very phrase "this field of glory," intended quietly to condemn us in our own pages. If he did, we readily yield to him that such a phrase is wholly unjustifiable and unchristian. We do not, indeed, think that all strictly protective and defensive warfare is unjustifiable; and the war against Buonaparte was as strictly protective and defensive, as an attack upon a tiger about to spring upon its victim; but in speaking of war and its awful effects, terms indicative of fearful necessity, where such is considered to exist, are, we readily admit, far more appropriate than such expressions as "glory." If any war is allowable, he who falls in it may be justly said to fall at the post of *duty*; but we ought not to use heathen words of triumph to gild the horrors of the battle-field. We concur with our American correspondent, that the blood shed at Waterloo must be accounted for; but we do not think that the guilt of that blood will lie upon England; nor indeed does he say so; though we fear he does not consider us exempt from a portion of it. It is difficult, after more than twenty years of peace, to bring back in all their vividness the feelings of excitement which had grown up during that long and awful contest; yet, in the very account above alluded to in our pages, written in the first warmth of the moment, the gratitude due to Him whose alone is the might and the victory and the majesty, for the restored peace and independence of Europe, did not throw into the shade the horrors of the sacrifice by which they had been procured, or lead to a forgetfulness "of those whose hearts are broken by an event which will diffuse joy over a whole quarter of the globe." The joy expressed on that occasion by Christians and patriots, was not that of exultation over a conquered enemy, but the consequence of a fervent, and, as the event has proved, a well-founded hope, that this dearly-purchased victory would be the means of staying the further effusion of blood, and bringing peace and its attendant blessings in its train. Thus it was remarked, in the paper above referred to: "Of all the arduous conflicts in which the great Wellington has been engaged, this appears to be the most important; *and its result will probably contribute more directly and immediately to the peace and happiness of mankind*, than even his many former victories." We have thought it right to say thus much, not, certainly, as wishing to stimulate the horrible spirit of war, but in defence of our beloved country against a charge of blood-guiltiness, which we do not think justly applies to it—unless we admit, which we are not prepared to do, that all protective warfare is unlawful.

ever will be, without involving the guilt of murder. It may be on one side, or on both; but the stain of blood-guiltiness is certainly there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honour, or making aggressive war, under any circumstances whatever. And how will those professed disciples of the Prince of peace, who either foment, or justify, or cherish, a war spirit, meet Him in the great day?

But, hark! what sound is that over the field of Waterloo? Look! what heaving of the earth is there! No—I anticipate. I hear no voice as yet. I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy councillors, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal every mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day will be found, it belongs to no mortal absolutely to decide; but the Judge will know; and when the final sentence comes to be pronounced, the universe will know.

Oh how fearful a thing will it be, under such circumstances, to "fall into the hands of the living God!" And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened; or of the punishment which a righteous God will inflict upon the guilty, in that world of retribution where the worm dieth not, and the fire is not quenched?

H. H.

ON THE SALVABILITY OF THE HEATHEN.

To the Editor of the Christian Observer.

I LATELY heard a Sermon delivered, under the authority of the King's Letter, in behalf of the West-Indian Negroes; in which the preacher maintained, in the most decided manner, that all unconverted Heathens must of necessity perish everlastingly. Now, on Scriptural grounds, it appears to me incontrovertibly true that every individual who is saved shall be saved solely through the merits of our Lord Jesus Christ; but I am not quite so well convinced that no one shall be saved who has not had an explicit faith in him: in other words, I doubt whether God will require that as an indispensable condition of salvation which by far the greater part of mankind are, through causes over which they possess no controul, under a physical inability to fulfil. They who hold this opinion, seem to take it for granted that either the unconverted Heathen must be saved by their works, or not be saved at all. The former alternative is clearly inadmissible; but the latter does not therefore necessarily follow. What hinders that they may be saved by Christ, though, until they are saved, they know not their Benefactor? Who shall deny that men receive at the hands of Providence a thousand mercies of which they are in this life totally unconscious, which they know not that they need, and which they never pray for? And is it utterly impossible that something of the same kind may take place, according to the good pleasure of our Heavenly Father, in reference to the greatest of all blessing?

The XVIIIth Article of our Church was quoted, by the preacher to whom I allude, in confirmation of his doctrine. I am aware of the distinction taken by Bishop Burnet, and adopted by Bishop Tomline, between being "saved *by* the law" and being "saved *in* the law." "The one," says Burnet, "is condemned, but not the other. To be saved by a law or sect, signifies, that by virtue of that law or sect such men as follow it may be saved: whereas to be saved in a law or sect, imports only that God may extend his compassions to men that are engaged in false religions. The former only is condemned by this Article, which affirms nothing concerning the other." This is an ingenious distinction; but, unfortunately, it is not tenable: for though the English Article reads "*by* the law or sect," the Latin one has "*in* lege aut secta." Still, this Article does not seem to condemn the opinion of the possible salvability of the Heathen—which is all I would contend for—but rather the extreme opinion of their absolute salvation, as opposed to that of their absolute damnation: it condemns, in short, only those "qui dicere audent *unumquemque* esse servandum in lege aut secta quam profitetur, modo," &c.—who presume to say that *every man shall* be saved—that is, who presumptuously maintain that every individual shall be saved, as a matter of course, provided he live up to the law of nature. I would not affirm any thing positively, much less presumptuously, of any one in this condition: "to his own Master he standeth or falleth:" only I would not deny that he *has* a Master, and that, for aught we know, he *may stand*.

Among the texts which the preacher on the occasion alluded to felt himself called upon to explain away, as being apparently hostile to his opinion, was Rom. ii. 14: *ὁταν γαρ εθνη τα μη νομον εχοντα, φυσει τα του νομου ποιῃ, οὐτοι νομον μη εχοντες, ἑαυτοις εισι νομος.* This was brought over to the other side, by an expedient which I believe to be of very modern date, though I do not know its original author—namely, by placing the first comma after the word *φυσει*: so that the sense might be, "When the Gentiles, which have not the law by nature, do the things of the law," &c. I cannot see the advantage of this alteration.

1. That the weight of evidence (which, however, can only be that of the printed editions, the MSS. being unpointed) is in favour of the received punctuation, may be inferred from its being retained by Griesbach.

2. On the proposed scheme, *φυσει* is apparently out of its proper place, which would be before the word *νομον*—thus: *τα φυσει νομον μη εχοντα.*

3. The sense of the verse seems precisely the same, whether *φυσει* be joined to the preceding or to the succeeding clause. In either case the assumption still remains, that the Gentiles *do* the things of the law.* But how? Why, by being "a law unto themselves." What is this but doing them *by nature?* The second clause, therefore, loses nothing by the removal of *φυσει*.

4. It seems as superfluous to say that the law came not *by nature*, as to say that reading and writing come not by nature. The prior clause, therefore, gains nothing by the addition of *φυσει*.

What, then, is the necessity or the importance of the proposed arrangement?

THEOCHARIS*.

* This awful question has been often, and we think always very unwisely, introduced into Missionary Sermons. So judicious a clergyman as the excellent Mr. Burn of Birmingham, raised a controversy, a few years ago, by discussing it on such an occasion, in an argument to prove the salvability of the Heathen. Our correspondent's Reverend Friend maintains the contrary; but what has the question to do, either way, with missionary objects, which rest not upon any such argumentation, but upon

CHRISTIAN CONSISTENCY.

To the Editor of the Christian Observer.

THE importance of Christian consistency cannot be denied; nor can we too often or too rigidly scrutinize our daily conduct, to discover and correct any departure from it. I trouble you with this communication in the hope of calling the attention of some of your readers to one department of practice, in which the importance of Christian consistency appears to me to be inadequately considered. We profess, as Christians, to renounce self-indulgence, and to seek to use the world as not abusing it (1 Cor. vii. 31). Are we sufficiently on our guard against those temptations to worldliness which, because not flagrant and extreme, may be the more insidious and dangerous? One form of self-indulgence, to which this question especially applies, is the habit of drinking wine to an extent beyond what the demands of health require or justify. We are alive to the wickedness of notorious intemperance: we view with concern its awful consequences, and deplore it as the source of more than half the madness, profligacy, and misery in the world: but do we correctly determine what constitutes intemperance? do we guard with sufficient care against approaches to indulgence in the use of stimulants, beyond the limits which health requires, and a due regard to the influence of our example can justify? In the mere avoidance of intemperance, "what do we more than others?" The advocate of mere decent morality does this. An elegant writer, conversant with the world, thus expresses himself:—"I ever esteemed a drunkard, of all vicious persons, the most vicious; for if our actions are to be weighed according to the intention of them, what can we think of him who puts himself into a circumstance wherein he can have no intention at all?..... not only expelled out of all the relations of life, but also liable to offend against them all?" (See The Tatler, No. 241.) After speaking of the poisonous effect of this irrational indulgence, he observes, "Most of the self-murderers whom I yet hinted at, are such as preserve a certain regularity in taking their poison, and make it mix pretty well with their food." Many of the Heathen writers have expressed themselves very decidedly on the subject. The most distinguished of their poets, for example, has introduced one of his heroes expressing himself thus:—

> "Far hence be Bacchus' gifts, the chief rejoined:
> Inflaming wine, pernicious to mankind,
> Unnerves the sense, and dulls the noble mind."
> (*Pope's Translation of the Iliad.*)

Mahomet, in order to impress upon his followers a sense of the danger of wine-drinking, represents some of the angels of heaven, after resisting all the other temptations that could be offered, as falling victims to its pernicious influence. Let us, then, as Christians, under the influence of

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the direct command of God? Putting together such passages as the following, construe them how we may, the duty is abundantly clear:—"There is none other name under heaven given among men whereby we must be saved." "Without faith it is impossible to please God." "How shall they believe on him of whom they have not heard; and how shall they hear without a preacher?" "Go ye into all the world, and preach the Gospel to every creature."

When St. Peter, being addressed by our Lord, "Follow me," "turning about," saw his fellow-disciple, and asked what would be his future lot, his Divine Master rebuked him, and iterated his command: "What is *that to thee? follow thou me.*" Would his answer have been very different to an inquiry respecting the all-righteous dealings of God with the Heathen? Ours is a plain duty: secret things belong unto God; and all events, however difficult it may be to man's limited understanding to reconcile them, will be right.

far higher motives than those of the Heathen, the Mahometan, or the moralist, pursue a decided course, and avoid all indulgences which exceed the demands of bodily health and mental competence. Solomon has said, "It is not for kings to drink wine, lest they forget the law" (Prov. xxxi. 4, 5). And if we have the high privilege of being "kings and priests to God," is it not our constant duty, with untiring vigilance, and unvarying alacrity, "whether we eat or drink, or whatever we do," to be glorifying Him?

If the habitual unnecessary use of wine exerted no unfavourable influence on health, and competence for exertion, it would be a waste of means, which the Christian might devote to more creditable objects; but I believe it may be shewn, that, excepting when required as a medicine, it is injurious to the system, as oppressive sleepiness after its employment, indisposition to exertion, and disinclination to early rising, too often testify. It would be well for Christians carefully to observe how small a quantity makes them less masters of their judgment; less acute and discriminating in discussing topics of difficulty and delicacy; less on the alert to evince those feelings and habits by which they may honour their Lord and Master.

It has, indeed, been alleged that stimulants increase the fitness of the mind; but is not the increase rather that of fluency than of judgment? Is it not often owing to the morbid circumstances of the society, that scintillations thus elicited come to be admired? And does not the subsequent depression more than do away with any advantage which can, at the very best, be derived from unnatural excitement? Any thing which thus obscures the clearness of the judgment, and weakens the controul of feeling, produces a temporary thraldom of the mind to the body, and leads on a step towards insanity: and surely there is something awful in the responsibility of him who makes the *slightest* deliberate approach to a state of bewildered reason, and profanely sports with the distinguishing characteristic of human nature. It is a kind of moral suicide, wilfully to shorten the period, or impair the vigour, of our intellectual existence, or to add an unnecessary clog to the weakness of the spirit. It is our duty to remember that the appetite for stimulants grows insidiously, and the stomach becomes gradually, often imperceptibly, dependant on the use of an increased quantity: so that the habitual wine-taker may be considered as in a state of progression to habits of intoxication. I am anxious strongly to express my conviction, that the instances in which the occasional use of wine is desirable are not numerous; that its constant use is in almost all individuals injurious; and that any apparent necessity for its habitual use must depend either on injudicious diet, or on a state for the removal of which some other medicine ought to be administered.

I have taken pains to investigate its effects, and have been able conclusively to establish that in many individuals a very small quantity lessens their activity and competency for exertion, to an extent which takes away from their life of active usefulness at least an hour a day. The hepatic system is rendered peculiarly liable to derangement; and the discipline of blue-pill, and of other remedies, draws still more largely on their time; while an increased liability to rheumatic and gouty affections makes them concentrate on themselves thoughts which might otherwise be devoted to Christian benevolence. Well has that much-admired divine, Dr. South, observed, "Every draught, to him who has quenched his thirst, is but a further quenching of nature, and a provision for rheum and diseases; a drowning of the quickness and activity of the spirits." Stimulants are rarely essential to digestion, unless the stomach is oppressed by food of improper quantity or kind: and although they *may*

be *medicines* when *well used*, they are *poisons* when *misused*. Some are, perhaps, aware of this; but still yield to the indulgence, thinking it a sufficient excuse that others do so. How, then, do they shew that they are "not conformed to the world?" (Rom. xiii. 14.) To abstain only from evils of which we feel a natural horror, deserves no praise; but let us cultivate habits of real self-denial; and not pursue so low a gratification when "all that is of it dwells on the tip of the tongue and *in* the compass of the palate."

How many children, observing their parents' fondness for such indulgences, are induced to think them really desirable; and thus early acquire habits which lead them on to intemperance, and all its train of horrors. Such parents would tremble, if they reflected how analogous their position is to that of those who "sacrificed their sons and their daughters unto devils" (Psal. cvi. 37).

The practice might be discontinued with little effort, and with perfect safety. Vigilance, indeed, is necessary; but the reward is a sufficient inducement to watchfulness and prayer against a habit as adverse to moral and spiritual as to bodily health. The acquisition of time, the increased health of body and efficiency of mind, would be sufficient, even if there were no higher incentives to Christian resolution. Let the habit of drinking healths, which has been termed by an old writer "the devil's shoeing-horn to draw on drunkenness," be discountenanced. Let Christians study to be alive to the duty of constant preparedness for prayer, and for active, judicious usefulness. Let them no longer tread so closely on the confines of a course exposing them justly to the reproof, "Ye have lived luxuriously, and have been wanton" (see Macknight on James v. 5), but have not been "grieved for the affliction of my people."—Let them never for a moment forget the impressive exhortation of the Apostle, "The end of all things is at hand: be ye therefore sober, and watch unto prayer" (1 Peter iv. 7).

A PHYSICIAN.

NOTE ON HABAKKUK II. 2.

To the Editor of the Christian Observer.

WHY does your ingenious and eloquent correspondent J. M. H. transpose, at page 65 of your Number for February, the remark in Habakkuk ii. 2, "that he may run that readeth," into "that he who runs may read?" He is indeed borne out in this transposition by many commentators; but if it be right, our English translation is wrong, and ought to be altered. The Scripture meaning is, Write the vision so plainly that the reader may not be unnecessarily detained; but this is not the same as, Write it so plainly that a person running may be able to read it. God's word was meant to be plain to the sincere inquirer, but not to the careless passer-by. We are to run in obedience, when we have learned the path of duty; but we are not to expect that we shall learn the path of duty while heedlessly running on without attention.

N. N.

ORIGINAL POETRY.

For the Christian Observer.

THE MURDERED PROTESTANT PASTOR.

PART I.

I saw him once—he was a reverend man—
'Twas the last morn of his oft-clouded life:
His casement oped as day its course began:
The hour was calm; but lawless feuds were rife,
And dawn and night-fall told of bloody strife.
Again the lattice closed: he bent the knee,
As was his daily wont; nor child nor wife
Ere broke that hour, which Heaven alone might see,
To prayer and praise devote, and hallowed mystery.

But all could mark how calm his footstep trod,
As forth he paced to quaff the balmy air;
Like one who, rapt, had communed with his God,
And smiling left remote all earthly care.
Nor did he scorn his matin joy to share
With his bold boyish playmates; or refuse,
With gentle Rose, and Emily, and Clare,
To tend the flowret chilled by nightly dews;
Or list to woodland song, and glow with Nature's hues.

He was a heretic; for wedded priest
Stains not *true church*, that teaches, Better far
Were lawless vice, than ring, and nuptial feast,
And children cradled in anathema.
And I must *cross* myself, and seek the bar
Of holy confessor, to shrive the crime,
That I with kindly words my strain did mar
Of heretic, and deemed his prayer sublime,
Or thought that bells unblest with hallowed sounds could chime.

Yet 'twas a lovely group; and as they hied,
Fresh with the morning dew, the knee to bend
Around the daily altar, not in pride
Of mock devotion——Saints and Rood forefend,
And Ave-Maries! lest my strain I lend
Again to speak of wrong in accents fair!
For, sooth, to have seen such sight that way would tend,
And make one think that angels might be there,
And heretics might pray, and Heaven might hear their prayer.

Yet 'twas a lovely group; and child and sire,
And men and maidens, gathered round the shrine—
All but the saintly mother, whose soft lyre
Was wont to swell their harmony divine.
That morn she was not there: her children nine—
In heaven three worshipped, six on earth—the strain
Learned from the cherubim: she might not pine
That curtained chamber still must be her fane,
Till on her new-born babe one circling moon should wane.

Yet could she list her household's loud Amen;
And her loved husband's accents sounded near,
As meek he read the hallowed word; and then
The chaunt domestic burst upon her ear;
And last a solemn voice, serene and clear,
That told of prayer and praise: and longer both
That morn than wont: it seemed as grief and fear
Had mixed with joyousness, and each was loth
To lose what Heaven might grant, or smile if Heaven were wroth.

But sinful orisons I may not scan.
Haply for blood-stained Erin's weal he prayed;
For all might say he was a holy man,
Who did not mark with aspect undismayed
Liege against liege in deadly feud arrayed.
Nor least, I ween, for her, his loved exiled
On lonely couch, fond suit that morn he made;
Or for Heaven's welcome gift, that infant child,
So soon at holy fount to greet its mother mild.

The worship ceased. 'Twas dewy morning still.
The social board was crowned with due repast;
And Clare, maternal namesake, plied her skill;
And deputation pressed, with pious haste,
To one whose smile was missed; for none would taste
Till she had shared the board she might not tend:
Nor was the joyous sire himself the last
In gathering embassy his aid to lend,
Right glad of all excuse to visit oft that friend.

Methinks they lingered more that morn than due
To brief refection. Haply 'twas that Rose
Some strife of love with Clare would oft renew,
To win paternal heart, and interpose
Fond offices, as duteous daughter knows;
Or Clare with hallowed converse would beguile
Her parent's anxious thoughts for Erin's woes;
Or dove-eyed Emily, that child of smile,
Would fondly climb his knee, and prattle all the while.

They somewhat spoiled the young collegian's lore,
Which the twin brothers listed to, amazed
That he, their sportive mate in days of yore,
Was now to summit high of learning raised:
And if the sire in approbation gazed,
And descant held on sage or holy theme,
Haply, while glad his eldest-born he praised,
As due his meed, some bright oft-darkened gleam
Recurred of early days, and many a youthful dream.

They lingered; yet that brief hour's glowing sands
Ebbed not more quickly than that live-long day,
Whose every moment still recorded stands,
Bright with the beams of faith, and virtue's ray,
Till tide of evening gathered black dismay.—
But, oh! I would not antedate the strain
That jars of terror: deeds of wild affray
Fain would I hide: but, ah! I strive in vain
To cover guiltless blood, and blot out Erin's stain.

They say, who watched the Pastor's steps that morn,
That thrice he faltered, ere, as wont, he sought
The studious duties of the loved sojourn,
Where, raptured, oft bright glimpse of heaven he caught.
And sure that day he did not toil for naught;
For, had he lived till holy-tide returned,
His flock had listed themes with unction fraught,
And much of heaven and heavenly lore had learned,
Till every eye had wept, and every heart had burned.

Shield me from heresy! Yet, had you seen
How forth he issued from his studious toils—
How warm his zeal, his aspect how serene—
To work his daily task on rugged soils;
Hoping from hardest heart to gather spoils
That aye should deck the diadem of heaven;
You would not chide the Muse, that she recoils
From biting words, in erring impulse driven
To smile on heretic, yet hope to be forgiven.

Shield me from heresy! Yet, sooth to say,
'Twas wonder aught to *Holy Church* remained,
Where such seducer lured her sons away
With guileless arts, that many a convert gained:
For by no sordid aim his zeal was stained;
He did but weep, and pray, and strive, and bear:
The old he comforted, the childling trained:
Where vice or virtue called him, he was there,
With holy book in hand, and accent meek of prayer.

And wider e'en than wont that noon his round
Of patient love and merciful emprise:
His spirit seemed to spurn its earthly bound,
As though he fast were ripening for the skies;
For he could rest in heaven. Meanwhile he tries
Thither to lure the wanderers of his fold:
And many a youth that day did he advise,
As in the judgment hour it shall be told;
And how he urged the young, and how he soothed the old.

They say, that as he neared the homeward vale
He paused, as though he bade a long farewell
To earthly scenes;—but that might be a tale
Of village fame; for sure he could not tell,
While listing thoughtful to the gladsome knell
Of one whose soul had winged its joyous way
As by his couch he knelt, that self-same bell,
Ere eve should melt in night its shadows grey,
Would tell of his own blood, and deeds of wild dismay.

Yet sure he paused; as who but pause could choose,
And gaze entranced, to mark that lovely scene!—
Erin, thy skies are fair, and soft thy dews,
And blue thy mountains, and thy valleys green,
And bright the mantling of thy ocean sheen;
And fairest of the fair was that loved spot
Where late in smiles that pastoral cot was seen.—
But, ah! what boots soft nature's envied lot,
If, though her face be fair, man—man—her visage blot!

But, hark! I hear the well-known silvery chime
That summons to the genial board each guest,
From book, or walk, apt play, or thought sublime,
For social hour of sympathy and rest.
Modest the viands; sweet the mental zest;—
And bright desert that day adorned the board,
Of youthful culturers' skill; for each his best
Of cherished flower, or fruitage fair, had stored,
And each his garden spoils in rich profusion poured.

And meet their jubilee; for she, whose smile
Alone was wanting to their cup of joy,
That day was pledged to quit her lone exile
To grace the birth-eve of her college boy:
And now, ere life's fond hopes had ceased to cloy,
Another nursling to her arms was given.
Few of earth's joys have less of earth's alloy—
And, truth, such joys were mixed with joys of heaven:
'Twas not a chain unsnapped, yet links there still were seven.

All thought that infant stranger gazed with awe
To find the world so populous and wide.
'Twas early rescued—Oh! it never saw
That wider world of passion and of pride,
Where crime and terror stalk with giant stride.
Happy the babe whose spirit soars above,
Sacred from birth to Him, the Crucified!
Yet ill that nest could spare its youngest dove;
For twined were infant hearts, and 'twas a home of love.

I sing of youthful joys; for 'tis not mine
To scan the bliss from older eyes that beamed;
Nor would I ear obtrusively incline
To list the whispered hopes they fondly dreamed,
While, gazing round, they marked that group, and deemed
The very roses blushed with brighter hue,
As radiant in the Western sky they gleamed,
Struggling 'twixt parting light and gathering dew;
And every thing seemed young, and beautiful as new.

And now was hushed the hum of busy mirth—
Such sober mirth as left not aching sting:—
Meet pause ensued; that thus the soul from earth
Might steal its thoughts, and heavenward plume its wing.
Then solemn burst the strain meandering
Of voice and organ, pealing wide around
To hallowed lute of Israel's Psalmist King,
Or praise to Him whom thorny chaplet crowned;
And angels might have joined, so kindred was the sound.

For would not seraph tune his golden lyre
To Hallelujahs lisped by infant tongue?
And would he pass unheard that holy sire,
So soon to chaunt yon radiant files among?
Or her, whose glowing harp was ever strung
When He whom angels worship was the theme?
Or view unmoved the reverend and the young
Pouring of harmony the swelling stream
To Him with whose renown seraphic world doth teem?

The anthem ceased; and echo's self was dumb
As died the strain which heralds, silver-voiced,
That earth's long-stricken kingdoms have become
The kingdoms of our Lord and of his Christ.
Each tongue was mute, and every heart rejoiced.
The holy man, in hallowed thought entranced,
Reclining, eyed soft eve her shadows moist
Weave o'er the setting orb, while gaily danced
Each insect wing, bright-robed, as fluttering by it glanced.
All playful smiled, as gentle slumber fell
Around that reverend brow, that well might need
Some moments' balm of rest; for all could tell
That morning's toils had earned such tranquil meed;
And, gathering round, they thought he might not heed,
Had Heaven so pleased that sleep should be his last;
Instant to wake, from earthly burden freed,
In brighter world, where sorrow shall be past,
And storm shall chafe no more, or sky be overcast.

PART II.

Shield me from heresy! Was this the man
Whom late at awful Mass in cloistered pile
Our holy friar did curse with Maynooth ban,
And proved 'twere saintly deed to rid the isle
Of spawn heretical and Saxon guile?
All said 'twould end in blood; but child can tell
That blood of heretic doth not defile:
And who 'gainst *sacred church* would dare rebel,
Or think strange deed unmeet to save the soul from hell?
Hark! 'Twas the pistol's sound! And sleeps he still?
Hark! 'Tis the bullet whizzing through the air!
The shattered casement tells of erring skill,
That surely meant not human life to spare.
He starts!—all bend in agony of prayer:
He only, tranquil, thinks no danger nigh:
"'Twas but some birdman's random bolt, my Clare:
"Our babes are safe——Ah, why that rending sigh?
"To live is blessedness: thrice blessed 'twere to die."
Help! 'tis a nearer, louder, deadlier sound!
Too well that second shaft hath sped its aim!
He sinks!—In vain they staunch the ebbing wound;
He hath but strength to breathe each long-loved name.
"Farewell, my Clare! forgive me aught of blame:
"Heaven will not leave thee in thy widowed hour.
"All changeth here: One ever is the same;
"And He can make this couch like nuptial bower.
"In heaven 'tis brightness all, on earth though all things lower.
"Farewell, my eldest born! I thought to see
"Those hands the Saviour's sacred emblems bear;
"I thought to hear—but, ah! it may not be—
"That voice attune the melodies of prayer,
"And call the outcast wanderer from despair.
"That Saviour's grace shall guide thee. Feed His flock;
"Nor shrink e'en crown of martyrdom to wear:
"Shield these sweet babes, exposed to life's rude shock;
"And dry maternal tear, should men my memory mock.

" Sweet Clare, thy mother's image, be her stay :
" She loved thee always—she may need thee now.
" Kiss me, my drooping Rose : I may not say
" My ruddy Rose, as wont—Why pale thy brow ?
" I do but cease life's weary wave to plough,
" To enter into rest : in heaven is peace ;—
" May peace on earth my children's lot endow :
" Christ did bequeath no more.—But I must cease,
" For numbered are my hours, and life hath run its lease.

" Farewell, my twain ! Farewell, my Emily !
" Farewell, my infant hope ! All, all, farewell !
" Friend of my youth, our God thy guide will be.
" The night is short. Think, when you hear my knell,
" You do but list again the bridal bell
" That told we met to part but for a while.
" Adieu till morn !—Nay, weep not, Clare—'tis well—
" That soft arm comforts me—one wonted smile—
" Ah 'tis thyself again ; those eyes ne'er spake of guile.

" Protect her, Lord ! her orphaned children shield !
" Thou gav'st them—ours to-day, for ever thine.
" Into Thy hands each earthly joy I yield ;
" Into Thy hands my spirit I resign.
" Father, Son, Spirit, heaven's Eternal Trine,
" Forgive this deed ! forgive the shouts that rend
" My dying ear with scorn of things Divine !
" They know not what they do. And oh befriend
" Thy persecuted church ; her desolations end !"

'Tis triumph ! 'tis triumph ! huzzah ! huzzah !
'Tis triumph ! 'tis triumph ! shout *Erin go bragh !*
Holy Church gave the word, and the deed is done :
The battle is fought, and the victory won.

'Tis Catholic freedom and saintly feast !
Down, down with the parson, and up with the priest.
And the Saxon shall quail, and the Pontiff shall smile,
And tiara shall rule over Erin's green isle.

The night-cloud is lowering, and kindled the match,
And strong are the breezes, and tempting the thatch ;
And what have a hundred brave fellows to fear,
Where none will impeach, and no Swaddler is near ?

For many days' erring this night shall atone
—'Tis far gentler penance than flinty stone ;—
And many days' licence, the friar saith,
Shall be due to the score of this act of faith ;
For heretic silenced is worthy deed
To earn for the soul Purgatorial meed.

Then triumph, then triumph ! huzzah ! huzzah !
'Tis triumph ! 'tis triumph ! shout *Erin go bragh !*

Shield me from heresy! Yet, truth to say,
I grieve that such harsh rustic melodies
Should flout the seraph-guarded couch, where lay
A holy man in life's last agonies,
To mock the orphan's tear and widow's sighs.
—Yet 'twas a deed of *faith!* and shall I quail
That Church's law would vanquish heresies?
Where priest commands, let woman's heart-strings fail;
At thought of rack or flame should Catholic turn pale?

For who maligns such deed for holy Church
Must blot out many a page infallible;
To tome Reformed confine his lawless search,
And deem Tridentine canons forged in hell;
For mild, compared with Inquisition's cell,
Is Irish peasant's bitterest blood-stained hate:
Sword may not vie with taper, book, and bell;—
And what so stern in murdered pastor's fate,
As Smithfield's bickering flame, or dark Bocardo's gate?

Fair end doth cleanse foul means: thus Holy Church
With casuist skill resolves hard paradox;
Else might we sink into heretic lurch;
As Luther called the sovereign pontiff, fox:
But this bright master-key each door unlocks:
Dark deeds, new gilded, beam celestial hues;
The *faithful* lauds what erring conscience shocks:—
He buys a field; 'tis charged with titheman's dues;
He claims this in the cost; and then doth tithe refuse.

Should office-bearing Catholic make oath
Said office not to use for certain end;
If priest absolve, he breaketh not his troth
Though all his force to scope reverse he bend;
He doth but yield to conscience-keeping friend.
And if on tithe or oath 'tis thus decreed;
As erst famed Trent did rack and flame commend,
Then why upbraid rude peasant's priest-taught creed,
When, fired for holy Church, he urges fearful deed?

Would I might deck my tale in fiction's guise,
And say, like cunning play-wright, 'twas but swoon.
Ah no! Too sure the aim! he sinks, he dies!—
But see what bursting radiance flouts the moon
With lucid mockery of summer noon!
Bear, bear him hence! The gathering flames ascend!
Fiends! to deny that suppliant widow's boon!
She asked but that those loved remains might blend
With hers and those dear babes', where all earth's sorrows end.

'Twas filial deed, brave youth! Their fierce array,
Fiends though they were, could not unnerve that arm,
That crushed their ranks, and bore him safe away!—
—An hour hath past—the midnight sky is calm—
Hushed is each recent sound of wild alarm—
The sated flame hath lulled itself to sleep;
And all is still as with unearthly charm,
Where yonder outcasts silent vigil keep—
'Tis yet too soon for words; 'tis yet too soon to weep.

'Tis a fair bower; and, linked in close embrace,
As though they feared another too might go,
They kneel around, and gaze upon that face—
And none doth dare begin the tale of woe;—
But, oh! though mute, fond memory is not slow
To whisper of the past. That very morn
This bridal bower—doth Rose, doth Clare not know—
Those hands had deigned to help them to adorn,
To grace the fontal day of yon reft youngest born.

Yes, 'twas a bridal bower; and every beam
Of moonlight, piercing through the trellised shade,
Told to a widowed heart some long-fled dream,
As on a form it glanced, that seemed to upbraid,
So deep its pallid calm, so undismayed,
If she who fondly clasped it shed a tear
That he had left a world where all things fade,
Nor rather hailed the hour, so prized, so near,
When they again should meet, with all they counted dear.

But when a sudden gust of fitful gale
Shook the light rose-leaf from its fragile pride,
And all beheld upon that cheek so pale
The ruddy shower pour down its glowing tide,
Each bursting bosom could no longer hide
Its swelling woes; forth gushed the pent-up grief;
Nor manly heart, that fear or scorn defied,
Repressed that agony—it was but brief;
For tears are heaven's own dews, to harbinger relief.

And when words came, and he whose duteous care
Had borne those loved remains from hostile scorn
Poured forth the heart-felt energy of prayer,
That widowed mother felt not quite forlorn:
Her babes were near, and he that eldest born
Was as their father. But he sued in vain
To seek some cot for shelter;—day would dawn:
Till then he might not stray: his sire was slain,
And lawless men were near; they might not meet again.

There was a lawless man, who overheard—
And he had children once, two manly sons,
Whom he in vice had cradled, and they erred,
And sin brought death, for crime sad circuit runs.
And nought feared he—he lived midst snares and guns;—
But when he heard that wailing infant's cry,
He, starting, thought him of his little ones
In better days. His tears had long been dry;
But, oh, he oft did feel a speechless agony.

He stood before the bower. At other time
Such visitant had scared that gentle nest;
For they had never seen a man of crime;
But now one only thought each heart possessed.
"Rest where you are, young wanderers; prithee rest:
"You have no home, and guarded is each pass;
"This is my watch, and none shall dare molest;
"But if you stir you die; this mossy grass
For one short night may serve for couch to tenderest lass."

And so thought Emily; for that sweet child
Scarce knew her loss; yet infant tears did blind
Those sparkling orbs, till welcome slumber mild
Fell on their wearied lids. One arm still twined
Around her mother's neck, while she reclined
Upon her brother's breast, as though she meant
In tenderest ties her two best friends to bind.
Yet, ere she slept, to Heaven, as wont, she sent
Her prayer in Jesu's name, with sobs convulsive blent.

The lawless man that infant's prayer had heard:
He could not pray, as heretics call prayer;
Yet would he bow at unknown Latin word,
And cross himself, and worship relic rare,
And flinty penance tread with footsteps bare,
And bribe his saint to wash his crimes away;
But when that childling's words he did compare,
Deeply he groaned—Had he so learned to pray!
Then had he 'scaped the guilt of many a murderous day.

Then forth he rushed; and fleet, with ponderous bale
Of robe and coverlid, the plundered store
Of that night's wrong, returned. His cheek was pale;
Nor word he spake; but cast the downy coil
Amidst those babes, and o'er that lifeless frame;
Then vanished quick. It seemed a balmy oil
To his racked spirit, riven with thoughts of blame,
And hoary infamy, and deeds that shun a name.

Thus passed that homeless flock the darksome hour:
Nor sound was heard, save that of holy breath
Of prayer, and words of love, that made that bower
Seem as some sacred land, where vanisheth
All fear of pain, or penury, or death.
That lawless man was near. They saw him not—
On earth thin veil doth oft strange guests divide—
But he did hear of words he ne'er forgot.
He lived not long: 'tis said that when he died
One only name he spake—'twas Jesus crucified.

The twilight dawns; and many a whelming thought
Breaks on that widow's heart; but she did know
Where mourner's soul, with agony o'erfraught,
May find celestial balm for earthly woe.
One treasure had they saved; all else might go;
Those lovely babes beheld each infant toy
Wrapt by the flame, nor felt their hearts o'erflow,
Though childhood's prize is dear as manhood's joy,
And cherished gifts had they, fond stores, with scant alloy:

But that blest Book, with tears of love imprest,
And many a trace of days for ever fled—
Heaven's boon to man, the brightest and the best—
Which lay with open page, so lately read
By one so dear, now numbered with the dead,
Meek Rose, thrice-foiled, had rescued. All had share
In that night's spoils:—the matron from its bed
Had snatched her babe; and Emily to Clare
Had clung, midst gathering flames, and found safe refuge there.

And firm the prowess of the brothers twain,
Who, while their elder won those relics dear,
Bore from the flame the couch where they had lain
To that oft-hallowed bower, to form their bier.
Yes, all that night had share; and more I fear
To tell of each where all had but one heart—
But, hark! methinks an infant quire I hear:
The notes are few, and slow, and far apart,
Yet sure 'tis human voice, and matin bird doth start.

The twilight orient streaked the opening page,
By verse and verse in circling order read;
For all claimed turn: and much it did assuage
Their griefs, as, bent as 'twere round dying bed,
They heard of Him who for man's welfare bled;
And how He promised He would never leave
The orphan'd followers whom his grace had led,
But after death to mansions would receive
Of rest eternal all who on his Name believe.

They read; yet those were not the sounds I heard:
'Twas accent slower, softer, sweeter far,
That waked with melody the startled bird,
'Midst solemn chaunt as beamed the morning star.
One might have deemed such sorrow would debar
The voice of song; and haply all so thought
But blue-eyed Emily; who knew not jar
In holy strain; her bosom was o'er fraught;
But she was simple child, her feelings were untaught.

Waking from brief repose, with accent mild
She caught the alternate verse; then came delay.—
"Mother, we have not sung!" "Ah no, my child;
"Another time." Those eyes appeared to say,
Though nought her lips did breathe, "Why not to-day?"
"Yes, and we will, my child, for God will save;
"'Tis ever meet to praise as well as pray.
"Rehearse, my Rose, the words your father gave,
"When late we sang beside your little brother's grave."

Why vest the grave in darksome gloom
For those who sleep in Jesu's arms?
A bridal chamber is their tomb,
And earth's cold vault hath heavenly charms.

Why o'er their ashes fondly weep,
Or rend the air with wild dismay?
They but a little moment sleep,
To wake to everlasting day.

Saviour, who in the grave hast lain,
Our friend but listed to Thy call:
And he shall hear that voice again,
To burst the tomb and rend the pall.

Yes, Thou, who didst ascend yon sky
Celestial mansions to prepare,
Didst once in this dark chamber lie,
And angel guests were present there.

There are they still; and this loved form
Doth slumbering rest in Jesu's place;
Nor starless night or wintery storm
It recks, or ice-bound death's embrace.

For said we death's embrace is cold,
The tempest drear, the cave forlorn?
This dark night-chamber shall but hold
Those loved remains till beaming morn.

We lay them down on Jesu's bed,
And bend around with short-lived sorrow;
But He the victor-way hath sped—
Those mansions shall be theirs to-morrow.

Then, ah! why vest the grave in gloom
For him in Jesu's arms who dies?
A bridal chamber is his tomb,
And angels chaunt his obsequies.

'Twere heresy to think but of that scene.
Enough!—The sun burst forth; the dirge did cease;
And birds their carols sang, and fields were green,
And friends were near, and morning brought release,
With tender words of sympathy and peace;
But hearts there were so widowed and forlorn
Each aid did seem but anguish to increase—
There is but One can bind a bosom torn,
And vain man's soothing hand, till God hath plucked the thorn.

And yet 'twas balm to hear that sainted name
So loved and honoured. Many an orphan's tear
Fell o'er that grave; and holy brethren came
To mourn a friend so reverenced and sincere.
To sacred font they bore that infant dear;
They said it smiled—but it did sink and die—
Its 'scutcheon decked its father's sable bier.
Rose would have had it in his bosom lie,
But Rose was unskilled child, like simple Emily.

And each of that reft house did find a port;
But they were scattered—seldom did they meet—
Yet had they been enshrined in princely court
They had not found a home so fair, so sweet,
As that loved village cot;—and they must eat
The bread of strangers. Emily did pine
She might not share her mother's lone retreat.
"Lord, if thou wilt, my children I resign,"
So spake that widowed heart; "I know no will but thine."

And Rose was distant too; and those twain boys
Were sent to school; 'twas cheap—their means were small
But they were little apt for boisterous joys,
And early did they taste the cup of gall.
There was a widow in a stately hall;
Her only son had gone to Nice to die;
Clare was her solace in her lonely thrall:
The pastor's son, for college fees were high,
Went forth to tend that youth, and sooth his agony.

PART III.

I am not what I was; twelve years have passed
Since this sad tale in erring wise I penned.
Had those dark feelings haply been my last
I dread to think how sad had been my end.
But there was One above who did befriend,
His wandering child, when prodigal and sick;
And now I dare record, as low I bend
In sight of Him who judgeth dead and quick,
As Rome counts heresy, *I am a heretic.*
I was the youth that went to Nice to die;
Hectic my cheek, and bleak my native home.
And much I saw of blue-skied Italy,
And fathomed deep the treacheries of Rome,
From sordid dungeon to imperial dome,
Till I did think all faith but priestly cheat,
For ne'er had I surveyed the hallowed tome.
Praised be the Power that bade such wanderer meet
On earth a faithful friend, in heaven a Paraclete.
We read, we wept, we prayed; and heaven did hear;
Calmed were the throbbings of my fevered brain;
Celestial solace snatched me from the bier,
And gave me back to life and hope again,
For, oh! to live was Christ, to die was gain.
Homeward we turned. I joyed that he so dear
Would tend with me my parent's couch of pain;
With me would help her fainting hours to cheer,
That she might share my bliss, and heavenly tidings hear.
We silent entered—'twas not meet to scare
Her quickly flitting spirit. Sure I dream!
Is that my mother's couch? No priest is there
With sacred oil, or hallowed taper's gleam,
Or holy water's consecrated stream,
Or bead, or crucifix, or pictured saint;
And can a parting soul such anchors spare?
Want there not wings to aid the heaven-ward plaint?
And who hath faith so strong, to pray and not to faint?
Breathe not! I hear a voice so calm, so mild,
The fluttering wind might waft it into air:
It pleads with Him, soft Mary's holy Child,
Who all man's sins and all his sorrows bare,
That He would make that parting soul his care.
And as each solemn accent met my ear
I gazed, to mark if at that hallowed prayer
My mother's eye did speak; and it did cheer
My bursting heart to see she felt nor doubt nor fear.
Soon as the prayer was closed, a soft Amen
Breathed from her lips: 'twas but a whispered sound;
But when that meet response was breathed again
In man's unchambered accents, echoing round,
Upstarted Clare, and, still in tear-drops drowned,
Rushed to her brother's arms; her cheek suffused,
Not that in holy office she was found,
But that strange ear had heard that voice unused;
For she was as a reed which many a storm had bruised.

I clasped my dying mother, and I spake;
But she could little hear, or yield reply;
Yet twice she whispered, "Peace, for Jesu's sake,"
And, "Be to Clare a brother;"—then her eye
Was glazed, and life was far, and heaven was nigh.
We knelt again, as needs the Christian must,
In speechless agony or speechless joy;
Then, calmed, we communed o'er the breathless dust,
Waiting in joyful hope the rising of the just.

Clare doth not call me brother; but we found
Some other name, that haply serves as well;
And when her infant train my steps surround,
And call me father, that resistless spell
Graves our fond hearts with trace indelible.
But where is Clara's mother? Her loved home
Hath long from ashes risen; and there doth dwell
My early friend, who from the breaker's foam
Did snatch me when I sank, and checked when I did roam.

'Tis not a chain unbroken: links once snapped
Such as that pastoral home together tied,
Forbid new loves so fondly to adapt
Their welding joys as every seam to hide:
That widow still in loneness doth abide.
But when she marks the glowing warp and weft
Of younger tissue blend, some tear is dried;
For Heavenly Hand yet store of joy hath left;
Earth is not all a wild; she is not quite bereft.

Her Rose doth tend her steps. Nor Orient bride
Hath greater joy to deck a new found throne,
Than gentle Rose her brother's house to guide,
And make her parent feel it still her own,
As when in all its early bliss it shone.
And those twin boys that widowed eye surveys,
Joy of her age, towards virtuous manhood grown:
Her eldest-born hath watched their youthful days,
And filled a father's seat, and guided all their ways.

Perhaps 'twas fancy, yet it shed a ray
Of brightness o'er her path, that this loved son
Into his sire seemed ripening every day;
And when she heard his step she oft would run,
As in past years to greet that sainted one;
And then came back her pang; and she would haste
To find him in the bower; but he was gone.
Men said, that night's wild tragedy had traced
Some image in her brain that could not be erased.

It might be so; and yet, in all beside
Her air so calm, so matronly, so meek,
So blest her deeds, which malice' breath defied—
For still the sick man's dwelling would she seek,
And teach the ignorant, and guide the weak,
And turn the hoary sinner from his ways—
They could not say, 'twas madness' moody freak:—
If 'twas, 'twas madness of her better days;—
Her thoughts might sometimes err, but nought her heart could craze.

And if to see that hallowed pastor's smile,
And think his sainted father smiled again;
To list his voice, and fancy for a while
She heard that well-known reverential strain;
Or if in yonder consecrated fane
To trace his step, at altar, font, or pew;
Were proof that grief had worn a tottering brain,
Sure every villager was stricken too,
For all did joyful say, 'twas that loved man anew.

But where is Clare? and have I, then, forgot
That wedded partner of my chequered hour?
Her mother smiles, and says, How blest our lot!
And sure proud husband ne'er claimed richer dower.
Not distant far from that still-cherished bower
Rises the nest that shields our infant brood,
Midway 'twixt pastoral house and village tower;
And oft the matron thinks, in absent mood,
In our unbroken four her own lost four renewed.

And where is Emily? 'Twere hard to say
Where is her home; for in all hearts she dwells;
And every peasant feels his cottage gay
When her loved presence weaves its potent spells,
And thinks her voice more sweet than village bells.
Each mother deems her own fair child most bright;
But, from our mountain tops to woodland dells,
All say, her own except, if choose she might,
She sure should choose this flower, each villager's delight.

But most two homes she has: Clare's little nest
Think her an angel, sent in fair disguise
To tell them of a world of heavenly rest,
And in the present to be good and wise:
Yet daily to her brother's porch she hies—
Her mother lists her footsteps at the door—
Her smiles she kindles, and her sorrows dries;
And from that Sacred Volume gathers store
Of promises that tell where sorrow is no more.

A third abode, I fear, she eke will find—
'Tis not far off, just 'cross the village green;—
For the old 'squire was ever good and kind;
And his tall boy, now verging to nineteen,
Was Emily's young playmate; and 'tis seen
That play doth oft in the end to earnest turn.
Tides might be worse; for, if I rightly ween,
That virtuous youth doth good from ill discern,
And much that's right hath learned, with little to unlearn.

But time enough years hence to heed of this;
And unskilled bard was I to antedate;
But I do write of what I think, nor wis
That men will stamp my every guess as fate.
But, seven years hence, I ask no worthier mate
For each and both; and after college course,
Should the Church ope to him her awful gate,
I wish some gentle flock a lot nor worse
Than such a hopeful priest, and such a pastoral nurse.

Perhaps you wonder that to simple scene
Of tale domestic I should lend my strain;
And count such fire-side happiness too mean
To claim a place in bard or Christian's brain:
But think not that I harp for purpose vain;
For know'st thou not that Rome doth make turmoil
'Gainst wedded priesthood, deeming but profane
Such holy scene; and pastor's home would spoil
Of nursery floor to cheer, or wife to share, his toil?

Say, fair Hibernia, what would be thy gain,
Were every glebe to spurn its wedded pair,
And nought to teach or solace might remain
But one lone being, void of nuptial care?
Say, would thy wanderers larger bounty share?
And were it meet that infant lore should cease?
Can'st thou domestic village model spare?
And do thy glens, of good yield no increase
From many a homestead bright of piety and peace?

And, oh! had all that Rome calls lawless ceased,
And one vast monastery burst its banks,
To waft to every glebe a lonely priest,
Sworn but to raise recruits for Rome's proud ranks,
Erin would owe the day but little thanks,
When ruin frowned where pastoral home once stood.
Angels might weep at such fantastic pranks,—
That what high Heaven hath holy called, and good,
Rome dares denounce with cowl and scapular and hood.

Seest thou the village which I whilom sang?
Go, count the hopes that gladdened its repose
Ere 'midst its glades the savage war-whoop rang,
To agonize it with convulsive throes,
Blasting its joys, and deepening all its woes.
And was it nought, that holy zeal had plied
Its culturing skill a desert to enclose;
And love paternal fond endearment tried
To check each wayward step, each heavenward aim to guide?

List from yon humble roof the busy hum
Of infant voices tuned to heavenly lay:
Wouldst thou that cherub chorus should be dumb,
Or lend its notes to saint or shrine to pray,
Or idol image decked for holiday?
And wouldst thou from yon consecrated pile
Chase the benignant, heaven-descended ray
That points to Him whose blood did reconcile,
That Mercy might be just, yet justify the vile?

And is there not, to guide man's erring way,
From bounteous Heaven, a Holy Book bestowed?
But where that book, if Rome held despot sway?
Where were that lamp, to light a darksome road;
That sun, to cheer life's desolate abode?—
Erin, thy sod is green, thy home is bright,
Where midst thy vales this hallowed stream hath flowed;
But priestly art would blot out Heaven's fair light,
And leave thy fainting sons to sink in Papal night.

Albion! thou land of Bibles! canst thou yield
Erin shall but a land of missals be?
That the red trophies of the martyr's field,
The hard-earned prize of death-stained agony,
Shall thus, half-won, from thy embraces flee?
Wilt thou crouch low before the triple crown,
And meek to scarlet Baal bow the knee;
Abjure thy far-famed Protestant renown,
And bend thy lordly neck at priest or pontiff's frown?

But I must cease my song. I had not thought
To weave through lengthened page this vagrant strain;
But the rough notes did flow with words unsought,
As, musing deep, with hope, yet anxious pain,
I thought of Erin's antidote and bane.—
Yet I despair not: many a saint may bleed—
For when from crime did Babylon refrain?—
But she shall fall! And hath not Heaven decreed
That martyrs' hallowed blood should be the church's seed?

Blest Lord of the harvest, Protector Divine,
List, list to the voice of our weeping!
Thy dew-drops are soft, and thy Sun-beam doth shine:
Then, oh! why so thorny the reaping?
And Thine is the seed: but the stern flinty rock
Recoils from man's impotent toiling;
And each winged marauder his labour doth mock,
The newly-sown germ-bed spoiling.

But see! the storm ceases; the sky is serene!
Heaven hath listed the voice of our craving:
Up-ploughed is the soil, and the meadows are green,
And the bright golden crop is waving.
Yes, Erin! thou nursling of error and feud,
Though dark and long fitful thy story,
To the meek Prince of Peace shall thy vales be subdued,
And beam forth Millennial glory.

REVIEW OF NEW PUBLICATIONS.

PROFESSOR STUART (OF ANDOVER, U. S.) ON THE ROMANS.

A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By MOSES STUART, Professor of Sacred Literature in the Theological Seminary at Andover (United States). Second (American) Edition, enlarged. London: reprinted. 1836.

THIS second edition of Mr. Stuart's work is so much altered and enlarged that we might justly notice it even if we had already reviewed the former; but our object in taking it up is, while strongly recommending theological students to avail themselves of the valuable matter which it contains, to warn them, at the same time, to beware that they do not hastily adopt some of the learned author's opinions and criticisms.

The English reader has recently obtained the advantage of perusing Calvin's Commentary on this important portion of God's word (though

what part is *not* important?), by means of Mr. Sibson's translation of that admirable work;—a work admirable for its piety, its learning, its depth and lucidness of argument, and its invaluable exhibition of the "doctrines of grace," whatever may be the opinion of the reader upon a few particulars, respecting which some of the most eminent servants of God have differed in opinion. Professor Tholuck's Exposition has also been recently given to the English reader, in Mr. Menzies' translation from the German, in a cheap form, in the Edinburgh Biblical Cabinet; and though it is too philological to be generally useful to the unlearned reader, to Biblical scholars it is invaluable; more especially as uniting the patient research and critical acumen of the German Neologian school, with the orthodoxy and piety of our own most popular divines and annotators.

There was, however, notwithstanding these and several other recent expositions of the Epistle to the Romans, an ample field for the labours of Professor Stuart, whose diligence in research, and ability in critical investigation, are too well known to all Biblical students to require that we should waste words in attesting them. We expressed a high opinion of the value of the pious and learned Professor's Exposition of the Epistle to the Hebrews, in our volume for 1828, p. 443 (where also our readers may find a list of his other publications up to that date); but we could not concur in all the statements of that work, excellent as it is; and with regard to the present volume, we feel it our duty to state that some of its positions are at variance with what we believe to be the truth of Scripture on some most important points, and were we penning a volume, instead of a few passing remarks in a periodical page, we should feel it our duty to hold a very serious argument with him. We are aware that the learned author will reply that he was prepared for this, by reason that he has avoided systematizing, and has allowed every text to speak for itself; so that, while some will reproach him because he discovers in St. Paul's Epistle to the Hebrews the doctrine of personal election irrespective of any thing foreseen in the recipient, together with the necessarily allied doctrines of effectual calling and final perseverance; others will not be better pleased that he denies the imputation of sin through Adam, and of righteousness through Christ, and considers that there is no sin or righteousness but what is personally inherent; that St. Paul did not intend, in the seventh chapter of the Romans, to describe the case of the regenerate, but of the unregenerate; and that the mournful exclamation, "Oh wretched man that I am," is not applicable to his case after, but only before, his conversion.

Now, we have no wish to systematize; but still there must be coherence in the word of God; and Mr. Stuart's exposition itself involves a system, as much as any with which in part he agrees, while in part he differs. What is often called, but not very correctly, the Calvinistic view, may be said to cohere; and the same may be said of what is called the anti-Calvinistic; but Mr. Stuart's system involves a hybrid hypothesis, combining personal predestination, effectual calling, and final perseverance, with the non-imputation either of sin or righteousness; the blending justification with sanctification; and, if we are not mistaken, involving the rejection of the doctrine of justification by faith, in its Scriptural and Protestant simplicity. In such an exposition we see no marks of that homogeneousness and union which must of necessity characterize the word as well as the works of God.

Professor Stuart remarks of the reviewers of his former edition, that their criticisms are rather theological than philological, and that they contain nothing beyond "the most common suggestions of every-day theology," so that to reply to them "would be but *agere actum*." But how could the matter be otherwise? How could a reviewer proceed philologically through a volume of nearly seven hundred closely printed pages;

or even select from it one text or criticism in a hundred, to discuss at length? He could do little more than state what is the author's general view upon some of the chief points which arise out of the Apostle's declarations; nor could his reply, where he differed from his author, go much beyond those "common suggestions" which have come to be "every-day theology," just because they are the most cogent arguments on either side. A systematic analysis, point by point, of a commentary, with a dissertation upon every topic upon which the examiner differed from his author, would form a volume as large, or larger, than that upon which the disquisition was grounded. The object of a notice in a periodical publication is chiefly to state to the reader the general character of the work: minute philology must be referred to his private study, but he may justly require to be furnished with an outline of the author's theological conclusions. Mr. Stuart's work has been so strongly recommended to the study of Biblical inquirers, that, at the risk of incurring his censure for expressing dissent from several of his opinions without the possibility of writing protracted dissertations to justify our conclusions, we must warn the student, that the work appears to us, if not verbally, yet latently, and therefore the more dangerously, unsound, as respects the Scriptural doctrine of justification by faith only; and that, this being the case, though it deserves to be carefully studied for its mass of valuable, and often original, matter, it is to be read with more of caution than of confidence. It is painful to us to speak thus of a publication which is not only orthodox in regard to all questions respecting the Holy Trinity, but which bears upon it a character of piety and devotion, of a total disclaimer of human merit, and of trust in the merits of the Redeemer, and submission to the teaching of the Holy Spirit, which we are at a loss to reconcile with those portions of it which involve, to say the least, great obscurity respecting a fundamental article by which all sound Protestant divines have agreed that Christianity must stand or fall.

In turning to some of those texts and dissertations which are touchstones of an author's views on the chief controverted matters in the Epistle to the Romans, we find Mr. Stuart giving us, on ch. v. vers. 18, 19, an elaborate and lengthened commentary, followed by a corresponding essay, to prove that there is no foundation for the doctrine of either sin or righteousness being "reckoned" to another. He denies that mankind became "obnoxious to punishment," except by personal transgression: there was no washing away of original sin by the blood of Christ, as regards the posterity of Adam, because there was nothing to wash away. He does not admit that Scripture speaks of persons as being "in a passive sense" justified, except as "exhibiting the active sense in which they are holy and obedient." He objects to the doctrine of original sin, as it is usually explained by orthodox divines;—that it cannot be, that "a God of boundless benevolence and holiness has made such a world that nothing but sin can be propagated in it." But who ever obtruded such a monstrous opinion? It is not that God so made the world, but that man by the Fall so perverted it. We can only object, to the whole of the author's reasoning upon these questions, what appear to us the plain simple statements of Holy Writ; and the very labour and ingenuity which the learned author shews to be necessary in order to explain away the obvious meaning of such a passage as that above alluded to (Rom. v. 18, 19)—and that passage is but one among many, the whole Bible testifying the same doctrine—are sufficient proofs of the stringent character of the evidence. But while he denies the doctrine of reckoning, he admits that "the manner in which Adam's sin has affected us" is such that we are both *made sufferers, and constituted sinners,* in consequence of it. But what is this but merely to remove a burden from one shoulder to the other,

under the vain notion of getting rid of it? If in any way whatever we become "sinners" and "sufferers," through the evil conduct of another, the objection alleged against this, as being contrary to the wisdom, justice, and mercy of God, is just as great as against the most abstract view of imputation. It is as difficult to reconcile with the Divine attributes, the ordinary and undeniable providence of God, by which the son of a profligate father is exposed to manifold evils, as to reconcile the doctrine of original sin; nor is there any thing more unfathomable in St. Paul's Epistles than in the Second Commandment. Both must be received as matters of faith; both agree with the general analogies of our present condition; and the attempt to substitute what we may think a less difficulty for a greater, is utterly futile. Mr. Stuart's hypothesis, though removed one step from direct imputation (whether imputation be right or wrong), is not one degree less difficult of solution; and if we went to the extreme of Pelagius himself, we should not be extricated from the same paradox; which resolves itself, view it how we may, into the general question of the introduction of moral or physical evil into the creation. Its progress through two or three stages more or less, does not lessen the difficulty. There it is; whence came it? Whatever answer Mr. Stuart may give to this question, applies equally to the doctrine of original sin. We have to do with undeniable facts; but the moment we attempt to reconcile some of them with our short-sighted philosophisings, we find ourselves plunged into inextricable difficulties. One of these difficulties is, that there may be evil which is not penal; that sin and sorrow are not correlative: to support which, Mr. Stuart is obliged to maintain that Adam was subject to evil in Paradise. Surely this is too much for the saving of an hypothesis. And then, how lamentably does the above hypothesis oblige us to diminish the lustre of the redemption that is in Christ, in order to make it correspond with the modified fall that was by Adam! In such passages as that above referred to, in which the Apostle institutes a comparison, or rather a contrast, there are but three courses of interpretation—namely, to construe both our relation to Adam and our relation to Christ in the full sense, which involves the doctrine of original sin in its largest view; or to take both in a limited manner, which reduces the character of our redemption, to make it correspond with the reduced view of original sin; or to say that the two have a different latitude—that there is more of a federal and representative character in the one than in the other; so that when St. Paul says, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," he does not mean any thing more than a general comparison, not by any means intending any thing resembling a close relationship. But this last solution seems opposed to the striking juxta-position in which the sacred writers, especially St. Paul, place Adam and Christ—the fall and the recovery. The objection to the highest sense, which predicates imputation or federalism of both, is wholly philosophical. No man denies that the literal words of Scripture point this way. But such a doctrine is said to make God unjust. If it really do so, it certainly cannot be Scriptural; but, as we before said, it does not in truth do so, any more than the most mitigated solution; since all differences in human condition, all sin and all punishment, involve the ultimate question, which no man can answer, "Why did not God prevent what he does not approve?" The mitigated construction of both sides of the question is that adopted by Mr. Stuart; and the reader will see what serious difficulty is caused in thus construing the language of Scripture, when he finds our learned author giving what he considers the spirit of the passage above alluded to, as follows:—

"As actual suffering, and a dangerous and ruined condition, are the lot of all

through Adam; so, on the other hand, a state of renewed and peculiar probation, attended with many privileges and blessings, even such as exceed all that were lost by the Fall, with the proffer of eternal life and glory, is procured for our guilty race by the Lord Jesus Christ." p. 262.

If the reader see in this passage no dilution of the Scriptural idea of redemption, justification, and salvation; if he can think that the highest blessings procured by the obedience unto death of Christ are commensurately expressed by such phrases as "a state of renewed and peculiar probation, attended with many privileges and blessings," &c. &c. we can only express our strongest dissent from such an inadequate setting forth of the blessings of the atonement. But the reason for thus lowering the one side, is to avoid the supposed difficulty of a literal construction of the other; though, as we have already repeatedly said, if, as Professor Stuart admits, "actual suffering, and a dangerous and ruined condition, are the lot of all through Adam," the philosophical difficulty is no greater, even under the most extreme notion of imputation itself, be that notion right or wrong.

Mr. Stuart briefly sums up his views on the whole subject as follows:—

"My positions are, that all men are born destitute of a predominant disposition to holiness: that all who come to moral action will sin, and always sin, before regeneration: that this state of things is brought upon us by Adam's fall: that suffering and personal sin, however, in such a world as this now is, are by no means co-extensive: that the tremendous evil of sin is, that it often affects the innocent (innocent in regard to the particular matter that occasioned the evil) as well as the guilty: and that, admitting these facts, we have the substance of the Scriptural doctrine respecting the Fall and its consequences. The *quo modo*, that is, the manner of accounting for such facts as these, I cannot regard as important, excepting that it should not be anti-scriptural. A mere law-fiction cannot help us here; and here, moreover, the sacred writers have not speculated; why then should we?" p. 576.

This being, as the author considers, "the Scriptural doctrine respecting the Fall and its consequences," he views the corresponding expression respecting justification, "by the obedience of one shall many be made righteous," not as signifying vicarious justification through the atonement of Christ, but simply as implying the work of sanctification; which he thus confuses with justification; and, after the manner of the majority of the Papists, the Quakers, and some other sects, blends the past and complete work of the Son of God with the progressive operations of the Holy Spirit. Thus, he says that the phrase "many shall be made righteous," does not mean "justified, forgiven, or delivered from the curse of the law;" but "pious, holy, of an obedient spirit, through faith, or in the way of exercising faith in the Lord Jesus; and has thus been graciously sanctified, so that he now fears God and keeps his commandments in a Christian sense."

The reader would scarcely expect to find the writer of the above passages expressing himself as follows upon the subject of the Divine predestination; though, upon a close examination of his words, his positions will appear to be so encumbered with qualifications that it is difficult to catch his precise meaning.

"We cannot embrace that view of προεγνω (Rom. viii. 29), which makes the manifestation of God's love to his children to depend on his foresight of their meritorious obedience, or their love towards him. It is undoubtedly true, it must be so, that God foresees and perfectly knows all the voluntary love and obedience which his children will ever exhibit; and it is equally certain, that he has before determined to reward these in proportion to their desert. But this cannot be the ground of his causing them, when they are his enemies, and dead in trespasses and sins, to become συμμορφους της εικονος του υιου αυτου. It must for ever remain true, that we are brought to love him because he first loved us." pp. 384, 385.

"I do not see in what way we can avoid the conclusion that certainty must exist, by the Divine purpose and counsel in regard to the κλητοι—a certainty not merely that they will be saved provided they believe and obey, and persevere in so doing, but a certainty that the κατα προθεσιν κλητοι will be brought to believe and obey and

persevere, and will therefore obtain salvation; for such is the manifest tenor of the whole passage." p. 386.

"The word καλεω is usually applied to effectual calling; that is, such a calling as ensures acceptance. In such a way κλησις and κλητος are, beyond all doubt, commonly applied to effectual calling or election. So here εκαλεσε manifestly means such a calling as proceeds from the προθεσις, from the fore-knowledge and from the pre-determination of God in respect of the objects of it, and which is followed by justification or pardon of sin, and final glory. If this be not effectual calling, what is? Such a call as proceeds from the everlasting purpose and love of God, and ends in heavenly glory, is something more than mere external motive, or suasory argument simply addressed to the mind." p. 388.

"Certainty of future glory to all the κλητοι Θεου, is what the writer means to affirm; and to affirm it, by shewing that it is a part of the everlasting purposes of God." p. 387.

In the above passages we find the two positions, that God has elected individuals to salvation, and that his love "did not depend upon his foresight of their meritorious obedience, or their love to him;" and that his calling is "effectual," not merely "suasory"—in other words, that grace, in the ordinary phrase, is "irresistible;" or perhaps he would rather say, will not, by the hypothesis, be finally resisted. Yet with these statements we find him adding, p. 386, that "the same certainty would have existed even if we could abstract God and his purposes from the whole, and suppose the order of the universe to move on without him, in its constituted way." What this means we cannot comprehend, unless by election he implies fatalism. Indeed, the various parts of the author's reasoning are singularly contradictory to each other. We thought he had said, in former quotations, that election had no reference to foreseen character, except in so far as holiness was one of the intended *results*, not predisposing causes, of election; but in such passages as the following he seems to make foreseen character, or holiness, a consideration in the matter of election; otherwise, how is his statement, that the whole life is to be taken in connexion, any answer to those who say that predestination sets aside justice and moral observance?

"We cannot once imagine that any decree or purpose in respect to the κλητοι can have been made irrespectively of their whole character. Such an irrespection (if I may use the word) is impossible. God has never determined, and from his holy nature never can determine, to save any except such as are conformed to the image of his Son. All stands or falls together." p. 630.

Professor Stuart thinks himself able to get over the difficulty, which man's finite reason seems to suggest, between irrespective election and free probation, by some subtle distinctions (p. 631), which satisfy his own mind; but we presume, like all such arguments, will not satisfy that of an objector. "Election" and "free-will," he hopes to shew, are quite compatible. He thinks the Calvinist wrong, in sacrificing the latter to the former; and the Arminian, in sacrificing the former to the latter. We have no taste for the metaphysical portion of such arguments. What Scripture, so far as we can understand it, says upon these mysterious subjects, we would meekly receive, following each text where it leads us; but to attempt to elucidate such abstruse points by metaphysics or philosophy, is but lost labour. We ask not whether Calvinism, Arminianism, or any other code, appears to have the most or the fewest philosophical difficulties: it is a mere question of What saith the Lord?

We will advert to but one dissertation more—namely, the elaborate one which accompanies the author's equally elaborate annotations on Rom. vii. 5—25; the object of which is to shew that St. Paul is not describing in these verses himself, or any regenerate man, but one unregenerate. These notes and dissertation would of themselves fill a large portion of one of our Numbers; what, then, can we say, but simply yes or no, as respects our being convinced or not convinced by the author's course of reasoning,

whether philological or theological? Even the strongest expressions in this chapter so well suit the well-known feelings of every true servant of God, and some of them—especially that in verse 22, "I delight in the law of God after the inward man"—appear to us so utterly irreconcilable with the condition and feelings of the unregenerate, that not even the arguments of Professor Stuart, though they are fuller and stronger than those of any other commentator on the same side, including the late excellent Dr. A. Clarke, can make us so much as hesitate as to what is the real meaning of the Apostle. We do not say that this is not a passage on which many good men, including, we believe, the majority of the Wesleyan Methodists, differ from us in their conclusion, being mainly guided by their conviction that such a state of mind as the Apostle describes is incompatible with that renewal of nature, and that growth in grace, which are the essential characteristics of every true Christian. But it should be considered, on the other hand, that the very spiritual susceptibility thus induced renders sin so exceedingly hateful, that the struggle is actually felt the more in the very proportion in which the work of sanctification advances in the soul. It appears to us that we might as well say, and for the same reason, that St. Paul never could have meant to describe himself as the chief of sinners, as that he did not mean to describe himself in the chapter in question.

We understand Professor Stuart mainly to rely upon the hypothesis that St. Paul's object is to prove the advantage of the Gospel over the Law, by shewing that under the latter there was this ineffectual struggle, whereas under the former there is holy liberty and devout obedience. Now, we do not think that this *is* altogether his object. His argument, though touching upon sanctification, has a reference throughout to pardon. He is shewing, that, under all states, including the most advanced stages of the Christian life, there is still a struggle between the old man and the new; and that, in the language of another Apostle, "in many things we offend all;" so that we cannot be justified before God by our works—no, not by the works even of the most spiritually-minded believer; since even he is still compassed about with a body of sin, and is subject to innumerable sins, errors, and negligences. He therefore congratulates the Christian on his emancipation from the Law (whether moral or ceremonial) as a covenant of works, and his introduction into the new covenant of mercy in Christ Jesus, by which he is freely justified, and obtains pardon and peace, though he is still compassed with infirmities. We do not mean that the Apostle doubts that the believer is still under God's law as *a rule of life*; or that he is not to be exhorted to pray and strive for the attainment of holiness, "without which no man shall see the Lord." This is perfectly true; but the chapter under consideration glances beyond this. It is the matter of justification, and not merely of moral obedience, upon which the Apostle is speaking: he is not simply shewing the excellence of the Gospel over the Law in the superior motives and assistances which it affords to holiness—though that is undoubted, and is often dwelt upon elsewhere (and the very chapter before is full to the point, shewing that the doctrines of grace do not lead to sin, but to holiness)—but he is shewing its excellence in the consolations which it affords to the penitent, who is aspiring after perfect sanctification, but is mourning over his imperfect attainments, and feels that even his best actions and purest motives are still contaminated by evil. If this be a correct view of the scope of his argument, the foundation upon which the Professor's reasoning is built sinks under him. The very first verse of the eighth chapter, which is a corollary from the preceding argument, shews that it is not merely the *reign*, but the *condemnation*, of sin, which the Apostle speaks of: "There is, therefore, now no condemnation to them that are in Christ Jesus." He does not say that they are delivered

from the *dominant power* of sin, as the Professor's argument requires him to say (though that also is true, and is included), but that he is delivered from its *condemnation*. We cannot think that Dr. Henderson, whom Professor Stuart quotes as attesting the solidity of his arguments, can have sufficiently weighed this distinction; and even Dr. Pye Smith, in his Preface to his reprint of the first edition of Mr. Stuart's work, does not appear to us to have kept it in view with sufficient prominence, when he states that St. Paul could have used this language only when he was stricken down in the plains of Damascus, and before he obtained a hope by faith in Christ; when his love of holiness and hatred of sin, "though genuine, were but inceptive." We think he would have used the same language to his dying hour, and even with increasingly intense feeling. But this is not the question. Has the eighth chapter relation mainly to justification or to sanctification? Is the blessing, directly intended to be described, the strength given us against sin (though that is included), or the deliverance from its condemnation? If the latter, as the whole chapter proves, Professor Stuart's hypothesis is untenable. Either blessing is a matter of exultation —and they are, in point of fact, inseparably connected—but the question is, Which is St. Paul more immediately referring to? what was it which he says (viii. 3) "the law could not accomplish?" Professor Stuart says, as his argument requires, that it was "the subjugation of sin" (and that is certainly true, for the Gospel only could do this); but the Apostle's argument requires us to believe that he here meant what he had specified a few lines before—namely, deliverance from its condemnation. Does Dr. Henderson think, as his approbation of Mr. Stuart's reasoning requires, that St. Paul was saying only that the Law did not afford sufficient motives or encouragements to holiness; and that he was not speaking of its invalidity in the matter of justification? Will such a construction bear out the magnificent conclusion, viii. 31—39?

We are bound, in justice to Professor Stuart, to annex his argument from authority. We have not the opportunity, as this sheet is passing to press, to search critically into the question; but our belief is that his statement, with respect to the authorities on his side, is much too extensive. But whether it be or not, the question is as open to the modern church as to "the most ancient fathers."

"The most ancient Fathers of the church, without a dissenting voice, so far as we have any means of ascertaining their views, were united in the belief, that an *unregenerate, unsanctified* person is described in vii. 5—25. So Origen, Tertullian, Chrysostom, and Theodoret. In this state did the views of the church remain down to the time of Augustine, whose first opinion, and whose change of it, have already been described. How unnecessary such an evasion was, on his part, of the argument of Pelagius, we have already seen. For surely the more light the mind of a natural man has, the more his conscience approves the Divine law and sides with it, the deeper and more dreadful is his guilt when he sins against all these. And as the person described by the Apostle is one over whom sin in every case of contest presented does actually obtain the victory, he must of course be a person of much deeper and more desperate depravity than any one can be, whose natural faculties are all degraded and depraved in their very origin; as Augustine held the faculties of men to be, after his dispute with Pelagius.

"The exegesis of Augustine, however, found favour in the churches where his sentiments respecting original sin were received; and prevailed very extensively, and for a long time. In like manner with him, have Anselm, Thomas Aquinas, Cornelius a Lapide, Luther, Melancthon, Calvin, Beza, Spener, Buddæus, Koppe, and many others, explained the passage in question; and most commentators among Evangelical Christians in Great Britain and in this country, have followed the same opinion.

"On the other hand, besides all the ancient Greek, and some of the Latin Fathers, there are many distinguished men who have defended the sentiment which has been above exhibited. Such are Erasmus, Raphel, Episcopius, Limborch, Turretin, Le Clerc, Heumann, Bucer, Schomer, Franke, G. Arnold, Bengel, Reinhard, Storr, Flatt, Knapp, Tholuck, and (so far as I know) all the Evangelical commentators of

the present time on the continent of Europe. Most of the English Episcopal church, also, for many years, and not a few of the Scotch, Dutch, and English Presbyterian and Congregational divines, have adopted the same interpretation. I cannot but believe that the time is not far distant, when there will be but one opinion among intelligent Christians, about the passage in question; as there was but one before the dispute of Augustine with Pelagius. In this respect there is ground of trust, that the ancient and modern churches will yet fully harmonize.

"From the above brief historical sketch it would seem, that in general those who have admitted Augustine's view of the doctrine of original sin, have also admitted his exegesis of Rom. vii. 5—25. To this, however, there are exceptions; and of late, not a few exceptions. More thorough, partial, and unbiassed examination, will probably make an entire change in the views of Christians in general, even of those who have been educated in the belief of the Augustinian exegesis. This was my own lot; and for some time after I began the critical study of the Scriptures, I continued to advocate this method of interpretation. But an often repeated and more attentive study of the Epistle to the Romans has brought me to believe, that such an exegesis is forbidden by the nature of the case, the *usus loquendi*, and the object of the writer; and that it is impossible to maintain it on impartial and critical grounds." pp. 617, 618.

YOUNG, &c. ON DIVINE PROVIDENCE.

1. *The Record of Providence*; by the Rev. JOHN YOUNG.
2. *The Providence of God illustrated*; by the Author of "History in all Ages."

WE have taken up these two volumes as specimens of some dozen popular works, the object of which is to illustrate or enforce truths in morality or religion by appropriate anecdotes and narratives. Some of the Religious-Tract Societies have works of this nature on their lists; and one can scarcely take up a number of the little magazines, and other publications intended for children or the poor, without meeting with stories of this description.

There is no question as to the utility of an apt incident to set forth and impress a corresponding moral; especially for the sake of the young and ignorant; but two conditions are requisite, the importance of which it seems, from experience, necessary to impress upon the compilers of these popular books and tracts:—first, that the alleged facts should be well founded; and secondly, that they should be judiciously selected. Against both these canons almost every book of this kind, with which we are acquainted, offends. Anecdotes often improbable, sometimes incredible, and too often embellished, are copied from book to book, without any sufficient verification of their authenticity, and frequently without the compiler's having a shadow of reasonable authority for them. He had chanced, perhaps, to find them related anonymously in some newspaper or magazine, and he copied them, without proof or inquiry. But even where the stories are substantially, or it may be literally, true, they are often such as no judicious person would desire to see adduced for moral or religious instruction.

Not a few of these stories offend against our Lord's own decision, in the case of the Galileans whose blood Pilate had mingled with their sacrifices, and the eighteen who were crushed to death by the falling of the Tower of Siloam. Christ says that these men were not sinners above their neighbours; but some religious anecdote-caterers would scarcely have been satisfied with such a decision. They would have first told the tale, with all its horrors; and then pointed the moral, by adding, "awful to relate, one of them had sworn, the week before, with dreadful imprecations, that he hoped he might be crushed if he ever walked under that tower again;" with sundry warning anecdotes of the other seventeen—as, that one was a

notorious drunkard; another ill treated his wife; another kept open his shop on Sunday; another beat his children for going to the Sabbath-school; and so forth. We do not mean that the writers would wilfully falsify; most certainly not; but they might be in danger of credulously taking up, on light grounds, any floating tale, to the disparagement of some of those on whom the Tower of Siloam fell; and of grounding upon the calamity an inference of special and peculiar guilt, which our Lord himself tells us was not warrantable.

There is but one Book which is an infallible record of Divine Providence; that is, such a record as authoritatively connects certain instances of temporal mercies or judgments with the special favour or displeasure of God. In that book we read the providential history of patriarchs, kings, and prophets; we have the memorable narratives of Joseph, of David, of Esther, of Daniel, of Jonah, and many others; we have numerous individual instances of retribution, such as Adoni-bezek and Agag; and many are the cases therein recorded of special judgment; but when from inspired inferences we proceed by analogy to form rash inferences of our own, we fall into the error condemned by our Lord with respect to those who supposed that the persons who perished by the cruelty of a tyrant or the falling of a building were sinners above their neighbours.

Has it never occurred to certain of the compilers of the species of anecdotes to which we allude, that they are in some instances substituting unenlightened reason for Scriptural doctrine—the superstition of Heathenism for the light of the Gospel? One of the natural dictates of an uninstructed mind is, that temporal inflictions have a direct relation to special sins. Thus, when the barbarous idolators of Melita saw a viper fasten upon the hand of a prisoner who had just escaped from a storm, they concluded that Divine vengeance would not suffer him to live; but when they saw him remain uninjured, they thought that he was god. Now, there was a mixture of truth and error in their meaning. It was true that God would punish sin; but it was not true that he would, of necessity, do it directly and visibly in this world. The whole of the word of God goes to set aside this heathen notion;—a notion which puzzled the Psalmist Asaph, and other inspired writers, till they learned, in the word and the temple of God, that temporal adversity or prosperity are not signs either of Divine approbation or displeasure; that there is another state, in which the equitable administration of the Most High will be cleared up; and that what we know not now we shall know hereafter; but that, in the mean time, the same sun shines upon the evil and the good, and that no just inference is to be gathered from the stinging of vipers or the falling of towers. Hence says the Apostle Paul, "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts."

What! says an anecdote collector, am I not to judge, that, if a Sunday water-party is drowned, or a swearing woman falls down dead, or a viper were to sting to death a murderer who had made his escape from a wreck, that the calamity had a special reference to this particular crime? We will not argue the matter, but leave such texts as those above quoted to speak for themselves. If all persons who took a Sabbath-breaking excursion were crushed by the falling of a tower, or if more towers fall on Sabbath-breakers than on other men, there would be some apparent ground for an inference; but till this fact is proved, a special judgment ought not to be presumed. Besides, if one boat in a hundred thousand is lost on the Sabbath, or one blasphemer in the same number dies in the act of blasphemy, and this is marked as a special judgment, a question arises respecting the impunity of the ninety-nine thousand nine hundred and ninety-nine

who escaped. The anecdotist's inference would indicate that the few who perished were worse sinners than the many who escaped; but this is contrary to our Lord's own decision. The Bible teaches us to regard God's providence as a whole; to connect eternity with time; to walk by faith, and not by sight; to look to things spiritual and eternal, rather than carnal and temporal, as marking His favour or displeasure; and if a child (to borrow an illustration from one of the popular stories alluded to) has no better reason for not purchasing an apple or a bun on the Sabbath than that God might cause it to stick in his throat and choak him, he is acting upon as gross a superstition as that of the people of Melita, or the false reasoners at Jerusalem, and has need to be told to get rid of such low and carnal notions of God's retributive providence, that he may understand it in its truth and largeness, as exhibited in the Divine word.

What, then, it may be asked, is there no lesson to be learned from such providential visitations? are they not intended for our warning and instruction? Yes, undoubtedly they are; but not as exponents of the secret mind of God, but of the plain duties of man. A Christian monitor, standing upon the ruins of the Tower of Siloam, might have made a most useful and impressive appeal to the hearts and consciences of the assembled spectators. Avoiding the particular inference forbidden by our Lord, and which is precisely what we are objecting to in many of the popular stories now current in religious anecdote-books, he might trace generally all suffering to sin; and he might urgently warn his hearers to repent and turn to God, seeing, from this calamity, that in the midst of life we are in death: and, oh! how awful to be cut off suddenly, without repentance! and, above all, as in a Sabbath-day boat-party, in an act of sin! He might even make good use of the occasion to warn his hearers against the very error of the people of Melita; giving them large and Scriptural views of God's providence, and counteracting the natural superstition of the human mind, by shewing that we are not to look at temporal rewards or punishments as tests of our character in His sight.

Of the injudiciousness of many of the anecdotes in the popular collections we might say much; but this would lead us into a long and unnecessary detail. Some of them are tumid with Radical or Dissenting leaven; as if the chief matters which men required to be warned against were the vices and oppression of the rich, and the corruption and indolence of the clergy. Some relate to the wickedness of husbands who beat their wives for going to the meeting-house, and their children for reading the Bible, with the awful judgments that befell the oppressor; and a variety of other subjects, not in our view the most urgent for popular edification.

But whether the stories are judicious or otherwise, they should at least be true; and if they appear from their nature improbable, the writer should at least have satisfied himself that they were well founded. But in numerous instances we find these extraordinary stories copied from collection to collection without an atom of evidence in support of them. X believes, because he finds it in Y's book; and Y, because he copied it from Z; and Z, because A wrote that B said that C told it; and C read it many years ago in a newspaper, and verily believed that the writer, though he did not give his name, had heard it related by some old man upon his death-bed. In some cases the point of the story is the same; while the names, the dates, and the places, are different. We are much mistaken if we have not heard of several hair-dressers, in as many places, who have unexpectedly come into fortunes by not shaving upon a Sunday. The following is the version of the story in one of the volumes before us, which we quote, because it happens to have an author's name prefixed to it, the Rev. John Young; so that we have the direct opportunity of asking the writer upon

what authority he satisfied himself that the narrative is authentic. He adduces not a tittle of reference or proof: he therefore makes himself personally responsible for it: he gives it as a fact which we are to believe because he avouches it: is it, then, too much to ask for the original authority? A story designed to exhibit the providence of God ought not to be apocryphal: will Mr. Young favour us with the proofs that this is otherwise?

The Conscientious Hair-dresser.

"In the city of Bath, during the last century, a person of this humble occupation, as he was on his route through the streets, pursuing his morning's work, happened to look into some place of worship, just as the minister was giving out for his text—'Remember the Sabbath-day, to keep it holy' (Exod. xx. 8). The offender listened long enough to be convinced that he was constantly breaking the laws of God and his country by shaving and dressing on the holy day. His conscience being thus awakened, he felt exceedingly uneasy, and went with a heavy heart to the task of the day. At length, he took courage, and opened his mind to a minister, who advised him to give up Sunday dressing and worship God. The barber replied, that beggary would be the consequence; for although now he had a flourishing trade, it would then almost all be lost. However, after many a sleepless night, spent in weeping and praying, finding his duty more and more apparent, the longer he reflected upon it, he determined to 'cast all his care upon God.' He accordingly discontinued the Sunday dressing, and went constantly and early to the public service of religion; and he soon enjoyed that inward satisfaction, which is one of the sweet rewards of doing our duty, being intimately connected with, and indeed forming a constituent part of, that 'peace of God which the world can neither give nor take away.' The consequences which he had foreseen, actually followed. As he was nicknamed Puritan and Methodist, his genteel customers deserted him; he was obliged to give up his fashionable shop; and, in the course of years, became so reduced as to take a cellar under the old Market-house, and shave the common people.

"One Saturday evening, between light and dark, a stranger, by one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while the horses were being changed, as he did not like to violate the Sabbath. This was touching the barber on a tender point: he burst into tears, and asked the stranger to lend him a halfpenny to buy a candle, as it was not light enough to shave him in safety. His request was complied with, the stranger revolving in his mind the extreme poverty to which the man must be reduced.

"When the operation was done, the gentleman said, 'There must be something extraordinary in your history, which I have not now time to hear. Here is half-a-crown for you: when I return, I will call and investigate your case. What is your name?'

"'William Reed,' answered the astonished barber. 'William Reed!' echoed the stranger. 'William Reed! By your dialect you are from the west?'

"'Yes, sir, from Kingstone, near Taunton.' 'William Reed, from Kingstone, near Taunton! What was your father's name?' 'Thomas.' 'Had he any brother?' 'Yes, sir, one, after whom I was named: but he went to the Indies; and, as we never heard from him, we suppose him to be dead.'

"'Come along, follow me,' said the stranger. 'I am going to see a person who says his name is William Reed, of Kingstone, near Taunton: come, and confront him. If you prove to be indeed the person whom you say you are, I have glorious news for you: your uncle is dead, and has left you an immense fortune, which I will put you in possession of, when all legal doubts are removed.'

"They both went by the coach, saw the *soi-disant* William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity; and he told him, that he had advertised him in vain; that Providence had now discovered him in a most extraordinary manner, and that he had much pleasure in transferring many thousand pounds to a worthy man, the rightful heir of the property.

"Thus was 'man's extremity God's opportunity.' Had the poor barber possessed one halfpenny, or even had credit for a candle, he might have remained unknown for years. But he trusted in God, who never said, 'Seek ye my face in vain.' He reverenced his Sabbaths, and was rewarded by Him who had said, 'Remember the Sabbath-day, to keep it holy.'" pp. 233—235.

Now of this story we have to say, first, that we have no doubt but that Mr. Young, and the other collectors who retail it, believe its truth. We do not make the slightest charge against their veracity; and their object is "to vindicate the ways of God to man;" and to urge their readers fearlessly to obey God and to keep his commandments. Nor do we say that the

story is not true; for as strange things have happened; and if the proofs are cogent, there is nothing in the facts that renders them incredible. But still they are so extraordinary, and the whole narrative consists of such a remarkable juxta-position of coincidences, that it bears the aspect of a made-up story, rather than a fact; just like the Roman Catholic legends which describe the wonderful memorials of shrines and holy wells. Mr. Foster the Essayist, in speaking of writers of fiction, describes them as bringing out the issue of their tale in precisely this manner. He says, in his essay on the Epithet "Romantic:"—

"Even though reminded of the necessity of intervening means, the man of imagination will often be tempted to violate their relation with ends, by permitting himself to dwell on those happy *casualties* which the prolific sorcery of his mind will promptly figure to him as the very things, if they would but occur, to accomplish his wishes at once, without the toil of a sober process. If they would occur—and things as strange *might* happen. He reads in the newspapers that an estate of twenty thousand pounds per annum was lately adjudged to a man who was working on the road. He has even heard of people dreaming that in such a place something valuable was concealed; and that, on searching or digging that place, they found an old earthen pot, full of gold and silver pieces of the times of good King Charles the Martyr. Mr. B. was travelling by the mail-coach, in which he met with a most interesting young lady, whom he had never seen before; they were mutually delighted, and were married in a few weeks. Mr. C., a man of great merit in obscurity, was walking across a field when Lord D., in chace of a fox, leaped over the hedge, and fell off his horse into a ditch. Mr. C. with the utmost alacrity and kind solicitude, helped his lordship out of the ditch, and recovered for him his escaped horse. The consequence was inevitable; his lordship, superior to the pride of being mortified to have been seen in a condition so unlucky for giving the impression of nobility, commenced a friendship with Mr. C. and introduced him into honourable society and the road to fortune. A very ancient maiden lady of large fortune happening to be embarrassed in a crowd, a young clergyman offered her his arm, and politely attended her home; his attention so captivated her, that she bequeathed to him, soon after, her whole estate, though she had many poor relations.

"That class of fictitious works called *novels*, though much more like real life than the romances which preceded them (and which are now, with some alterations, partly come into vogue again), is yet full of these lucky incidents and adventures, which are introduced as the chief means toward the ultimate success. A young man without fortune, for instance, is precluded from making his addresses to a young female in a superior situation, whom he believes not indifferent to him, until he can approach her with such worldly advantages as it might not be imprudent or degrading for her to accept. Now how is this to be accomplished?—Why, I suppose, by the exertion of his talents in some fair and practicable department: and perhaps the lady besides will generously abdicate for his sake some of the trappings and luxuries of rank. You really suppose this is the plan? I am sorry you have so much less genius than a novel-writer. This young man has an uncle, who has been absent a long time, nobody knew where, except the young man's lucky stars. During his absence, the old uncle has gained a large fortune, with which he returns to his native land at a time most opportune for every one, but a highwayman, who attacks him in a road through a wood, but is frightened away by the young hero, who happens to come there at the instant, to rescue and recognise his uncle, and to be in return recognised and made the heir to as many thousands as the lady or her family could wish. Must not the reader think it very *likely* that *he* too has some old uncle, or acquaintance at least, returning with a ship-load of wealth from the East-Indies; and very *desirable* that the highwayman should make one such attempt more; and very *certain* that in that case he shall be there in the nick of time to catch all that fortune sends? One's indignation is excited at the immoral tendency of such lessons to young readers, who are thus taught to regard all sober regular plans for compassing an object with disgust or despondency, and to muse on improbabilities till they become foolish enough to expect them, and to be melancholy when they find they may expect them in vain."

We have quoted this passage only to shew that such stories as that of the Conscientious Hair-dresser resemble too much the style of fiction to allow of their being accepted for truth without ample evidence. And indeed it is well known that many stories notoriously fictitious have been taken by readers for truth; just as Lord Chatham quoted one of De Foe's ingenious fabrications for veracious history; and as children often suppose Hannah

More's Black Giles to be as real an individual, as Mr. Richmond's Dairyman's Daughter. But if the story in question can be shewn to be true, we shall rejoice to arrive at that conclusion. It is certainly not impossible; but the chain of events is any thing but probable. The hair-dresser goes into a place of worship; the minister happens just to be giving out his text, and that text is against Sabbath-breaking; the offender is persuaded to act conscientiously upon it;—and in so doing he might justly hope for the blessing of God; for "godliness has the promise of this life as well as of that which is to come;" and if it had been added, that his diligence, integrity, and good conduct, ultimately, through the Divine favour upon him, established his character before his fellow-citizens, who could not but esteem and respect him, so that in the end he overcame obloquy and rose to a state of temporal prosperity; there would be nothing in all this but what is probable, and the relation of which would be judicious, and encouraging to persons similarly circumstanced. There would be no room for the romance complained of by Mr. Foster; nothing to lead to the unscriptural inference, that God has no other way of rewarding his servants but by sending them a prize in the lottery. But observe the remaining coincidences:—A stranger comes to be shaved; it is Saturday evening; he must be shaved then and there, "while the horses are being changed," as he did not like to violate the Sabbath; though why he should not postpone the operation till he arrived at the end of his journey does not appear, unless he intended to travel beyond midnight. The barber, after he hears of his customer's conscientious feeling, bursts into tears; asks for a half-penny to buy a candle; and then the stranger, who proves to be an attorney, "after revolving in his mind the extreme poverty to which the man must be reduced," says, "There must be something extraordinary in your history, which I have not time now to hear! Here is half-a-crown for you: when I return, I will call and investigate your case." What case? What extraordinary history? None had been mentioned, except that the man asked to be paid partly in advance, that he might buy a candle. But then comes the happy question, "What is your name?" which question "the astonished barber" replies to; and the name is that of the man the attorney is seeking; and then all the rest follows just as Mr. Foster says: for there is a rich uncle—only Mr. Foster's story says in the East Indies, and Mr. Young's in the West—and there has been a false William Reed, and ours turns out to be the true one; and so he comes into "an immense fortune;" and all ends as such tales usually do, except that here it is spoken of as a true story to illustrate the dealings of Providence.

This story of the conscientious hair-dresser is precisely one of those which appears to have been dressed up to serve a particular object. We do not mean that any one individual so dressed it; but only that (provided there is any truth whatever in it, of which no evidence is adduced) it has gone from lip to lip, or pen to pen, till it has gained its present form. It might be that there was a conscientious tradesman who had lost business by refusing to exercise his calling on the Sabbath; and that he had a relation who died abroad and left him some property (which, to make the story more striking, we will suppose to have been, as stated, "an immense fortune"); and that the attorney who had charge of the testator's affairs went to Bath, having heard that a person of the name of the legatee resided there; or else, that, passing through Bath in search of the party, he found, upon inquiring of a waiter at an inn, that a man of the name he was in search of lived in that city; and that he sought him out, and that all the rest happened as related in the story. All this might be so; but then there would be no striking point to connect the man's reverence for the Sabbath with his accession of fortune, which is meant to be the moral of

the narrative. If the attorney came in search of a William Reed as a legatee, and had found him in an alehouse swearing and drunken, and, instead of asking to be shaved, had sought to get him into conversation over a pot of porter, the "immense fortune" would not thereby have been diverted from the profligate. And so, on the other hand, if he found him, as the narrative states, a respectable, conscientious, suffering tradesman, the fortune came to him; but then there is no point in this simple story: the discovery of his being the right William Reed does not arise out of the particular circumstance of his refusing to shave on the Lord's-day; to make out which we are told of a most extraordinary series of coincidences:—the attorney, though in search of a William Reed, does not ask the waiter if he knows of such a person—no such thing—he only asks for a barber; and this for a strange reason—namely, that being on his way on Saturday night to Taunton, he must needs be shaved at Bath; and then the waiter, out of all the barbers in Bath, mentions one in a cellar who has not a candle to shave by; and the attorney, instead of running to the next shop, lest he should lose his place in the coach, quietly waits while he goes and purchases one, and prepares his apparatus; and then this barber turns out to be actually the very man the attorney is looking for; and the attorney, in his haste, while the horses are changing, still happens to have an extraordinary desire to hear his story, and promises to call on him for that purpose on his return from Taunton—and this, be it observed, before he has heard his name, and when, for any thing he could know to the contrary, there was no story to tell, except that he was a poor man without money to buy a candle. The attorney would not, of course, blab, either to the waiter or to the barber, what he was in search of: he was evidently weighing in his own mind the rival claims of the Bath and the Taunton William Reed; and having probably gathered from various sources, including the waiter and barber himself, enough to ascertain that the Bath Reed was a probable claimant, he prudently says, without divulging his business, that he will call and hear more of him on his return—that is, when he has been to Taunton to inquire into the pretensions of the other claimant. The attorney did not live at Bath, for he was only "changing horses" as he passed through; yet we are to suppose that he was to stop on his return, without any professional reason, just to hear the life and adventures of a man of whom he knew nothing, not even his name—only that he was too poor to buy a candle. If the story is true at all, it seems not unlikely that the attorney had previously ascertained the character of the man he was in search of, and that the statement of his wishing to be shaved on Saturday evening to prevent breaking the Sabbath was a mere pretext to get an interview with him; and if so, all the point of the story, and of the poor man's bursting into tears, and so forth, is lost, and a very pretty narrative is spoiled. But, after all, if it were true to the letter, what is the spiritual utility of such narratives, with which our religious anecdote-books abound? It is the duty of all men to fear God and to keep his commandments; and in keeping those commandments "there is great reward." But it is no where said in Scripture, that this reward shall be "an immense fortune." It may be that God has some far more valuable boon to bestow. The popular tale of Whittington Lord Mayor of London, is not a judicious model for religious tracts. If an ignorant hair-dresser derived any moral whatever from this tale, as "a record of providence," it would be that if he did not shave on a Sunday he should live to ride in a coach-and-six. Is that a Scriptural moral?

But, after all, what, we ask, is the proof of the facts? "Shall a man lie for God?"

We repeat, ought such stories to be affirmed without subjoining so much

as an atom of proof or reference? It is not enough that there may have been some true story on which they were founded; and out of which they have been manufactured. It is likely enough that an attorney in search of a legatee of the name of William Reed, hearing of a person of that name at Bath, wished to converse with him in his way to Taunton, where there was another of the same name, whom he must also speak with, in order to ascertain the rightful party; and that finding the Bath William Read to be a hair-dresser, he invented the excuse of wishing to be shaved in order to converse with him, and to inquire of his connexions, without his object being known; just as the late Mr. Bell acted in the case of the Huntington Peerage. But the story, whether true in whole or in part, requires confirmation, and we only ask for satisfactory authorities.

This story is but a sample of scores of others, which are copied from collection to collection; and as they are intended chiefly for children and young persons, we are bound to state our belief that wonderments, however piously intended, are among the worst aliment for sustaining a sound and healthy mental or religious constitution.

We have said that in many of these stories the point is the same, while the stories differ as to almost all the circumstances. There is a well-known one of a collier who always said that "all was well;" and who so found it, when, sitting with his companions at the mouth of the pit, a crow carried off his dinner, and while he was running to rescue it the pit fell in, and he only escaped. Mr. Young gives the following story. Is it likely that *both* are true? There is nothing impossible in either story; but when we see *classes* of stories, they wear an aspect of improbability.

Stolen Gloves.

"In the winter of 1765, a countryman near Sunderland, who was employed in repairing a hedge on the borders of an old stone-quarry, went to eat his dinner, which he had brought with him, in a deep cavity, or hollow place, in the quarry, for the purpose of obtaining shelter from the weather. Before he left his work in order to dine, he laid down his hedging-gloves on one side of his scene of labour. While he was at his repast, he observed a raven come and take up one of the gloves, and fly away with it; and soon after, the bird returned and seized the other, with which he flew away as before. The man, upon this, rose up to look after his gloves: but he had hardly left the quarry, before a large quantity of ground, full of loose pieces of rock, came tumbling down, and overspread the very spot on which he had been just sitting, and where, if he had remained a minute longer, he must have been crushed to atoms." pp. 127, 128.

There are many of these stories, which may be accounted for more easily upon other suppositions than that which the collector urges. The following, for instance (supposing it true that the gentleman did make the statement to Dr. Lake), is more easily accounted for upon the supposition that the remorse of the relator's conscience impressed his imagination, than that the boy, whose ball accidentally struck his foot, was actually the son of the man whom he had killed ten years before. Were any pains taken to inquire whether the dying, and perhaps delirious, murderer's story was true, before it was recorded as a memorial of Providence? Ought such serious, and apparently improbable, stories to be related in books of instruction without examining into them? Was the boy sought for? Was his name asked? Did any one visit the place? Was the name of the murdered man ascertained? No, not a word of this! All that we are informed is, that a dying man, who had slain another ten years before, told "an odd story," how that a boy who accidentally gave him his death-wound was the son of his victim. He "perfectly remembered" the child's face; though by the computation he was now fourteen years old, and he was but four when the circumstance happened! The guilt and barbarity of the dying man's conduct towards his victim were such, that it may be well conceived, when he was struck upon the foot in riding past the spot ten years after (for not

only the boy but the place, by a wonderful coincidence, is the same), he would have the appalling scene vividly in remembrance, and be easily impressed by an over-heated imagination. Still we do not say that the story might not be true; all that we say is, what right has any man to print such narratives to illustrate God's providence, without having as full proof of their truth as would be required by a jury? The story is as follows:—

"A gentleman, who was very ill, sent for Dr. Lake, and told him, that he found he must die, and would therefore relate a very odd story to him. He had, about a fortnight before, been riding over Hounslow Heath, where several boys were playing at cricket. One of them, striking the ball, hit him just on the toe with it, looked him in the face, and ran away. His toe pained him exceedingly. As soon as he arrived at Brentford, he sent for a surgeon, who was for cutting it off. But, unwilling to suffer that, he went to London; and immediately called another surgeon to examine it, who then told him his foot must be cut off. But this he would not hear of; so, before the next day, the mortification seized his leg, and, in a day or two more, struck up into his body.

"Dr. Lake asked him if he knew the boy that struck the ball. He answered, 'About ten years ago I was riding over Hounslow Heath, when an old man ran by my horse's side begging me to relieve him, and saying he was almost famished. I bade him be gone. He kept up with me still; upon which, I threatened to beat him. Finding that he did not take any notice of it, I drew my sword, and with one blow killed him. A boy about four years old, who was with him, screamed out that his father was killed. His face I perfectly remember. That boy it was that struck the ball against me, which is the cause of my death.'" pp. 328, 329.

In the above remarks we mean not the slightest disrespect to Mr. Young, for almost any book of what are called "religious anecdotes"—some of which are as apocryphal as many of the Percy Anecdotes—would furnish a variety of equally apposite illustrations. It is not of any particular book that we complain, but of the general system of relating wonderful stories with a view to some spiritual moral, without a patient and careful scrutiny as to their truth. The credulity with which some weak good men grasp at any wonderful story which they may choose to consider a record of Divine Providence, does much mischief to the cause of religion, and especially to that very doctrine which they seek to maintain—the blessed and consolatory doctrine of a particular providence. We could mention numerous instances which would shew that our warning is not unnecessary. The following, among many others, just occurs to us. One of the novel-writers in Blackwood's Magazine wrote a very romantic and affecting auto-biographical tale of a woman—if we recollect rightly a British emigrant to the Cape of Good Hope—who relates, in writing to her friends in this country, that she had been captured by a monkey and carried into the woods; and the king of the monkeys fell in love with her; and she was detained, if we recollect rightly, for more than a year, and kept under a strict guard; but was treated like a princess, and acquired wonderful power over her new subjects, whose habits and manners are detailed with great precision, and in a very entertaining style; till at length she was re-captured in a wonderful manner, and re-united to her disconsolate husband and family. Every reader of Blackwood, one would have supposed, was aware that the story was merely an ingenious fiction; but it actually so imposed upon the conductors of a religious newspaper, that they transferred it, as a very extraordinary narrative, into their columns; and night after night, and week after week, this absurd story was discussed in what is called "the Religious World;" and hundreds of good weak people were quoting and defending it (though some of the details were not the most seemly) as a remarkable illustration of a superintending Providence—and we have even seen letters in the hand-writing of clergymen, whom we could name, who vouched for every tittle of the story—because they were sure it would not have been admitted into a religious newspaper if the conductors had not very strong reasons for

inserting it. As a mere tale it was disgusting to every delicate and Christian mind; it was only on the supposition that it was a true narrative that it could be borne with. As a fiction about Pongas it was not fit to be spoken of in religious circles: it was only as being a supposed remarkable illustration of the doctrine of an overruling Providence that it was referred to, and that the charge of sceptical propensities, if not downright infidelity, was urged by some of the defenders of the story against those who disbelieved it. "Such matters," said a very grave North-Countryman, "are not to be ridiculed; stranger things have happened."

But why, it is asked, should the Christian Observer touch upon these questions? If a few weak good people are credulous, what great harm is there in their folly? If the poor and ignorant, and servants and children, can get good out of a well-pointed story, why cross-examine the witnesses as if one were in a court of justice? And why, above all, lead worldly-minded people to suppose that some religious anecdote collectors are not always as careful to sift evidence as to accumulate edifying stories?—The reason is, Because truth is truth; and there is neither piety, nor charity, nor godly expediency, in substituting falsehood for it. It is easy to go with a party, and to make one's sayings, doings, and writings popular, by flattering friends and abusing foes; and there is a morbid sensibility in some minds that shrinks from truth if it do not happen to be on one side; but it is often more useful, though more self-denying, to correct any thing that is amiss within the walls, than to hurl useless weapons at those without. It is well known that men of the world, most uncandidly, unjustly, and unreasonably, account the greater part of missionary annals and pious narratives as fictitious or credulous stories; and some even transfer their sceptism to the inspired oracles of truth. And why? just because they happen perhaps to have met with some weak-minded good person who believed a Ponga story, as if it had been Holy Writ; though they might as reasonably infer that the Bank of England keeps nothing but forged notes and counterfeit coins, because some guide of an omnibus may have passed off a pewter sixpence. Religion and its friends are shamefully outraged by the sneer with which these pseudo-philosophers often affect to regard every thing that soars beyond their groveling and false philosophy, as weak credulity. There is no class of persons so sober in judgment, or so scrupulous with regard to truth, as those who are living under the influence of true religion; and as a body they are far less to be charged with weak credulity, than the credulous men who can believe any thing rather than what "He who cannot lie" has revealed. But the more, on this very ground, ought all religious persons to guard against reciting, for the sake of spiritual edification, any marvellous story of which the point is sharp but the proof dull. Let us duly authenticate all our popular religious anecdotes; and then they will be of real value, for reproof, instruction, and correction in righteousness. Of this excellent kind are the majority in most of these books; it is only the fly in the pot of ointment that we wish to get rid of.

PROCEEDINGS OF MISSIONARIES.

1. *Six Months of a Newfoundland Missionary's Journal in* 1835. By the Venerable Archdeacon Wix, Missionary of the Society for the Propagation of the Gospel. 1836.
2. *Account of New Zealand and the Church Missionary Society's Mission.* By the Rev. W. Yate, Missionary of the Church Missionary Society. 1835.
3. *Journal of a Residence in China and the neighbouring Countries.* By

DAVID ABEEL, Missionary of the American Board of Missions; with an Introductory Essay, by the Hon. and Rev. B. W. NOEL. 1835.

4. *Notices of the Holy Land.* By the Rev. R. S. HARDY, Wesleyan Missionary. 1835.
5. *Missionary Researches in America, &c.* By E. SMITH and H. DWIGHT, Missionaries of the American Board of Missions. 1834.
6. *Journal of a Three Years' Residence in Abyssinia in Furtherance of the Objects of the Church Missionary Society.* By the Rev. S. GOBAT, one of the Society's Missionaries. 1834.

WE are reminded by the appearance of Archdeacon Wix's interesting Missionary Journal, which has reached us just as this sheet is going to press, that we are much in arrear of missionary narratives. The above volumes, each of which might well deserve a review to itself, have gathered in a heap on our table; and we might easily add several others to them. Here we find various Societies, British and Foreign, connected with different bodies of Christians, sending forth agents of Christian mercy to regions lying in darkness and the shadow of death; and we learn from the East and the West, and the North and the South, what these devout and zealous servants of God are doing in the discharge of their high trust; their manifold trials; and the blessing with which, in the midst of them, their Divine Master has accompanied their labours *.

Missionary narratives are a peculiar, and if well-written a most interesting and instructive, species of composition. The Christian missionary stands on higher ground than either the popular or the scientific traveller. He may, with the former, observe what is most memorable in the customs, the history, the edifices, the commerce, the political relations, and the natural scenery, of the places which he visits; and with the greater advantage, because his visit is often of long duration: while, with the latter, he may notice, for mental and bodily recreation, and without much expense of time or thought, if his education and habits qualify him for the task, the chief phenomena of natural history, botany, geology, meteorology, and so forth. But the staple of his observations will have reference to mankind in the most important of all relations: he goes out determined, like St. Paul, "to know nothing but Jesus Christ and him crucified:" at classical Athens itself, he would have discerned only "a city wholly given to idolatry;" and all his observations, therefore, will take their colour from this pervading

* We lately noticed Dr. Pinkerton's Observations on Russia, collected during his residence there as agent to the British and Foreign Bible Society. The agents of the London Missionary Society have added much of late years to the store of missionary journals. We need scarcely name Tyerman and Bennet's Voyages and Travels, and Ellis's Polynesian Researches, as valuable specimens of their labours. Gutzlaff's recent hope-inspiring Narrative is too well known to require mention. It were equally superfluous to recur to the names of Jowett and Hartley in the Church Missionary Society. The Moravian missions are rich in narratives: a digest of their missions in Labrador was lately published by the Religious Tract Society for Ireland. The increasing demand for missionary publications is proved by various recent compilations of the lives of eminent missionaries, such as Picken's, Carne's, &c., &c. We have already more than once referred to, and should have been glad to have abridged, had opportunity served, Dean Pearson's invaluable Memoir of Swartz, the Christian Knowledge Society's missionary. Several memoirs have been printed in America and England, of missionaries and missionary students recently departed; but these are chiefly of local and ephemeral interest. Not so, however, the "Life and Missionary Labours" of that "mother in Israel," Mrs. Smith, of the Cape of Good Hope, lately translated by a lady, and published by Messrs. Hatchard. But we must stop; our sketch is but a sample, not a catalogue. We only hope that the market will not be overstocked and the public surfeited with missionary journals. Societies and their agents should be on their guard against publishing more than is of solid value, and calculated, by the Divine blessing, to promote the cause of missions.

character of his mind. He has to deal with men as rational, immortal, and accountable beings, living without God and without hope in the world, and needing to be turned from darkness to light, and from the power of Satan unto God. Well-timed observations collected and related under this habitual impression, and having relation to the human soul, the price paid for it, and its prospects for eternity, ought, to every seriously reflecting mind, to assume a vividness of interest far beyond any that attaches to the journal of an ordinary traveller. If a courtly tourist is more anxious about the costumes of a theatre or a drawing room, or a picturesque tourist about the magic of a glen or a water-fall, or a scientific tourist about the cleavage of a crystal, the stratification of a rock, the maximum of the dew point, or the variations of the magnetic meridian, than respecting man's moral and spiritual nature and never-ending interests, it is not because the latter are less calculated to engross a reasonable mind, but because the powers of the understanding and the feelings of the heart have been drawn down from that elevation which constitutes their dignity, and have not yet regained any portion of the lost taste by spiritual renovation.

We hope in some subsequent Numbers to give a few extracts from some of the publications enumerated at the head of these remarks; but confine ourselves at present to the first on the list, in order to advert to its chief object, which is to promote a subscription in aid of a new church for more than 3000 Protestants of St. John's, Newfoundland, who are without any means whatever of assembling for Protestant Episcopal worship. The particulars are stated in an advertisement upon our cover, and we therefore need not detail them; and as for the object, it will recommend itself. Archdeacon Wix dedicates his work from St. John's to his "dear Fanny" in England—that is, to his "dear wife, and dearest fellow-worker in the missionary field"—who has come over to this country to urge the claims of these poor neglected Protestants in Newfoundland, who, amidst all their other difficulties, have to bear up against a body of Irish Roman-Catholic settlers, who, the Archdeacon says, "being misled by a newly-imported priesthood, who have more of the character of political partizans than of moral and religious instructors, have, by their licentious and cruel acts," rendered St. John's "more like a disturbed county in Ireland than a loyal and orderly North-American colony." These zealous priests, under the pastoral care of their meek-spirited prelate, Bishop Fleming, "have openly declared from the altar that the sword of the church is unsheathed;" and as there happens to be in the town a newspaper which does not espouse the political views of these Irish priests, those who take it in, or transact business with its editor, are denounced from the altar, and, if Roman Catholics, excommunicated. The obedient laity, not having these priestly weapons at command, are obliged to content themselves with "savagely assaulting the editor in open day, mutilating his ears, and putting him in danger of his life." This one incident alone, we feel assured, will draw forth many a Protestant donation—we do not say in anger, but in duty—towards the erection of a church for our outraged and persecuted brethren; and if more be wanting to turn the balance, it is only necessary to read the Archdeacon's affectionate and affecting dedication to his Lady, which is so little in the ordinary style of writing intended to meet the public eye, that we should pity the reader who, in return for the privilege of being admitted into the domestic friendship of two affectionate and reposing hearts, would not rejoice to gladden them both, by assisting an object so dear to them, and for which they have made such sacrifices. We can well appreciate what the Archdeacon says of "the peril, the toil, and the unwelcome occupation," which a Christian lady "of delicate frame" and "retired feelings" must have encountered, "in separating from the dearest domestic ties" to take

an arduous voyage across the Atlantic to promote the building of a church in Newfoundland. But he adds:—

"I have as much confidence, my dear Fanny! in the soundness of your judgment, as I have in the warmth of your affections, and the ardour of your piety. You will neither press the object beyond due bounds, nor resort to means unworthy of the holiness of the cause in which we are embarked. May God prosper you, and grant that we may yet have the satisfaction of beholding the answer to our many prayers, and of witnessing the meetings of a consistent Christian assembly, in this house, which we are so anxious to see dedicated to Christ, and consecrated for ever, for the pure services of the Protestant Episcopal Church; which may be a blessing to generations, when we may have gone to give an account of our labours." pp. 9, 10.

"To one of the best of women, to his missionary wife, this simple journal is dedicated by her most affectionate husband. May God prosper you in the appeal which you will, I feel assured, do all which a Christian lady, the wife of a Church of England minister and missionary, should, to forward." p. 8.

We have no doubt of the ample success of this appeal; and we would hope that its effects will extend beyond the immediate object, so as to excite public sympathy towards our ancient, but, as regards spiritual instruction, much-neglected colony of Newfoundland. The society with which Archdeacon Wix is connected is so crippled in its resources by the loss of the Parliamentary grant, that, instead of lengthening its cords and strengthening its stakes, as the exigencies of the case demand, it is constrained to shorten the one and weaken the other to the reduced supply of its materials. Mr. Archdeacon Wix's narrative will shew what ample scope, and what an interesting scene of labour, are supplied by Newfoundland; and the last Report of the Society, which ought to be far better known than it is, for its important facts, shews that in the North-American colonies generally the fields are white to the harvest, while the labourers are few, and the means of supporting them scanty. What hinders that this Society has not funds equal to those of the Society for promoting Christian Knowledge? The Negro-Slavery question is superceded, and the character of the Society's missionary labours has most laudably improved; and it will not be the fault of the conductors if young men of ardent piety, embued with the doctrines and spirit of the Gospel, and anxious for the glory of God and the souls of their fellow-creatures, do not press forward to offer their services. The chief obstacle is its close-corporation system; for, while the Christian Knowledge Society is threatened with disruption in consequence of its being founded upon a system of universal suffrage and republican government, instead of being represented, as most other large societies are, by an annually elected committee, the Society for the Propagation of the Gospel adheres still to the ungracious plan of taking men's guineas without giving them the privilege of membership, or even the satisfaction of hearing at an anniversary meeting what has been done with their money. We shall not cease to urge this point, as for many years we have done, and are in duty bound to do, in order that this venerable institution may be placed upon a basis at once safe and reasonably popular. The charter does not restrict the number of members; the only source of restriction is that dread which the conductors for the time being of all institutions, in all ages, evince, with respect to interference and pressure from without.

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

THE Society for Promoting Christian Knowledge has issued its First Quarterly Report. It is a very valuable document,—full of important business. A periodical succession of such papers will be gratifying to the members of the institution, and, by the blessing of God, will greatly further its important objects. We are thankful to have the *res gestæ* of the Society; but we should be sorry to be obliged to read all the speeches and conversations that occur at the Monthly Board. If the

publication of intermediate talkings, as well as of results, were desirable, in order to make known, not only the deliberate decision of the body, but the opinions and *in transitu* remarks of a few individuals, the system ought first to be applied to representative committees—such as those of most of the Bible, Missionary, and Tract Societies, Insurance Companies, and the committees of this very institution; for constituents may be anxious to know how their representatives speak and vote—but in a room open to all there is no danger of collusion. The majority of the subscribers, in the institutions above alluded to, can know *nothing* of their concerns except what their representative committee please to tell them; but in the public Board of the Christian Knowledge Society there cannot be the slightest mystery. The only question for the Society to settle is, whether it is either useful or right to embody all that any man chooses to say at its board—and often, perhaps, what he did *not* say—in a permanent printed and widely-circulated document; and this without the permission of the parties concerned, who, in the confidence of brotherly intercourse, never dreamed of making a speech for the newspapers. When Mr. Howels, like many others, complained of his sermons being taken down and published in the *Pulpit* without his consent, and of course inaccurately, it was replied, that words spoken were public property; that if they were good, the world ought to have the benefit of them; and if bad, the speaker ought to be held up to shame;—but we suppose that no Christian-minded person was convinced by this argument.

At page 135 we expressed our doubt of the correctness of the remark of our correspondent ZENAS, that the second Post-communion thanksgiving is "hardly ever used;" but we omitted to add our disbelief of his statement that this second prayer "is undoubtedly the composition of Cranmer." On the contrary, if either of the forms is modern, it is the first; for the petitions in it have not been traced, by the most diligent inquirers, to any of the ancient Liturgies; whereas the substance, and for the most part the very words, of the second, are found in all of them; as, for example, in the Oriental sacramentaries of Antioch and Cæsarea (the last within three hundred years, probably, of the Apostolic age), and in that of Basil; and in the Western offices of France and Italy.

We rejoice to state that Bishops have been consecrated for Montreal and Australia; Dr. Mountain for the former, and Archdeacon Broughton for the latter. Thus by slow degrees those additions are making to our foreign Episcopacy which for more than thirty years have been urged in these pages, and which we hope will be extended yet far more widely. Why should the families of Protestants in our Mediterranean possessions, or at the Cape of Good Hope, or any where else, be deprived of the rite of Confirmation, and their churches be often unconsecrated, and their clergy left without superintendence?

A pamphlet has just been printed, entitled "Elucidations of Dr. Hampden's Theological Statements," with a view to shew his unfitness for the office of Regius Professor of Divinity at Oxford, for which he has been proposed by his Majesty's official advisers, in the place of the late lamented Dr. Burton. Such a farrago of eccentricity, and anti-Scriptural and anti-Church doctrine, it would not be easy to collect in the same space from other sources. Dr. Hampden is Professor of "Moral Philosophy" in the University of Oxford; but for the essentials of the Christian faith he exhibits so little affection, that Oxford might well spare him to the London University. His pamphlet in favour of the abolition of religious tests at Oxford and Cambridge, published in 1834, lies before us, marked from end to end with our marginal notes of admiration, and exclamations of "most latitudinarian!" and so forth; and we only refrained from reviewing it because we thought it superfluous to do so.

The Rev. E. Bickersteth has published a seasonable and urgent appeal against Popery, which he considers to be greatly on the increase in Great Britain, though it wanes on the Continent and in Ireland, and he is not sure that it advances in America. In the course of his publication he introduces some remarks upon the tracts of the Christian Knowledge Society, which we had marked for transcript; but as they have been already widely circulated, it would not be just to give them to our readers in duplicate. He argues, in a very kind and Christian spirit, that a large portion of the tracts of the Society are not conformable to the doctrines of Holy Scripture and of the Protestant Reformation; but we could earnestly wish, more especially as the Society has greatly improved, and is continuing to improve, in all its concerns, that its castigators would avoid such epithets as "Popish," applied to its publications. Harsh words only generate party-spirit, without correcting what is amiss. We do, however, most sincerely apply the epithet Popish, or something very like it, to a class of publications which has lately sprung up among us—as, for example, some of the Oxford Tracts and Mr. Newman's Sermons—and scarcely less to some recent statements of certain writers of what was wont to be called "the Evangelical school." No publication advocating such

doctrines would be admitted on the Christian Knowledge list; and we desire and hope—and we may add, expect—to see the whole catalogue speedily revised.

A pamphlet has been published, disclosing some of the horrible secrets of the Roman Catholic confessional, as taught by accredited writers and lecturers at Maynooth college. We have often alluded to—for we could not venture to unfold in pages like ours, and will not now—those disgraceful mysteries. It has ever astonished us that the Roman Catholic laity have not long since opened their eyes to this scandal.

It is not wonderful that our Bishops and Clergy are often perplexed to know what is "the law of the Church" upon various particulars, when even that learned Civilian Dr. Burn says: "By 1 Eliz. cap. 1, sect. 10, until such reformation as aforesaid shall take effect, the canon law, so far as the same was received here before the said statute, and is not contrarient *to the common law—nor to the statute law—nor to the prerogative royal*, is recognised and enacted to be in force by Act of Parliament. Therefore the business upon this head must be, to inquire, first, what is the canon law upon any point; and then to find out how far the same was received here before the said statute, and then to compare the same with the common law, and with the statute law, and with the law concerning the king's prerogative (which is also a part of the common law), and from thence will come out the genuine law of the church!"

It is a relief to humanity to learn that nearly the whole of the lost North-Whalers have found their way home; but Captain Ross is pursuing his voyage in search of the remainder, and to prosecute any incidental discoveries.

The suspension-bridge across the Avon, at Clifton, for which an Act of Parliament was obtained seven years ago, is at length actually commenced.

VIEW OF PUBLIC AFFAIRS.

WE need scarcely recur to the various topics in the King's Speech at the opening of the legislative session, important as several of them are, as they will best unfold themselves in the course of the discussions in Parliament. On one point only was an amendment proposed—namely, upon the suggestion respecting municipal corporations in Ireland, which the Speech proposed should be conducted upon "the same principles" as the corresponding measures in Great Britain. This phrase was ambiguous. In the House of Lords, where his Majesty's ministers are in a minority, the Prime Minister and his colleagues yielded to the Duke of Wellington's amendment upon it, stating that they had meant it to be used only privatively, not intensitively; in order not to bind Parliament to particular measures, but only to general considerations, making all due allowance for the very different circumstances of Great Britain and Ireland. But in the House of Commons, where they are in a majority, they enforced it positively; asserting, with a majority of forty-one votes, not only that there must be municipal reform in Ireland, but that it must be modelled after the English manner—which no person affects to deny would be to place Protestantism at the mercy of Popery; as the great numerical majority of the householders are members of the Church of Rome, and the municipal corporations were for the most part chartered expressly with a view to counteract their influence. There is no benefit in disguising the plain fact, that, in the pending struggles in Ireland, it is not so much a question of details as of principles. Has the Imperial Legislature determined that its measures shall be, religiously, Protestant; and politically, British? The House of Commons has agreed to the latter, but given up the former: it reprobates a repeal of the Union, but it will take no account of theological differences.

If by taking no account of religious differences is meant, that the moral and legislative weight of Great Britain shall be subtracted from the Protestant scale, and be either suspended in air, or thrown into the Popish, then we had better at once, with a good grace, follow out the plans of Mr. O'Connell and his friends, which have, all, for their grand object the subversion of the Reformed religion and the national restoration of Popery; and to this every measure of the House of Commons in reference to Ireland, whether municipal, ecclesiastical, or general, must inevitably tend, so long as the above latitudinarian principle is made the basis of national policy. Sir Robert Peel and his friends, and Lord Stanley and most of his (—we except Sir James Graham, whose noble speech last year will not be forgotten—), feel embarrassed at every turn in the pending struggles, because they have not dared to avow that they make some account of religious considerations. They indeed espouse the politically British side, but they discard the religiously Protestant. Thus, for example, Sir Edward Sugden, with his Times-newspaper Protestantism, has stated this month, in a speech at a public quasi-electioneering

dinner, that the only way to tranquillize Ireland is to pay the Roman Catholic priesthood from the public purse;—a recommendation which we hope all Christian electors will keep in memory, should Sir Edward ever present himself to their notice. But one point is clear,—that if we yield the religious question we cannot long guard the British; for, if Ireland is to be legislatively resigned to the dominance of Popery, it will not be a very agreeable companion to its British neighbours.

No Irish Tithe-bill has yet been introduced. His Majesty's Government, having defeated their opponents by means of the spoliation clause of last session, would, perhaps, be glad to keep quietly in office, without speedily re-opening this question to their own discomfiture. But it is impossible that it can long rest where it is. Many of the friends of the Church would, indeed, be satisfied with Lord Stanley's Act, under which tithes are now being attempted to be collected, if the Government would give the necessary aid to enforce the law without bloodshed; so that the landowners, seeing the just inconveniencies to which they expose themselves by their resistance to a legal and equitable claim, would soon be glad to pay, without the expense and vexation of Exchequer processes. But they covet a very large abatement for collection—and even Sir R. Peel's Bill allowed them far too much—and they are therefore not satisfied with Lord Stanley's Act, and much less is the agitation party; so that the question must speedily be brought forward for ultimate adjustment. And, indeed, even if the Stanley Act and the Exchequer processes worked in the best manner possible, a commutation would surely be desirable, for the peace of the country, the comfort of the clergy, and the interests of religion. But, as if no Irish question could be settled without a perversion of justice and common sense, the wrong-doers who are being exchequered because they refuse to pay a righteous demand, are pathetically described as victims of tyranny; and Mr. Shiel has had the boldness to stand up within the walls of Parliament, and to read a letter in which he owns that he owes money, but says that it would be politically inconvenient to pay it; and yet he denounces the starving clergy, who are obliged, very reluctantly, to seek legal redress! Such a perversion of right and wrong would not be tolerated in any other case; and why should it in this? And yet his Majesty's Government actually favour the wrong-doers, and exert their influence to thwart the legal claimant; just as the sentimentalist wept over the poor assassin who wounded himself in robbing and murdering his neighbour, instead of endeavouring to rescue his unhappy victim.

We are glad to find that Ireland is at length to be blessed with an efficient system of police; which, if administered, as all parties admit that it ought to be, with impartiality, will be of essential service in that distracted island. If Ireland should furnish a body of men of such self-command as to go into a fray to quell it and not to partake in it, it will be a spectacle not a little marvellous; for not only at home, but in every part of the world, where an Irish rabble (of course we do not confound the well-ordered part of the people with these disturbers) is to be found, tumults and bloodshed accompany them; and we see no prospect of a termination of the evil, till the Gospel of Peace shall have made greater progress among these victims of ignorance and Papal superstition.

Lord John Russell has brought in a bill for a general Registration of Births, Deaths, and Marriages, by civil officers; and for allowing Dissenters to marry with any religious ceremonies they please, in the presence of the public officer, in their own places of worship; or with none at all, at his house. A week's notice of marriages with licence, and three weeks' without, is in all cases to be tendered—the entry in his books standing in the place of bans—but the clergy are still permitted to register, publish bans, and solemnize matrimony, as heretofore, for all who prefer their ministrations; their books and offices continuing legally authoritative, and the public bans and register being in this case only surplusage. The bill has been permitted to commence its course quietly, and will probably, with some modifications, pass both Houses of Parliament. A systematic national registration of births and deaths was certainly much wanted; and as for marriage, if it went against the conscience of any persons to submit to the Church-of-England form, it was quite as painful to the clergy in such cases to use it; but still we cannot the less lament such successive breakings down of the principle of a National Church Establishment and religious unity, and the more so in proportion to their propriety or necessity. As respects the pecuniary receipts of the clergy, which in towns are often eked out chiefly by fees, it is said that they will not be greatly affected by such changes, since Churchmen will go to church as usual, and Sir R. Peel considers that even Dissenters will prefer doing so when the point of honour is settled. But we think that this is not a correct view: for we have little doubt but that cheap opposition marriage-shops will spring up throughout the land; and that the respectable Dissenters, as well as the clergy, will find that fees are cheapened down by commercial competition; and, what is a far more important matter, that the decorum which has hitherto attended that holy ordinance as administered in the Church of England,

will too often be exchanged for vulgar and unhallowed levity. It may be accounted a prejudice, in a case in which the word of God has prescribed no particular form, to attach peculiar solemnity to an office because it is ancient as well as appropriate; but the service of the Church of England is justly connected with associations of reverence which will not speedily grow up with any new ceremony. With the exception of the junction of the hands by the clergyman, and his declaration thereupon that the marriage is complete—which we believe is peculiar to the reformed Church of England—the service for the most part has been transmitted from remote Christian antiquity; and we can from our hearts echo the words of Tertullian: — "Unde sufficiam ad enarrandam tantam felicitatem matrimonii, quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio."

Lord John Russell has also brought in a Bill for the commutation of Tithes in England. It is much too complicated to be analyzed in a few sentences; and as many, perhaps most, of its provisions will be changed or modified, such an analysis is at present scarcely necessary. It gives facilities for voluntary commutation; but, should this not be effected, a certain proportion of the parties concerned may bind the rest. The time is come when the matter should no longer be left optional: tithes *must* be commuted, or they will be eventually lost: and, in the present state of men's minds, they will prove a serious evil to the Church while they remain. Lord John Russell proposes a corn-rent; but he taxes the Church most unreasonably, and favours the land-owner most partially, in proposing a deduction of from 25 to 40 per cent. for their collection. These and many other details will assuredly be altered.

A Bill is in progress through the Lords for the concentration and regulation of Ecclesiastical Courts. It is grounded chiefly on the admirable Report of the Commission appointed during the Wellington administration, and in which the Archbishop of Canterbury and the Bishop of London took a very active share. The Archbishop's sacrifice of his own emoluments and patronage, as we remarked at the time, was very large, and most honourable to his character. By this Bill innumerable petty local jurisdictions are abolished, and a system of centralization adopted. The discipline of the clergy is untouched.

Committees have been appointed to consider the distresses of the Agricultural Interest. The chief specifics proposed are to make bread dear and money cheaper; but we need scarcely say that either, or both, of these would be public robbery, for the sake of the holders of land.

We trust that none of our readers will forget, in their prayers or their diligent exertions, that Sir Andrew Agnew is about to bring in a Bill for the due Observance of the Lord's-Day. The experience of the last two sessions has proved that such scanty measures as those of Mr. Poulter, Mr. Peter, and Mr. Fleetwood were as strongly opposed as even Sir Andrew's plenary bill. We hope, therefore, that his new Bill will be adequate; avoiding all unnecessary or doubtful points, but affording full protection to all who desire to keep holy the Sabbath-day. The inspired word of God is the only true standard, upon all questions of moral and religious observance; and in adhering to it there is this among other benefits, that, if the effort fails, no principle has been sacrificed, and the blessing of God may be prayed for in faith and looked for in hope. At the same time, in the present aspect of affairs, we expect more from the good effect produced upon public opinion, than from any measures that we think are likely to be adopted by the Legislature.

While we are writing, the public journals announce the decease of the Right Reverend Dr Van Mildert, the venerable Prelate of Durham. His Lordship's great learning, his devoutness and unbending conscientiousness of principle, and his zealous attachment to our Apostolical Church, could not but command the respect of those who greatly differed from him in many important particulars; and Durham College will hand down his name to posterity as a munificent patron of sound learning and theological instruction. A weighty responsibility rests upon his Majesty's advisers, in arranging the ecclesiastical promotions consequent upon this event. May they have grace and wisdom given them from above to forego all secular and political considerations, and to study only how they may best serve God and benefit the souls of men!

ERRATA.

Page 161, line 20: *for* "store" *read* spoil;" *and add, after* line 21, *the following omitted line:*

"And sunk his eye, consumed with withering toil."

☞ *For* Answers to Correspondents *and* Supplement to Religious Intelligence, *see the last page of the Cover.*

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

THE RICH YOUNG RULER.

(Matt. xix. 16—26.)

THE melancholy result of our Lord's conversation with a young ruler is described by St. Matthew in these words: "When the young man heard that saying, he went away sorrowful: for he had great possessions." The particulars are recorded in the context; as also in the Gospels of St. Mark and St. Luke, with some slight variations. St. Luke alone tells us that he was a ruler—that is, a member of the Sanhedrim, or Seventy, the chief council among the Jews: and to attain this eminence in youth, he must have been a person of more than ordinary rank, character, and respectability. This, compared with the fact which St. Mark records, that he came "running" to Jesus, and "kneeled to him," exhibits him in a very amiable point of view,—meek, docile, and respectful; and accounts for what St. Mark also relates, that "Jesus, beholding him, loved him." St. Matthew alone records these words in our Lord's address, "If thou wilt be perfect." The other Evangelists simply say, "One thing thou lackest." And this omission is important, as explaining the nature of the perfection to which our Lord called him: that it was not, as has been erroneously supposed, even by some Protestant commentators, a call to some work of supererogation, not indispensably requisite; a counsel of perfection which invited him to make a voluntary addition to a work already complete; but that it was a call to something which "he lacked," which was wanting to perfect his object; and that object was, "that he might have eternal life;" and the rejection of which—as his departure, and our Lord's comment upon it, proves—left him short, not only of perfection, but of salvation.

This account is highly interesting and important, whether we view it in reference to doctrine or to practice. Viewed with reference to practice, it teaches the awakening and searching lesson, that we may attain to more than ordinary heights, not only in moral conduct, but also in desires after religion, and yet fall short of heaven. Nor is it less important as it respects doctrine. It may appear, on a superficial view, to teach a different doctrine from that of the rest of Scripture on the fundamental article of religion, the mode of a sinner's acceptance with a holy God: and, in point of fact, unlearned and unstable men have wrested this, as they do other Scriptures, to their own destruction. I mean not, by unlearned and unstable men, men unlearned in human literature; but I mean, as St. Peter meant—for this poor fisherman was not himself, as regarded human literature, a learned man—those who are unlearned in Scripture, and unstable

in principle. Such, I say, have perverted this portion of Scripture, as though it taught that we are justified by our own works; in direct contradiction to the doctrine of St. Paul, of all the other inspired writers, and of our Lord himself, which unequivocally declares that we are justified by faith alone, without the works of the law; and that by the works of the law shall no flesh be justified. But a little consideration will convince every sincere and unprejudiced mind, that this Scripture does not, in any way, mar the harmony of the inspired writers, and the analogy of faith; but that, on the contrary, our Lord in this passage asserts, in the most distinct and unequivocal terms, that fundamental doctrine which lies at the root of the whole scheme of redemption—and from which all the doctrines of grace necessarily flow, as the stream from its parent fountain—I mean, the universality of the fall and corruption of man.

To enter fully into the meaning and spirit of this story, we should endeavour to ascertain the sentiments of this young ruler, and the frame of mind in which he addressed our blessed Lord; for we find throughout the conversation that our Lord evidently speaks, not so much with a view to abstract principles, as with a reference to the character and opinions of the individual.

It was an opinion prevalent among the Jews, that none of Israel's seed could finally perish. This carnally-minded people understood the promises to Abraham and his seed, as they did the promises to the Messiah and his seed, in a literal and carnal sense; and therefore conceived that the truth of God was pledged for the salvation of a Jew, whatever might be his state and character. That such an opinion must have formed an insuperable barrier against repentance and reformation, is evident; and, accordingly, we find that when John the Baptist came "preaching repentance for the remission of sins," the spirit in which he was met was this, "We have Abraham to our father;" that is, God is already pledged to us by his promises: your doctrine is unnecessary for *us*. This error John combats by virtually asserting that "they which are of faith, the same are the children of Abraham:" that "not they which are born after the flesh, but the children of the promise, should be counted for the seed;" and that, although there were not a single Jew who repented, believed, and was saved, yet that the promises and truth of God should not fail; for that God could raise up from among the Gentiles, yea, or of the very stones, such a seed to Abraham as the promises contemplated. "Think not," he says, "to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

"These things were done in Bethabara, beyond Jordan, where John was baptizing." Now Bethabara, or the House of Passage, was the scene of that stupendous miracle by which the Israelites passed dry-shod over Jordan, into the promised land, the type of the heavenly Canaan. The Baptist, probably, as he spake, pointed to the twelve stones, representatives of the twelve tribes of Israel, set up by the Divine command as an Ebenezer upon its bank; but which once lay in the midst of that turbid stream which now rolled along beside him the dark volume of its deep and rapid waters. And his appeal must have awakened in the minds of his auditors historic recollections well calculated to second its warning spirit, "Be not high-minded, but fear." It bade them to think upon the resurrection of their race, when buried beneath the depths of the sea, and amid the swellings of Jordan. It bade them to "look unto the rock whence they were hewn, and the hole of the pit whence they were digged; to look unto Abraham their father;" and to remember that "there sprang from one, and him as good as dead, so many as the stars of the sky in

multitude, and as the sand which is upon the sea-shore innumerable." And while it tacitly admits, that "to Abraham and his seed were the promises made," it hints to them, that God is still almighty to destroy, and *then* to save; that He could bring an Isaac again from the dead, and call the things that are not as though they were: and though he were to deny to *them* all the privileges promised to their race; though he were to scatter them among all people, aliens and wanderers, with weary foot and trembling heart and failing of eyes and sorrow of mind, throughout every region of the earth; though the axe were laid to the root of the trees, and every tree which brought not forth good fruit hewn down and cast into the fire; and though, in executing this righteous judgment, he were compelled, by *universal* barrenness and corruption, to cut down to the very roots the chosen vine which he had brought out of Egypt, to suffer the wild boar out of the wood to root it up, and the wild beasts of the field to devour it; that still He would not "suffer his truth to fail: his covenant he would not break, nor alter the thing that had gone out of his lips, when he swore once by his holiness that he would not fail David, but that his seed should endure for ever;" for that, amid this universal barrenness and corruption, there should come forth "a rod out of the stem of Jesse, and a branch should grew out of his roots," upon which he would graft his spiritual church; and that to *his* seed all the glorious promises to Israel should be literally and completely fulfilled "Think not, then, to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

To reconcile, in some degree, this Antinomian error with the character of a holy God, and indeed with the giving of a law to the Jews, they taught that the law of Moses contained a certain definite number of commandments, the strict and constant observance of any one of which, however comparatively unimportant, would compensate the violation of the others; but that the *degree* of happiness and glory which awaited each in the Messiah's kingdom, depended upon the number of those commandments which he observed, and the comparative importance of those which he selected. Hence it was a question continually agitated among the Jews, "Which is the great commandment of the Law?" It was in this spirit that the lawyer addressed our Lord, "Which is the first and great commandment?" And it was with a view to this error that our Lord replied, that which sums up all in one—love! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." It is evidently with this view that the young ruler here asks our Lord, "What good thing shall I do?" and that our Lord answers, "Thou knowest the commandments"—not *one*, but *all*—keep them.

Does our Lord, then, here teach, that the mode of a sinner's return to and acceptance with God (for the term *justification*, by a broken law, were incongruous and absurd) is by keeping the commandments? Certainly not. The question was not at all proposed to our Lord; and, consequently, his reply has no reference to this subject.

It seems generally, but most erroneously, to be assumed, that the question of the ruler is of the same import with that proposed to St. Paul by the jailor at Philippi; and, consequently, that our Lord's answer seems, at least, to imply a different doctrine on the charter principle of Christianity, from that taught by St. Paul—justification by faith alone. But let us observe, that the questions by the jailor and the young ruler materially

differ. That proposed by the jailor is, "What must I do to be *saved?*"—a question which implies a deep conviction of sin, and guilt, and misery, and danger; and an earnest desire after deliverance. Had the ruler asked this question, no doubt our Lord would have replied to him, as St. Paul did to that trembling penitent, "Believe in the Lord Jesus Christ, and thou shalt be saved." No doubt our Lord would have opened to him, as he did to Nicodemus, the Gospel plan of redemption; would have taught him, that the love of God was the freely moving spring which animated the whole—"that God so loved the world that he spared not his own Son, but freely gave him up for us all." He would have told him, that faith is the hand by which man receives and appropriates the blessing; "that, as Moses lifted up the serpent in the wilderness, even so should the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." He would have shewn him that Christ by his obedience would "magnify the law, and make it honourable," and thus satisfy the infinite demands of God's holiness: that by his sufferings and death he would make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Thus that he would redeem the truth and justice of God, so that, in perfect harmony with all His attributes, God might be just, and yet the justifier of the ungodly—the justifier of him that believeth in Jesus. Doubtless, had he asked, What must I, a sinner, do to be *saved?* such would have been our Lord's reply. But his question was, "What good thing shall I do that I may have eternal life?"—a question which implies no sense of sin, of guilt, of misery, of danger; and, consequently, no desire after deliverance: a question addressed as from the high vantage-ground of blameless and unsullied righteousness, and demanding, with a full confidence in native and inherent strength, "What lack I yet?" shew me the way, that I may walk in it.

Our Lord well knew, that to meet such a spirit by a statement of doctrines, however important, were but to turn aside into the fields of jangling controversy, or to minister fuel to the flame of pride and self-righteousness. He therefore indirectly enters his protest against the doctrinal error, as to the state of man, which his question implied; and, waiving all discussion of it, hurries on to assail him with the weapons of practical appeal, which he saw would alone be available: "There is none good but one, that is, God. But, if thou wilt enter into life, keep the commandments."

That our Lord made this reply with an especial reference to the peculiar sentiments and spirit of this young man, admits of direct proof. He addressed our Lord, "Good Master;" and our Lord at once rejects the appellation: "Why callest thou me good? There is none good but one, that is, God." Surely our Lord merited the title "good," even in a far higher sense than it was attributed to him by this ruler:—He who, though made like unto us in all other points, was yet without sin; who did no sin, neither was guile found in his mouth; who was Himself the fountain of goodness, from whom proceedeth every good and perfect gift; who was very God! Why, then, does he reject the title? Because he who gave it knew him not as God; viewed him but as "a teacher come from God," who wielded but by commission the powers of the Omnipotent, when he wrought miracles in attestation of his doctrine. And our Lord would teach him, that, high and honourable as was that office; holy as He must be, who, touched with a live coal from the altar of heaven itself, came forth fresh from the Divine presence, and beaming with the reflected and imparted lustre of the Divine glory, the ambassador of the living God—that even he should not be called "good;"—that the God with whom we

have to do is of purer eyes than to behold iniquity; that before Him the cherubim veil their faces; that the heavens are not clean in His sight; and that he chargeth his very angels with folly.

Here, then, our Lord distinctly asserts that great truth, in which the whole scheme of redemption is wrapped up—the guilt and corruption of man. For unless man can be holier than God requires him, which it were blasphemy to assert, it is impossible for him, when he has once sinned, to be saved without the atonement of Christ: since, if he were to keep the whole law in future, he would be but an unprofitable servant, who had but done that which was his duty to do; and therefore could not himself, nor could any created being for him, lay up a treasure of superabounding righteousness, with which to atone for the past.

Here, then, our Lord testifies to that great truth, which the experience of every awakened soul confirms, and which stands upon the front of every page of Scripture; to which God himself bare testimony in the ante-diluvian dispensation, when he said, "My Spirit shall not always strive with man, for that he also is flesh, and all the imaginations of the thoughts of his heart are only evil continually;"—to which again He bare testimony under the Jewish dispensation, when "God looked down from heaven, and saw that there was none that did good, no, not one;"—and to which St. Paul bare his inspired and infallible testimony under the Gospel dispensation: "All have sinned, and come short of the glory of God."

It is worthy of attentive observation, that our Lord, when stating the commandments, in reply to the second question of the young ruler, "which?" carefully avoids every thing which could give a controversial turn to the conversation. He omits altogether the first table of the law; because to an unawakened mind the love of God is but a vague term; the principle is unintelligible but in proportion as it is felt. If any man asserts that he loves God, you must at last come to practice, and test his profession by its fruits. He also, and no doubt for the same cause, omits the tenth commandment; that which gives their broad extent and deep spirituality to all the others; which stamps guilt, and calls down judgment, not only upon the impure or adulterous or revengeful act, but also upon the evil eye or angry thought. He merely states those commandments of which he knew, as regarded the letter, he could without hesitation say, "All these have I kept from my youth up?" And in reply to his further question, "What lack I yet?" puts him to a practical test, in which He, who knew what was in man, knew that he would fail. Thus he shews him his deficiency; rends the veil of self-righteousness with which he deceived his own soul; shews him his real character; and convinces him of sin: thus making the Law his schoolmaster to bring him unto Christ, that he might be justified by faith.

Our Lord's cautious avoidance of every thing controversial, may furnish us with a useful hint. It may teach us, when we would correct even the most dangerous errors, to beware of entangling ourselves in the labyrinths of controversy upon matters which perhaps are, comparatively, but of little moment: and still more, to take good heed lest, by suffering ourselves to be drawn aside from the vantage-ground of vital, spiritual religion, we foster the grand delusion of the unenlightened mind, which cannot discern the things of the Spirit of God—lest, I say, we encourage men in fancying that Christianity consists in orthodox opinions, in intellectual knowledge, in skill at wielding the two-edged sword of controversy—a weapon which but too frequently alike wounds the spirit that wields it as the spirit it assails;—but that we should lay the axe at the root of the tree, the besetting sin; and, by sanctifying the will, purge the spiritual vision; for if any man will do God's will, he shall know of the doctrine whether it be of God. It

teaches that we should strike home at the conscience; that we should appeal to the heart: and thus endeavour to convince men that Christianity consists much more in orthodoxy of affections than in orthodoxy of opinions; much more in the answer of a good conscience towards God, than in a well-stored memory and a logically disciplined mind: in fact, that it essentially consists in the outbeaming of all the energies and affections of the soul towards Christ, in the pure light of spiritual truth and the fervour of holy love.

But if our Lord's proposal of the Law to this young ruler was for the purpose, not of justification, but of conviction, the question arises, Has the Law any, and what, place, in the Gospel scheme? Assuredly it has, and that a most important place. The Law was given, not only to convince of sin, but also as a rule of life. It could not indeed justify: neither could it sanctify, "in that it was weak through the flesh." But when once the question of justification was otherwise disposed of—and the necessity for which our Lord's prefatory assertion fully establishes—when once the door of access to God, which sin had barred, has been re-opened by Him who, on his cross, conquered death, and him that had the power of death, the devil: when the Spirit of grace and power has been purchased, and freely offered; then, as you value your immortal soul, rest not in a dead faith, an inoperative creed; but, "if thou wilt enter into life, keep the Commandments."

The Law of God was designed not only to secure the order and harmony of the universe, but to be the happiness of the individual soul; "and *in* keeping of it there is great reward." It is the outbeaming of God's own nature upon his intelligent creation: it retouches in the soul the faded lineaments of the Divine image: and in proportion as its precepts are written upon the heart, they renew it in righteousness after the image of Him who created it; they impart that mind to *us* which also was in Christ Jesus. "Do we then make void the law through faith? Nay, we establish the law." We establish it in its widest range, in its most uncompromising character, in its deepest spirituality. Still more; we establish it, by bringing to bear upon it the only principle which can ensure its fulfilment. It is faith alone which can cast the load of guilt off the awakened conscience, and purge it from dead works, to serve the living God. It is faith alone which can set the heart at liberty, that it may run the way of God's commandments. It is faith alone which can write the law, not with pen and ink, but with the Spirit of the living God; not in tables of stone, but on the fleshly tables of the heart. It is faith alone which can thus secure its fulfilment, by rendering it the instinct of man's own nature, the unforced developement of his own affections; in a word, by making him the law unto himself.

With respect to the particular duty here prescribed—"sell that thou hast, and give to the poor"—though I have already shewn that it was not a counsel of perfection, but a duty indispensably necessary to this individual, whose besetting sin was the love of his earthly possessions, and who was then at that crisis of the soul when it is vibrating between God and the world, under the opposite impulses of conscience and of covetousness—and this too at an era of the church's history when Christians were to be trained upon the cross; when those who would live godly in Christ Jesus must be ready to suffer persecution, and to take joyfully the spoiling of their goods;—yet that to do this *literally* is not a duty incumbent upon every individual, and in every age, both reason and Scripture prove. Reason tells us, that the level to which this system would bring society would be a level, not of common enjoyment, but of common wretchedness and apathy; that it would level the idle and industrious, the prudent and the

profligate; that it would not only deprive all of the common comforts, indeed the common necessaries, of life—for who would labour to produce them?—but also of the honest independence which provided them; and which—since such is the curse—by the sweat of its brow would eat its *own* bread: that, if it removed all the temptations of the world, it would remove with them all the virtue which met and overcame these temptations; that it would make the deep self-denial of the Christian an outward act, and carnalize the spirit of the Gospel. And every assertion of Scripture, that the poor we shall have always amongst us; every exhortation to liberality—and we should remember that such exhortations are abundant and imperative—every warning to use the world as not abusing it; evidently contemplate a state of society in which the individual is not to interrupt, by a perpetual resistance, the regular and wisely ordered movements of the great machine of Providence.

But, undoubtedly, if every individual is not called to practise this *literally*, each and all are called to do so *spiritually*: to cease to be proprietors of any thing: to resign themselves, all they have, and all they are, to God: to use all they possess as his stewards: in all they do, and all they enjoy, as well as all they suffer, to say, "Not my will, but thine be done:" in fact, to live henceforth, not unto themselves, but unto God.

That the individual before us did not so, we have melancholy proof. "When he heard that saying, he went away sorrowful; for he had great possessions." And the remark which his defection suggested to our Lord, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven; and again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," confirms the distinction which I have just made, between the spiritual and literal fulfilment of this precept.

Our Lord evidently, as it appears to me, uses the term "rich man," in the two verses which I have just transcribed, with different significations. For of the one he pronounces, that he "shall hardly," or with difficulty, "enter into the kingdom of heaven:" of the other he asserts, that "it were easier for a camel to go through the eye of a needle," a proverb which implies an impossibility. In the former, he speaks of one who is rich in his external circumstances; and he warns us of the obstacles which riches throw in our path to heaven, by ministering fuel to vanity, to sensuality, to pride, to worldliness: but these, *if*, through Divine grace, vigorously surmounted, will but land us upon a higher eminence. But in the latter he speaks of one rich in covetousness; who, as He himself explains it, "*trusts in riches*;" who leans his happiness upon this broken reed, which will pierce him through with many sorrows; who, if he possesses riches, says in the pride of his heart, "I am rich, and increased with goods, and have need of nothing"—no, not of Christ and of his salvation: or perhaps, in the licentiousness of his depraved heart, even abuses them to the purposes of sin: who, if he possesses them not, murmurs, and repines, and envies those who have them—for even such may, in this obnoxious sense, be accounted of God as rich, though, as to external circumstances, possessing nothing; but who, whether he has them or has them not, has his heart in them; has his hope, his treasure, his conversation on earth. Of such it is our Lord says that it is impossible for him, while he continues *thus* rich, to enter into the kingdom of God; that he cannot, in this spirit, embrace the self-denying, world-crucifying doctrines of the Gospel, or attain the pure and humble yet heaven-aspiring temper of the meek and lowly Jesus. That it is easier for a camel to go through a needle's eye, than for one puffed up with vanity, and swollen with pride, and bloated with intemperance; whose eyes swell with the fatness of gluttony and sensuality, and are blinded by

the impure vapours which lust has exhaled from his corrupt soul, to find that strait gate, and stoop to enter in at that narrow way which alone leadeth unto life.

But the great practical lesson which this Scripture teaches, is the height to which we may attain, and yet come short of heaven. The individual before us is not a dissipated profligate, or a reckless and hardened reprobate, sinning without remorse of conscience; violating without scruple every law of God and man; serving divers lusts and passions; embruting his higher nature by sensuality, and thus levelling himself with the beasts that perish: a man of whom even the wise and prudent of this world would pronounce, that he was destroying his soul, as well as his temporal interests, and rushing headlong to perdition. He is not a specious, formal hypocrite, imposing upon man; and, in the fatuity of unbelief, content if he can but deceive man, while the eye of a heart-seeing and holy God is upon all his ways, and is reading all the secrets of his treacherous heart; thus drawing down upon himself those denunciations of peculiar woe with which our Lord continually addressed the hypocrite, "Woe unto you, hypocrites! how can ye escape the damnation of hell?" He is not a gay and thoughtless lover of pleasure, unstained indeed by darker crimes and grosser vices, but occupied alone with the fashions of the day and the frivolities of the world; thus effectually preventing the developement of his higher nature, and famishing his soul. He is not even a temperate, regular, exemplary moral character; amiable in all his domestic relations, and a useful and respectable member of society; but yet, as we but too often see such, totally careless about religion, wholly dead to the concerns of his immortal soul, without an ear to hear or a heart to feel one glow of sympathy at the recital of a Divine Saviour's humiliations, sufferings, and love. But what renders this a peculiarly awakening and alarming case is this, that it is the case of one not only high in moral attainment, but sincerely anxious about his eternal interests; one who could testify, as did St. Paul of himself, before his conversion, that as touching the righteousness of the law he was blameless. "All these things," he says, "have I kept from my youth up;" and, as to the letter and act, our Lord does not deny his assertion. A person so amiable as to his natural character; so young, and yet so docile; so noble, and yet so meek and humble and respectful, that "Jesus, beholding him, loved him;" and who, until our Lord probed his heart, to discover its besetting sin, and then touched this cancer of his soul, heard Christ gladly, and doubtless was prepared to *do* many things; yet all these hopeful buds of religious promise are utterly blighted, by the upas shade and blasting breath of a worldly spirit: all these moral excellencies of his natural character are poisoned by the contaminating influence of one cherished and indulged sin.

Shall I conclude, without exhorting the reader to ask of his own conscience, seriously, impartially, Have I attained even as high as the character which I have been just contemplating? Have I been as free from gross, outward sin, from my youth up? Am I as docile, and as humble, and as respectful to seniors and superiors; ever ready to give honour to whom honour is due? Am I as occupied and as earnest about religion? If not—is it not an awful thing to fall short of one who has himself fallen short of heaven? Ought we not to look inwards with a jealous eye; diligently to try and examine ourselves, whether there be in us that worldly spirit, which is so delusive, and cleaves so close to the heart, and which, wherever it exists, separates that heart from God? lest in act, though not in intention, we may have departed from God, by loving this present world?

Nor should we trust this important question, upon which eternity depends, to the partial and prejudiced decisions of our own corrupt and treacherous hearts. With the Psalmist, we should beseech of God to "search and prove us, to try out our reins and our heart, to look well if there be any way of wickedness in us, and to lead us in the way everlasting."

J. M. H.

ON ANTINOMIANISM.

To the Editor of the Christian Observer.

I WAS led by the perusal of the passage from Mr. C. Bowdler's Life of Mr. Howels, in your Number for January, to refer to the very interesting Memoir of that remarkable man; and I cannot refrain from requesting the insertion of the following passage upon Antinomianism, for the sake chiefly of Mr. Howels' definition of that heresy and its opposite, in the concluding sentence. I have never read a more accurate and pointed definition of legality and antinomianism.

"Mr. Goode having been accustomed to exchange his pulpit annually with the late Dr. Hawker for a few weeks, Mr. Howels on one occasion went to Plymouth for him, and preached there, as I have understood, with considerable effect. This I do not doubt; I would fain hope that he did so with benefit to that people, for I fear that the ministry of Dr. Hawker was calculated to exalt in undue time. Those of Mr. Howels' friends, who heard Dr. Hawker in the latter years of his life, will probably not differ much with me when I say, that his preaching was remarkable for fluency, rapidity of utterance, and copious recitals of Scripture; with a continual application of those parts which are most calculated to pacify, console, and assure. But it was a very partial, and therefore defective, ministration of the Gospel. From all that I heard myself, and have gathered from those on whose judgment I can rely, a more soothing and less searching ministry could not easily be found: besides which, Dr. Hawker took little heed either to his arguments or illustrations, when he used either, which was but seldom. For instance, he explained and defended the doctrine of election by the way in which he saw some children deal with a basket of fruit, taking the best first, and so proceeding in their choice till only the refuse remained; than which nothing can be more inappropriate or inapplicable: but then no man who spoke and wrote so much, and with such rapidity, as Dr. Hawker, could be very heedful of what he uttered in either way. The illustration just referred to is to be found in a small work, published by Dr. Hawker, entitled 'Visits to and from Jesus.'

"Mr. Howels was the very reverse of this. Aware as he was of the great value of elementary truths, and the importance of establishing them thoroughly in the mind, he was careful to word himself, both in the definition and the illustration of truth, with perfect accuracy. One great beauty of his ministry was his perpetual recurrence to first principles, so established in his own mind, and with the application of which he was so familiar, that they were brought to bear upon every point, and at any moment; and thus a fallacy in an argument, or illustration, was detected. The error of Dr. Hawker was similar to that of Mr. Huntington, of whom I have a little to say presently. Dr. Hawker once, and, as I recollect, once only, preached for Mr. Howels, in Long Acre Chapel; and Mr. Howels acknowledged that his permission was granted then rather in remembrance of the past than on any calm consideration of present propriety. In consequence of his so preaching, however, the late Mr. Rowland Hill, whose name is not to be mentioned without reverence and

respect, who had a high opinion of Mr. Howels, and a great regard for him; sent to him, with characteristic playfulness, though with a serious intention, one of the many, and not blameless, productions of Dr. Hawker, with a pair of very large paper spectacles, 'that with their aid,' as he said, 'the Bishop of Long Acre might read Dr. Hawker's testimonials, and, of course, his qualifications to preach in that chapel.' Mr. Hill had at all times a horror of antinomianism, and was tremblingly alive to its approach: yet not more so than Mr. Howels, of whose ministry no description can be given, at once more comprehensive and concise than this —namely, that he was a preacher of holiness.

"I have already just alluded to the late Mr. Huntington, who was a person of some celebrity, as well as notoriety, at the time of Mr. Howels' first arrival in London. He was, as I apprehend, something very like a fair specimen of antinomianism, both in theory and in practice. Mr. Goode having heard him preach, whether more than once or not I do not remember, declared himself unable to discover wherein they differed. Mr. Howels said the same, when he *first heard him*; but judging, from the fruits of that ministry, that all could not be right, he went again, and discovered the poison, which originated in an ignorance of the character and perfections of God. In pointing out this, Mr. Howels defined antinomianism and legality with his accustomed clearness and precision—*the former as exalting the sovereignty of God at the expense of his authority; the latter exalting the authority of God at the expense of his sovereignty.*"

R.

HUMBLE PETITION OF THE KING'S STAG.

To the Editor of the Christian Observer.

A BIPED in your last Number wishes to know whether fishing or shooting is the more humane and clerical employment. Permit a poor Quadruped, without answering his inquiry, to relate his own far heavier grievances; for, whatever fishes or birds may have to complain of against your species, their afflictions are nothing to that of your unfortunate petitioner, his Majesty's often-hunted Stag.

Do not, sir, think me disloyal if I vent my griefs in your ears, hoping that my humble suit may find its way to those of my gracious royal owner. I appeal from the servant to his master—from the ruthless superintendant of his Majesty's stag-hounds, to his Majesty in person—to rescue me from the barbarity to which I am periodically subjected.

You have doubtless read in your newspapers what a "hard run," as they too truly term it, I lately had; and how swift, they say, were my feet, how stout my bursting heart, and how courageous my desperation against my fierce and numerous assailants. I should be sorry, sir, that any one of my cruel pursuers—whether quadruped, who were following their nature, or biped, who I would hope were doing violence to theirs—should feel for more than one moment the pain, the overwhelming fatigue, the burning thirst, and the convulsive alarm and horror, which tortured me over the long weary miles of what they called "that joyous hunt;" or the agony which crushed me when the nearing cry of the furious blood-dogs burst upon my ear, and their glaring eyes met mine, as they closed upon me with furious yells to tear me to pieces.

Now, sir, had I been a wild animal, whom my human pursuers hunted down with their trained brute colleagues in order to appease the cravings of hunger, I should but have been subjected to the penalty that has been allotted to innumerable members of the creation, from the stateliest inha-

bitant of the forest that falls beneath the spring of the crouching lion, to the little animated speck which your microscopes represent chased by another speck, viewless to the naked eye like itself, but endowed with all the ferocity of the most savage Indian hunter. Against this common lot I should have no special reason to repine; and my sufferings, however acute, would at least be short-lived, and then cease for ever.

But there is no such excuse for my human assailants. The poor brutes that carried them in the chase were not to blame, as their own gored sides too well shewed that they were coerced; and the blood-dogs were but following their natural bent, heightened by the training and artifices of mankind, which had taught them, like the Indians with their victim, to torture without destroying. In a state of nature they would soon have put an end to my sufferings; and the savage who hunts for food would have allowed them to do so; but you Englishmen, being a civilized people, and moreover Christians, understand better the art of ingenious cruelty; and therefore here am I, rescued once more, to be again hunted as soon as my wounds are healed and it suits my tormentors again to indulge their savage propensities. Your newspapers have told you how greatly I always delight the noblemen and gentlemen who do me the honour to torture me from time to time for their amusement, by the arts of self-defence which desperation has taught me in the long and bitter experience I have had of their brutality. Oh how they admire my doubles and windings! and especially, they say, my extraordinary cunning in retreating to shallow water and keeping at bay their infuriated dogs, less savage than their masters. They are at full leisure to make these observations, being so animated by the sport that it never occurs to them to think of my sufferings.

You exult, sir, in the equity of English laws, and also in the accurate discrimination of English feeling. Allow me to bring my own case as a test of the justice of this boast.

Take first the nice discrimination of English feelings. When the cruel experiments of M. Magendie, the French surgeon, were the subject of conversation a few years ago, and it was stated that he nailed down dogs by their feet to the table while he lacerated their nerves; and that he preferred greyhounds, especially those called Italian, because their heads had but little flesh to interfere with his operations; there was a general burst of indignation against his cruelty; but most of all on one ground, that he had aggravated torture in order to spare expense; having mutilated one side of the head and face of an animal one day, and then, instead of immediately putting it out of its misery, reserving it, should it survive, for a second process the next day, "because Italian greyhounds were scarce and expensive, and difficult to be procured." Yet this very excuse is made for hunting me season after season, because I am "remarkably well adapted to the sport," and because stags are scarce and expensive; and it cannot be expected that his Most Gracious Majesty, or the nation, should be put to the cost of a fresh one as often as certain of his Majesty's lieges wish to practise cruelty.

Then as to the equity of your laws. An ill-trained poor vagabond boy, your newspapers say, was brought before a magistrate for tying a kettle to a cat's tail, and setting the curs in the neighbourhood to chase the poor animal. The magistrate severely lectured the little miscreant on his brutality, and told him he would inevitably come to the gallows; to prevent which he inflicted upon him as severe a punishment as the law allowed; and every body praised both the law and its officer. But compare this with my case. First, the offender was an uneducated child, who had perhaps never been taught right from wrong; whereas my tormentors are persons of ripe years, and many of them men of high rank and station

in society, who cannot plead the excuse of ignorance, thoughtlessness, or barbarism. Secondly, the poor cat's tormentor was an individual, as well as a child; whereas my assailants are a large company of persons, united in upholding each other in their brutality. Thirdly, the boy chased the cat only once; whereas my torturers chase stags and inoffensive hares habitually, being hardened offenders. Fourthly, the boy did it upon the spur of the moment, accident having presented the temptation, and perhaps he repented the next instant; whereas my tormentors do it, if not of malice, yet, which is even worse, of cool deliberation, for mere sport, and with ample time to reflect upon the sufferings which they are about to inflict; and not having, like Magendie, any plea of utility for their crime. Fifthly, the boy's chase was only through the next street or alley; theirs is a long and hot pursuit, as if carried on with staunch vindictiveness. Sixthly, the boy kept no dogs expressly for the purpose, and it was a mere chance that a few curs were present to join in the hunt; whereas my tormentors have animals expressly trained for the "sport" at enormous expense and with much skill; and my head tormentor, "the Master of the King's Stag-hounds," is called a high officer of the royal household, and enjoys a large salary for keeping up this relic of the days of brutal barbarism. I cannot speak for Englishmen and Christians, but, to my stag-like apprehension, were I your Earl of Errol I would sooner be a butcher, which is a lawful and necessary occupation, than "Master of the Stag-hounds," enjoying a high dignity and handsome salary, in a civilized and Christian land, to superintend the training of dogs to torture defenceless animals. But, seventhly, the poor boy, as he did not keep the curs to hunt the cat, so much less did he keep the cat expressly to be hunted. What would the worthy magistrate have said, if it had been proved that the boy had a menagerie of cats, with a view from time to time to tie kettles to their tails for the chase; and that, not content with hunting a cat once, he rescued it when the dogs had begun to tear it, in order that, when its wounds were healed, it might be hunted again; it being found, according to the humane experience of the "Master of the King's Stag-hounds" and his helpers and abettors (besides the economy of the practice), that there is the "better sport" the oftener an animal is hunted, as it learns "ingenious tricks" to baffle its pursuers? Eighthly, the cruel boy did not find any little girl to encourage him in his sport; whereas my more fortunate hunters sat down to table, after the chase, with noble and gentle ladies, who frowned not upon them as they recounted the pleasures of the day, and promised to let them know that they might witness the preparations when I was again to be tortured.

If my stagship is not misinformed, you have a Society for the Protection of Animals against Cruelty. It is a sneaking and hypocritical society, if it punishes the poor man's vices and lets the rich man's alone. Its members would scarcely think any infliction too great for a boy who should keep cats and curs to gratify plebeian brutality; and yet, sir, what have they done, or attempted to do, to rescue from its oft-inflicted and again-threatened sufferings your unfortunate petitioner, his Most Gracious Majesty's dutiful and humble suppliant,

THE OFT-HUNTED STAG?

SHOOTING AND FISHING.

To the Editor of the Christian Observer.

YOUR correspondent, Anti-Piscator, asks what is the moral difference between fishing and shooting, so that a clergyman may lawfully practise the former and not the latter?

First: if there is any difference in point of cruelty, it is against fishing; for though I consider every kind of slaughter, except for the purpose of lawfully procuring or preparing food, as tainted with cruelty, yet shooting is less cruel than fishing, at least where living creatures are used as baits. Where otherwise, the sufferings of the two races are very much alike; the bird shot and the fish captured are both soon out of pain; and the bird wounded and the fish that escapes with the hook, are alike protracted sufferers. I am aware that many humane persons discern no cruelty whatever in either practice; but I cannot but think that all the arts of capturing and slaying animals merely for the sake of exercise and sport, and not for food, partake too much of the feelings and habits of savage life to be befitting recreations for civilized and Christian men. Custom reconciles us to many things of this nature which will not bear impartial scrutiny. I very much doubt whether thirty years hence dogs and guns will be accounted suitable companions for any man of refined habits and liberal education.

But it may be said, that if there is no difference in the matter of humanity between fishing and shooting, there is at least, especially as regards clergymen, a marked difference in the one being a still and the other an active employment; but, if either be unlawful, this difference will not make it lawful; and if both be lawful, the man who requires active exercise, and his neighbour who needs quiet recreation, stand on the same footing.

Thinking, as I do, that neither occupation is proper for a clergyman, I am somewhat at a loss to say which is the less so; but, upon the whole, I would sooner see him fishing than shooting. The latter is, indeed, free from the cruelty and boisterous rudeness of hunting; but still, the dogs, the gun, and the sportsman's garb, and the widely rambling character of the exercise, are all, to say the least, very unclerical. But the fisherman sits down quietly; he makes no public disturbance; he is not unsuitably arrayed; and, if he think he is lawfully engaged, he may enjoy sober thought, and, I have heard clerical fishermen say, may "think over a sermon," which no sportsman pretends to do.

Certainly in this there is a difference in favour of fishing. But, then, the sportsman may reply that the loss of time is as great, or greater, and without the advantage of active exercise as an excuse; and that the quiet musing could be just as well, or much better, secured, without the apparatus of a rod and line, "with a worm at one end and a fool at the other." Then, as to visiting the schools, and his sick parishioners, he might just as well do this with a gun and powder-flask, as with rod, hooks, landing-net, and boxes of flies and gentles. In regard to the loss of reverence, to which he is subjected by being seen in a shooting-jacket, the sportsman may urge that his rustic parishioners would respect him more while engaged in an active, manly, locomotive exercise, than idling and driveling "from morn to dewy eve" beside a purling stream, for the "glorious sport of two bites and a nibble." It is not easy, either in sense or articulation, to distinguish between "a reverend *angler*" and "a reverend *dangler*."

These considerations being premised, I fear that the clerical fisherman has not much to boast of over his shooting friend; and that as public opinion, even where there is not religious principle, has rendered most of the younger clergy ashamed of the one, it is high time to banish the other.

In the above remarks I have confined myself to answering your correspondent's inquiry, by running a parallel between the two occupations; but I have not touched upon the high considerations which apply to both practices, and to the whole question of clerical recreations. This important

subject has been so often and ably discussed, that I need not dwell upon it. One thing no man can deny—namely, that a minister of Christ who duly feels the importance of his high trust will have little time or taste for any thing beyond the range of his exalted duties. He has pledged himself, in his Ordination vows, "to apply himself, by God's grace, wholly to his office; to draw all his cares and studies that way; and to endeavour so to fashion his own life, and the lives of his family, that they may be wholesome and godly examples and patterns for the people to follow." He is "a fisher of men;" and, as such, he is surely acting out of character in devoting himself, even in sport, to less noble employments. Health, exercise, and salutary recreation, he may easily find, if his time and circumstances allow, without either dog or worm, shot or bait, detonating caps or artificial flies, to assist him. A run over the hill to see Betty Brown, is as good exercise as to procure minnows; and there are topics of conversation quite as instructive and interesting as the merits of carp and and trout, hounds and horses. P. P.

ON ST. PAUL'S DECLARATION, 1 COR. xv. 19.

To the Editor of the Christian Observer.

THE Apostle Paul says, 1 Cor. xv. 19, "If in this life only we have hope in Christ, we are of all men most miserable." This, to my feelings, is one of the most inexplicable texts in the whole Bible. There was a time when I was miserable indeed: I had but the world for my solace; I attempted to satisfy my soul with "the husks which the swine did eat:" but it pleased my heavenly Father "to bring me to myself;" he filled my heart with his love; he was infinitely better to me than any earthly portion; and whatever may have since been my outward condition, I have felt by blessed experience the truth of the inspired declaration, that "godliness hath the promise of the life that now is, as well as of that which is to come." Even if my hope in Christ were a delusion, it has been a joy-inspiring delusion; and never could I say that what I have gained, though my gain were but illusory, is unequal to what I resigned for Christ.

What, then, does the Apostle mean by the above declaration? I am told, by Reverend friends and Commentators, that he alluded to the peculiar afflictions and persecutions which befel the early church. But even this solution does not satisfy my mind; for such heavenly consolations as he and his fellow-sufferers enjoyed under their trials, must have been far more than a counterbalance to them. Indeed, he often declares this himself; nor did he wish even the thorn in the flesh to be removed, when he had experienced the power of Divine grace to console and sustain him under it.

May not the meaning be, that if the Christian's hope in Christ had relation only to the present life; if he had no expectation of a futurity; if the doctrine of the resurrection, which St. Paul was proving, was not true; then indeed he would lose that which is his best solace, and nothing would remain to prevent his being most miserable? This idea differs widely from the interpretation above mentioned. I have stated, that in my own case I feel, what I conclude all my fellow-Christians also feel, that even if death terminated my being I should have enjoyed a happier life for having the hopes and supports of the Gospel; but I should indeed be most miserable if I had no expectation of a futurity, and it would be absurd to do any thing or give up any thing for a fable. I conceive St. Paul to mean, "If you blot out this doctrine of life in Christ beyond the grave, then indeed our faith is in vain, and we are most infatuated and wretched;" but this is not the same as saying, that if, believing this doctrine, it should

in the end turn out to be groundless, our sacrifices for a phantom were greater than the enjoyment that arose from our hopes. Indeed, I do not believe that St. Paul is so much as supposing the case, even for argument's sake, that the doctrine was untrue; but only that he was shewing what an important place it holds in the Christian revelation, so that without it the Gospel would be but a shadow. The opinion of yourself, or of your learned correspondents, would much oblige a constant reader,

PHILIPPA.

ON THE PARABLE OF THE HOUSEHOLDER.

To the Editor of the Christian Observer.

THE parable of the Labourers in the Vineyard has been thought to be liable to some objections, from the seeming unfairness of the householder in the distribution of wages to his workmen; and the difficulty is rather increased than diminished by the householder's assertion of his right to do what he chose with his own property. Such language seems to be too much like what one would expect from a self-willed and unprincipled sovereign, not regarding equity or justice in the gratification of his arbitrary will. Some Christian moralists, indeed, have represented the moral differences of actions as determined solely by the will of God; and to these, of course, the parable offers no difficulty. But as such notions of morality are at variance with our moral feelings, and contrary also to the spirit of the Bible, in which we often find God justifying himself "after the manner of men," few persons will acquiesce in such an interpretation of the parable as requires the admission of so unnatural and unscriptural a philosophy. It has been suggested, therefore, that the householder might have good reasons for his conduct, and that there may have been some hidden wisdom in his refusal to explain it. And this, of course, is true; but it does not seem exactly to meet the objection. The difficulty lies in this,—that in the parable there is no hint that any point is left unexplained. The householder has done what he would with his own, and is therefore justified before God and man. And since the parable, with all its circumstances, is fictitious, we ought to believe that it has been put into the form best adapted for its purpose, and that the conduct of the householder is presented to us in that light in which we are expected to consider and judge of it. The question is not, whether we can attach to the parable a conjectural supplement which shall remove the objection which seems to lie against it; but, whether the parable is intelligible as it stands, in the form which its Divine Author made choice of for the best.

Now the object of the parable was to convince the Jews, that, notwithstanding their national prerogative, it was possible after all that the first might become last, and the last first. And we know how difficult it was to gain an entrance for this truth into the prejudiced minds of those who "had Abraham for their father." It is probable, then, that had the doctrine of the parable been presented to them in a less startling form it would have failed altogether of engaging their attention, or at least of fixing any permanent impression upon their minds. They had satisfied themselves that, in the regular course of God's equitable government, the ancient worshippers of Jehovah had become entitled to perpetual pre-eminence; and it was perhaps impossible to unsettle their deeply-rooted persuasion, except by placing the true doctrine in the most glaring contrast. Their God, therefore, in whose constant faithfulness they trusted, is represented as exposing himself to the imputation of injustice, and as not caring even to clear himself from the charge. The difficulty involved in this repre-

sentation would naturally excite inquiry (as in fact it has always done) as to the true meaning of the parable, and would thus lead the Jew indirectly to a consideration of its fundamental doctrine.

And, putting out of sight the particular object of this parable, we know that in all kinds of instruction it is necessary to make sure of the attention of the learner, and that, where there are opposing prejudices or inclinations to contend with, it is not easy to devise effectual means for gaining this essential starting-point. But one method, which moral teachers have almost always made use of, has been to propound their doctrines in the form of paradoxes; and the parable of the Labourers in the Vineyard is only one out of many instances in which our Saviour has given them the sanction of his example. When he told the rich men that it was easier for a camel to pass through a needle's eye than for a rich man to be saved, he plainly meant that the apparent extravagance of this assertion should make the warning more impressive. Jesus Christ knew "what is in man," and that the intellect is not the whole of the human mind: and his parables, like his precepts, are to be judged of by the impression which they are fitted to produce upon the hearts and consciences of those who listened for instruction, rather than by any inferences they might suggest to a profane, or careless, or uninterested reasoner.

M. J. M.

INQUIRIES UPON THE RESULTS OF NATIONAL SCHOOLS.

To the Editor of the Christian Observer.

YOURSELF and your correspondents, I well remember, were among the earliest and warmest friends of the National-school system. That system has now been many years in activity; a generation has grown up under it, and the children of its earlier scholars have now taken their parents' places.

It is surely, then, time to inquire whether it has answered the high expectations which were formed of the benefits that would result from it; and if not, what is the cause of the failure. I earnestly entreat that yourself, or your correspondents, would consider and discuss the question. But there is one particular which I could especially wish were inquired into—namely, whether these schools have been, as was hoped, a nursery for the Established Church. Is it possible to ascertain to what extent this has been the case? Is it found that the great majority of the young people educated in the National Schools are among our regular church-goers and communicants? My own experience does not suggest a favourable answer; and if the experience of others is similar, there must surely be some serious defect in the system, or its administration. The chief cause of disappointment appears to me to have been the want of care in selecting thoroughly pious and spiritually-minded men for masters. In the inquiries which I have been able to make, not one in many is such a man as a parent, anxious for the eternal interests of his children, would select for their religious instruction. Fair moral character, as well as due intelligence and ability, have doubtless, in every instance, been considered indispensable; but much more is requisite to constitute a man a true Christian, and to qualify him to bring up children in the nurture and admonition of the Lord. Hence the religious instruction, however valuable in an intellectual view, has been very defective for the culture of the heart and the formation of the character: it has been clear, but cold. The Scriptures have been diligently read, but not spiritually opened and applied: the children have repeated well, but felt little; they have been

taught to say "Lord, Lord," but have they been sufficiently addressed as having been baptized into the faith of Christ, and bound by every tie of duty and interest to devote themselves to his blessed service?

QUINTUS.

THE BURIAL SERVICE ILLUSTRATED.

To the Editor of the Christian Observer.

Does not Romans viii. 35—39 illustrate what our Reformers intended by that prayer in our Burial Service, "Suffer us not at our last hour for any pains of death to fall from thee." There is nothing in death itself that could by any person be supposed to have any tendency to separate the Christian from his God: but if by "the pains of death" we understand the agonies of martyrdom, the meaning of the petition becomes apparent. Now St. Paul, in the passage just alluded to, says that the believer shall not be torn from his God by "peril or sword;" adding, "for thy sake are we killed all the day long, we are accounted as sheep for the slaughter." He then resumes: "Nay, in all these we are more than conquerors; for I am persuaded that neither death nor life,"—and so on.

The ancient Christians constantly prayed that they might be enabled to endure every persecution and torture, rather than renounce their faith and adherence to Christ. This petition has come down to us from early times; and though within the limits of Christendom it may seem not so appropriate as it once was, yet the Marian persecution in our own land proves that our Reformers did not insert it without meaning; and even if we should never be exposed to the peril of martyrdom, the prayer is nevertheless befitting, being in substance a petition that under all exigencies we may be enabled to continue faithful to Him who bought us with the price of his most precious blood.

LITURGICUS.

INJUDICIOUS ANECDOTES IN TRACTS.

For the Christian Observer.

When your last Number came to my hands, there lay beside it upon my table a recent publication, issued by the Religious Tract Society, entitled "Anecdotes—Admonitions;" being one of a series of such publications by the Society on various subjects. The book does not in general offend against the canons which you have laid down; for though no authorities are adduced—which I admit, in such a work, might be inconvenient—yet a majority of the anecdotes relate to real persons, and are doubtless not given without sufficient evidence of their truth. They are also for the most part useful and striking; and I am sure they are compiled with a sincere desire to promote the glory of God and the spiritual welfare of the reader. Still, like the other works of this class alluded to in your Review last month, this book includes various anecdotes which appear to me improbable or injudicious; and as works of this kind are very popular, and may, if well compiled, be rendered highly useful, I trust it will subserve the cause of truth to offer a few inquiries respecting some of the incidents related in this volume. In suggesting these inquiries I am very far from meaning to disparage the excellent institution under whose auspices this and similar publications are issued: on the contrary, I would simply exhibit to its much-esteemed conductors the impression left on the minds of a family circle, in perusing some of the incidents in this volume. The

remarks which I shall offer were chiefly the spontaneous inquiries of several young persons in familiar conversation, and are doubtless a specimen of many similar conversations in other families.

The following anecdote was read:

"A traveller fell among thieves, who resolved to murder him. Whilst they were putting in execution their horrid resolution, the unfortunate man, lifting up his eyes to heaven, observed a flock of crows which hovered over his head. 'Revenge my death!' exclaimed the unhappy traveller, 'ye birds of luckless omen.' A few days after this inhuman transaction, the thieves entered a house in an adjoining town, where one of the party observing a large collection of crows gathering round, said sarcastically, 'Here they are, come to revenge the death of the traveller.' The servant of the house, hearing these words, related them to the master, and he to the magistrate, by which means these murderers were brought to justice." p. 227.

On reading this anecdote, it was asked, on what authority the Tract Society has published it. It appeared to the young persons very like "a made-up story." Still, it may be true: only state the authority. Our party thought it strange that the compiler should give such a story, even if true; as if God approved, and made use of, the absurd and wicked address of the dying man to the crows.

Nearly the same remarks were made upon the following, at least as to its authenticity.

"The history of a citizen of A —— is remarkable, on account of his seven sons, who, though not otherwise deformed, were quite dumb. The father was constantly sorrowing over his sons, and could not comprehend why God visited him so dreadfully, more than other fathers. One day he accompanied them to a neighbouring farm, where an old Swiss sold refreshments. The afflicted father looked with much feeling at his sons, who sat blooming and healthy round the table. The tears started in his eyes, and he exclaimed, 'O God! why have I deserved this?' The old Swiss, who had overheard him, drew him on one side, and said, with honesty, 'I see you are downcast at the affliction of your sons; but I do not wonder at it. Do you not remember, I knew you from your youth, when a boy, how you laid snares for the birds, and when caught, tore their tongues out of their mouths, and then with malignant joy let them fly again? How often have I not warned you! Oh, the birds under the heavens, who could not praise God with their tongues, have accused you, and you shall never hear the sweet name of Father from the lips of your children.'" pp. 215, 216.

Similar comments were also made on the following. The story is not probable; what, then, is the evidence of its truth?

"Many years ago, a seafaring man called at a village inn on the coast of Normandy, and asked for a supper and a bed. The landlord and landlady were elderly people, and apparently poor. He entered into conversation with them, invited them to partake of his cheer, asked many questions about themselves and their family, and particularly respecting a son who had gone to sea when a boy, and whom they had since considered as dead. The landlady shewed him to his bed-room; and when she left him, he put a purse of gold into her had, and requested her to take care of it till the morning; he then pressed her affectionately by the hand, and bade her good night.

"She returned to her husband, shewed him the gold, and they resolved to secure it for themselves by murdering the traveller in his sleep; this they accomplished accordingly, and buried the body.

"Early in the morning came two or three relations, and inquired, in an exulting and joyful tone, for the traveller who had arrived on the previous evening. The old people seemed greatly confused, and said he had risen very early, and was gone away. 'Impossible!' said the incredulous relatives; it is your own son, who has lately returned to France, and is come to make happy the evening of your days: and he resolved to lodge with you one night as a stranger, that he might see you unknown, and judge of your conduct towards wayfaring mariners.

"Language cannot describe the horror of the murderers, when they found that they had dyed their hands in the blood of their long-lost child. They confessed their crime; the body was found, and the wretched murderers were broken on the wheel.

"Is not that Scripture verified which saith, 'Whoso sheddeth man's blood, by man shall his blood be shed?'" pp. 228, 229.

The following story appeared to the young party in the same predicament. It might, for any thing they knew to the contrary, be true, but

they wished for evidence to shew that it was not "made up." Why, they said, did not the Tract Society mention the names of the parties?

"A youth, desirous of exposing the fallacy of the Church of Rome, went to a Romish priest, with a pitiable tale of his having lost his father; adding, that he was under great distress of mind relative to the immortal state of his father, and besought the priest to do what was necessary for the repose of his soul. The priest hearing so much, inquired after the usual fee; when the boy stated his inability to pay the sum required; but it was finally arranged between them that the money should be paid in different portions, and, in the mean time, the priest promised to proceed with the necessary formula.

"The lad was punctual to his first and second instalments, and then inquired if the priest were proceeding with the steps taken in such cases, when he received a reply in the affirmative. Finally, the last payment was made, when the boy, of course, inquired if his father was safe out of 'purgatory;' the priest informed him that all was right, and his father happy; upon which the boy, in a firm manner, said, 'Thou deceiver of the weak and credulous, my father is still living.' It is almost needless to add that the priest was completely confounded. We ought also to say, that lies should not be told to promote any object whatever." p. 79.

This comment by the Tract Society's compiler, that "lies should not be told to promote any object whatever," is exactly what I have in view in these remarks; for a marvellous story related without sufficient evidence of its being true, produces upon the mind all the effect of falsehood. There are several of this kind in this volume, and among others the one alluded to in your last Number, of the death-bed disclosure made to Dr. Lake, which is told in the same words as in your quotation from Mr. Young, but without any reference to the work from which it was originally copied. Where did the Tract Society's compiler procure it from?

There are many of those stories which your reviewer considers as offending against our Lord's caution respecting those on whom the Tower of Siloam fell. I will quote a few, as they occur consecutively; and I might go on extracting many pages of the same character.

"In a town in Connecticut, a man and his companions on the Sabbath went out in a boat for the purpose of fishing; but soon the boat upset, and two of them were hurried into eternity.

"A number of persons appointed a certain Sabbath as a time to play at foot-ball; and while two of them were tolling a bell, to call the company together, they were struck with lightning, and both died.

"A number of young men went out, on the Sabbath, to a certain forest, and cut down a small tree for a May-pole; and while they were bringing it home upon a cart, one of the wheels suddenly went down a low place, the pole struck one of them upon his head, and killed him upon the spot. And there he lay, *a fearful spectacle of the wrath of God, against those who profane the Sabbath.*

"A young lady, in the state of New York, agreed with her associates to meet on the Sabbath for a party of pleasure. When the day arrived, she mounted her horse to join her companions. But she had not proceeded far when she was thrown from the horse. Although she was not materially injured, yet conscience, in some measure, awoke, and she knew that she was doing wrong. She observed to her friends that she would never again visit on the Sabbath, and that she would then return, were it not for disappointing her companions. She therefore proceeded, but was soon thrown from the horse again, and so severely injured, that she shortly after died.

"A man, in Vermont, took up a carpenter's tool on the Sabbath, for the purpose of doing some unnecessary business, and in using it he gave himself a wound which soon ended his days, and sent him to the tribunal of his final Judge." pp. 139, 140.

The reading of these stories produced something of the following effect upon our party of young persons. They asked if these sufferers were worse Sabbath-breakers than others (rail-road travelling was alluded to); if not, why did the compiler represent them as especially marked out for the infliction of Divine vengeance? But if they were, then what were the mitigating circumstances which caused the nine hundred and ninety-nine to escape, while one was cut off? I do not say that these were the exact words of our young reasoners, but this was the impression; and I was glad to appeal from the inference of the tract compiler to the unerring

word of God, and to tell them plainly, in answer to one of their questions, that I did not know that a stage-coach was more likely, in God's providence, to break down on the Sabbath-day, than on any other; and to lead them, from what might be only a superstitious terror, to a large and Scriptural view of the Divine dispensations, more especially as connected with the doctrine of a future state, and the day of final judgment. They seemed to think that the Tract-Society's compiler meant to convey the impression that judgment *is* speedily executed against the workers of iniquity; and that what men call accidents are special manifestations of Divine displeasure; and then came the question, whether these so-called accidents do not happen as much to the righteous as to the wicked? The case of the gallery of a chapel that broke down and killed several persons, was alluded to; and one of the party thought, that, if it had been a theatre, the compiler would have classed it among special judgments, as a mark of God's displeasure against theatres. I made some nice distinctions between the two cases; but I fear that I did not perfectly satisfy their minds; and we all at length came to the general conclusion, that the Society's compiler might be mistaken in pronouncing what judgments were special, and what otherwise; but that God's displeasure is revealed against *all* sin; that every calamity is a part of the wages of transgression; that the external circumstances of prosperity and adversity, and the like, are not indications either of Divine anger or pleasure; that God searches the heart; that the righteous and the wicked may equally be crushed by falling towers, but that it is most fearful to die in an act of sin; and that in this view the incidents related by the tract writer were to be considered, without professing to fathom too curiously the secret will of God. It was not to be inferred that all the men and women who were killed by the blowing up of the baggage-waggon were profane persons; some might be so, and some not; the great matter was, not this event, which happened alike to them all, but their preparedness or otherwise to meet their God.

On the anecdote of the Boy at Abo, whom the magistrates punished with fifty severe stripes, "in the presence of all the people," for cruelty to a dog; one of the party remarked, that the punishment was too severe for the offence, and that, both on this account and for being inflicted in public, it was more likely to enrage and harden the boy, and either to inure the spectators to barbarity or to make them pity him, than to do good to either; and that quiet confinement, with affectionate religious instruction, would have been more likely to amend the boy, than being whipped in the market-place. None of our party could clearly ascertain what was the moral which the compiler meant us to derive from the story, so that its utility was lost upon us. Our young people were equally at a loss to ascertain what lesson they were to learn from the following anecdote:—

"*American Parents.*

"A little girl, six years old, in an American Sunday-school, was repeating the Fifth Commandment. Her teacher endeavoured to shew her in what way she was to honour her parents, and said, 'You must honour your parents by obeying them.' 'O, ma'am,' exclaimed the child, 'I cannot keep that commandment.' 'Why cannot you keep it, my dear?' 'Because, ma'am, when my mother tells me to do one thing, my father tells me to do another. Now, just before I came here, my mother told me to stay up stairs and learn my lesson, and my father told me to come down and play: now how could I obey them both? No, no,' closing her little hands as if in despair, 'no, no, ma'am, it is impossible for me to keep that commandment.'" pp. 237, 238.

Our party did not know whether this story is a "make-up;" but they were sure that there are no circumstances in which we may not keep God's commandments; and they therefore thought the little girl's state-

ment, that she was placed in such an impossible condition, quite incorrect; and they wished that the compiler had told us in what way her teacher shewed the error into which she had fallen; which they considered the most important part of the story, though it is unhappily omitted in the book. They had no idea (for children are very simple in their notions), and I did not tell them, that the story (whether true or not) is probably meant as a satire upon quarrelsome parents. Why I did not tell them, I leave your readers to guess. Perhaps they may think that I imagined such a disparaging anecdote about parents and the Fifth Commandment not well calculated to promote the keeping of that commandment; or, that the American child's ludicrous statement would recur to their minds when they were seriously hearing or repeating that solemn mandate; or, that all such tales, with which religious anecdote-books abound, are in very ill taste and of doubtful utility.

Similar comments apply to the following; the moral of the "smart reply" of which seems to be, that it is of no use to go to church, if some person who does go is not benefited; but as our party are plain people, and not smart in our replies, we could not see the advantage of this inference.

"A person whose life was immoral, urged his sister to go with him to hear his minister; but she smartly replied, 'Brother, what are you the better for his preaching?'" p. 73.

The following was read:—

"A Protestant lady married a Roman Catholic, on condition he would never use any attempts to induce her to embrace his religion. Accordingly, after their marriage, he abstained from conversing with her on those religious topics which he knew would be disagreeable to her. He employed the Romish priest, however, who often visited the family, to instil his Popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and, during his affliction, was recommended by the priest to receive the holy sacrament. The wife was requested to prepare bread and wine for the solemnity by the next day. She did so, and on presenting them to the priest, said, 'These, sir, you wish me to understand, will be changed into the real body and blood of Christ, after you have consecrated them.' 'Most certainly,' he replied. 'Then, sir,' she rejoined, 'it will not be possible, after the consecration, for them to do any harm to the worthy partakers; for says our Lord, My flesh is meat indeed, and my blood is drink indeed, and he that eateth me shall live by me.' 'Assuredly,' answered the priest, 'they cannot do harm to the worthy receivers, but must communicate great good.' The ceremony was proceeded in, the bread and wine were consecrated, the priest was about to take and eat the bread, but the lady begged pardon for interrupting him, adding, 'I mixed a little arsenic with the bread, sir; but, as it is now truly changed into the real body of Christ, it cannot of course do you any harm.' The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed, and irritated, he left the house, and never more ventured to enforce on the lady the absurd doctrine of transubstantiation." pp. 81, 82.

Some doubts were expressed as to whether this story was "made up," or not; but this the worthy compiler can easily set at rest, by adducing his authority. I confessed that I thought it strange that a Popish priest should ask "a lady" "to prepare bread and wine," more especially as Popish priests never use bread for the purpose, but a wafer specially prepared under their own direction; and I also thought that they do not consecrate the elements at private houses, but upon what they call an altar; and reserve a portion of them to carry out to sick persons; against which superstition our Reformers expressly meant to guard, by directing the remainder of the bread and wine to be consumed in the church before the communicants leave, and bread and wine to be provided in private houses when wanted. But, laying aside all doubts as to the truth of the story, our young people doubted its point or fairness. The priest had said that the bread was commuted; not that the arsenic in it was. The story may be very "smart;" but it is neither good wit, nor good divinity, nor solid argument. I should be sorry to teach a child to argue after this flippant and unsatis-

factory manner with a Papist; who ought to be confuted, not insulted. Besides, a ludicrous story upon so serious a matter greatly shocked the feelings of our party, who thought that a lady who could have devised such a trick, even against Popery, could not feel much reverence for sacred things.

The following is another of these smart replies:—

"*A conceited Man.*

"At a dinner party, one of the company challenged any person to start a question to which he could not give a satisfactory answer. All were silent, till a worthy clergyman said, 'This plate furnishes me with a question—Here is a fish that has always lived in salt water; pray tell me why it should come out a fresh fish, and not a salt one?' The boaster was silenced; nor was there one in the room who envied him his feelings." pp. 118, 119.

I should object to all anecdotes of this character for the religious instruction of children; for sneer and satire are not Christian weapons. But even a child can see that the smartness is wholly misapplied; and that the "worthy clergyman" must have been a very sorry reasoner, and a worse physiologist, to ask such a foolish question. When this anecdote was recited, a girl of fourteen (I am stating a fact) replied, "Why, that is just like the story of Dr. Johnson: the clergyman seems to have thought that who kills fat oxen must himself be fat." None of us could make out what the compiler meant by the worthy clergyman's wit, or how it silenced the boaster. All the party had often bathed in, and drunk, salt water (which last is perhaps more than fishes do; but the worthy poser very likely mistook the passage of the water through their gills for drinking); and yet they were "fresh," and they saw no reason why fishes should be otherwise. Then followed a little chemical and physiological explanation, which they easily understood; and we saw no more reason why a fish should turn to salt than a cow to turnips or a Greenlander to train oil.

We had recently visited the British Museum; and as the officers were very far from being either rude or loquacious, our party considered that the speech which I have marked in italics, and indeed the whole story, must have been considerably exaggerated; though, even if true, we could not ascertain what is the moral instruction which the Tract Society's compiler wishes us to learn from it.

"Some years ago, a lady, who went with a party to the British Museum, expressed contempt and dissatisfaction at every thing she saw; protested it was loss of time to continue, and urged the company to hasten their departure. At length they politely thanked the gentleman in attendance, and were about to withdraw, when he detained them by the following address to their fastidious companion:—'*When I first saw you, madam, I was struck with your beauty and interesting appearance; but you soon gave me occasion to alter my opinion; I pity the man that marries you, if any one ever will; certainly I would not; and I fear for you, unless some alteration takes place in your taste, manners, and habits. Madam, I wish you a good morning.*' Many years after, the same gentleman waited upon another company at the Museum: when they took their leave and thanked him for his polite attentions, a lady stepped forward, and expressed her gratitude in a manner more lively than the occasion seemed to require. The gentleman, rather surprised, professed himself happy in having contributed to her amusement. 'Sir,' said she, 'my obligations to you far exceed those which you have conferred this morning.' She then recalled to his memory the above circumstance, and added, 'I am that lady; and to you I am indebted, next to this gentleman, who is my husband, for the happiest influence on my life and character, arising from the very pointed, but salutary, reproof which you then administered.'" pp. 116, 117.

Upon reading the following story, I was asked who is the physician alluded to, but I was unable to reply. The story seems too highly wrought for truth; but it is probable that the compiler may be able to adduce his authority. The only work which I am acquainted with, that bears the express title of "The Diary of a Physician," is a collection of clever tales under that name, which were never intended to be taken for truth; and some of them are most disgusting. The writer would have laughed heartily, if he could have dreamed that his fictions would be printed as

facts for religious edification. But perhaps the story is taken from some more veracious writer.

"The following affecting narrative is copied from the diary of a physician, who died but a few years ago:—'Go up to her room, then, Betty, and see if she wants any thing; and tell her it's half-past nine o'clock,' said Mrs. J—. The servant accordingly went up stairs, and knocked at the bed-room door thrice, but received no answer. There was a dead silence, except when the wind shook the window. Could Miss J— have fallen asleep? Oh, impossible! She knocked again, but unsuccessfully as before. She became a little flustered; and after a moment's pause, opened the door, and entered. There was Miss J— sitting at the glass. 'Why, la, ma'am!' commenced Betty, in a petulant tone, walking up to her, 'here have I been knocking for these five minutes, and ——' Betty staggered horror-struck to the bed, and uttering a loud shriek, alarmed Mrs. J—, who instantly went up stairs, almost palsied with fright. Miss J— was dead.

"I was there within a few minutes, for my house was not more than two streets distant. It was a stormy night in March; and the desolate aspect of things without, deserted streets, the dreary howling of the wind, and the incessant pattering of the rain, contributed to cast a gloom over my mind, when connected with the intelligence of the awful event that had summoned me out, which was deepened into horror by the spectacle I was doomed to witness. On reaching the house, I found Mrs. J— in violent hysterics, surrounded by several of her neighbours who had been called in to her assistance. I repaired instantly to the scene of death, and beheld what I shall never forget. The room was occupied by a white curtained bed. There was but one window, and before it was a table, on which stood a looking-glass, hung with a little white drapery; and various paraphernalia of the toilet lay scattered about—pins, brooches, curling papers, ribands, gloves, &c. An arm-chair was drawn to this table, and in it sat Miss J—, stone-dead. Her head rested upon her right hand, her elbow supported by the table; while her left hand hung down by her side, grasping a pair of curling irons. Each of her wrists was encircled by a showy gilt bracelet. She was dressed in a white muslin frock, with a little bordering of blond. Her face was turned towards the glass, which, by the light of the expiring candle, reflected with frightful fidelity the clammy fixed features, daubed over with rouge and carmine—the fallen lower jaw—and the eyes directed full into the glass, with a cold dull stare that was appalling. On examining the countenance more narrowly, I thought I detected the traces of a smirk of conceit and self-complacency, which not even the palsying touch of death could wholly obliterate. The hair of the corpse, all smooth and glossy, was curled with elaborate precision; and the skinny sallow neck was encircled with a string of glistering pearls. The ghastly visage of death thus leering through the tinselry of fashion, 'the vain show' of artificial joy, was a horrible mockery of the fooleries of life.

"Indeed it was a most humiliating and shocking spectacle. Poor creature! struck dead in the very act of sacrificing at the shrine of female vanity! She must have been dead for some time, perhaps for twenty minutes or half an hour, when I arrived, for nearly all the animal heat had deserted the body, which was rapidly stiffening. I attempted, but in vain, to draw a little blood from the arm. Two or three women present proceeded to remove the corpse to the bed, for the purpose of laying it out. What strange passiveness! No resistance offered to them while straightening the bent right arm, and binding the jaws together with a faded white riband, which Miss J— had destined for her waist that evening.

"On examination of the body, we found that death had been occasioned by disease of the heart. Her life might have been protracted, possibly for years, had she taken my advice, and that of her mother. I have seen many hundreds of corpses, as well in the calm composure of natural death, as mangled and distorted by violence, but never have I seen so startling a satire upon human vanity, so repulsive, unsightly, and loathsome a spectacle, as a corpse dressed for a ball!" pp. 121—123.

I will quote but one story more:—

"In 1776, a very rich merchant of Lyons being at Paris, called on one of his correspondents; he found him in a room apart from the house and completely private, and they were alone together.

"Suddenly the Parisian presented a pistol on full cock, with a draft for a hundred thousand livres (between three and four thousand pounds), which he insisted his Lyonnese friend should sign.

"The visitor was at first struck dumb; but gradually recollecting himself, 'Don't let us be vexed for such a trifle,' said he, 'the thing is easy enough.'

"He then drew from his pocket a little writing case, in which was a small pen. 'What is that for?' said the Parisian; 'here are pens and ink.' 'No,' said the Lyonnese, 'I can write with my own pen only.' He then breathed on his pen, and seemed, during a few moments, to endeavour to write with it, but it proved to be too dry. He then asked for the use of another pen, and taking the pen and ink before

him, he wrote his name at full length, in his usual style. Instantly, on quitting the house, he went and made affidavit of this fact. On his refusal to pay this bill, the cause was brought into court: the signature was proved; there was no witness to testify as to any violence used.

"The judge seemed to think the signature a forgery. 'Forged,' said the Parisian, 'my friend gave it me freely, in open day, as we were sitting together very sociably in my private room: he tried a good while to make use of his own pen and ink; but, as his would not mark, he asked me for mine, and used them.'

"The Lyonnese being examined as to the truth of this story, acknowledged that every word of it was true; but he pointed out the place where he had, not without intention, scrawled a few strokes.

"The judge threw on this spot a powder, which was handed to him, when immediately certain letters became visible to the court, as there plainly appeared on this bill, thus treated, immediately under the signature, 'obtained by compulsion; pistol in hand.' This discovery terminated the cause." pp. 210—212.

This improbable story, like many others, requires to be well authenticated before it is believed. But even if it should be proved to be true, still it is so strange a narrative, that I should not willingly insert it in a book of religious instruction. When this story was read, a boy (I assure the compiler that I am stating a fact) remarked, that if he had been a juryman he could not have conscientiously convicted the Parisian; for what necessity had an honest tradesman to carry about sympathetic ink? and so far from coming to the compiler's conclusion, he doubted whether the Lyons merchant was not a swindler, who had purchased goods and given a check which he had secretly marked to avoid paying it. He thought it was more probable that a cheat should have been versed in the mysteries of sympathetic ink, than a true man. Besides which, there was no improbability in a swindler's executing such a trick, having made all due preparations; but that a tradesman should have been thus shut up and coerced, and then most wonderfully, at that very moment, have had some sympathetic preparation in his pocket; and then had presence of mind to contrive the stratagem; and that the Parisian should have looked on and not detected it; was a chain of improbabilities that was ready to snap at every link. I do not argue the question; but I would ask, ought a story to be adduced as an illustration of God's providence in exposing a cheat, which can even be supposed to be rather an illustration of the triumph of knavery?

I should deeply regret that the above observations should be construed in an unfriendly spirit towards the excellent institution from whose press this and similar publications have issued. The friends of religion owe a large debt of gratitude to that Society for its many valuable publications, especially its reprints of so many of the writings of our Reformers and other eminent Divines; nor even with regard to the work upon which I have remarked am I disposed to withdraw my opening observations as to its general merits. But care is required not to encourage a taste for religious jest-books; and not to choose out stories which can only excite a smile, without enlarging the understanding or softening the heart. I think that the Society for promoting Christian Knowledge has erred on the side of dullness; but I would even prefer dullness to vulgar "smartness."

AN OLD SUNDAY-SCHOOL TEACHER.

ON THE LITERAL INTERPRETATION OF SCRIPTURE.

To the Editor of the Christian Observer.

YOUR correspondent J. M. H., in your Number for February, p. 68, says, "It is, I believe, a received canon of interpretation, that quotations from the prophetic writers should generally be understood in a lower sense than a literal interpretation would warrant." Permit me to protest against

such a canon, which I cannot believe has been countenanced by orthodox Biblical scholars. If we once allow ourselves to construe the word of God in "a lower sense" than that of "literal interpretation," we may proceed till we refine away its plain meaning into allegory or exuberant Oriental diction; and I know not where we shall stop, short of the most latitudinarian Neology.

Such an issue, I feel sure, was never contemplated by the pious and eloquent writer on whose hasty phrase I have been remarking. I entreat him to re-consider his words, and to subscribe to the safe and "received" doctrine, that every honest writer, and much more the infallible Inditer of Holy Writ, means what he says, and not something else. R. S.

PROFANE CEREMONIES OF PAPISTS IN IRELAND DURING PASSION WEEK.

To the Editor of the Christian Observer.

The majority of your readers, Mr. Editor, are probably little aware, at this solemn season, while engaged in the impressive but simple and edifying rites of our venerable Church, of the extravagant mummeries and superstitions which afflict both Christianity and common sense in the dominions of Papal superstition. The burlesque absurdities of the Holy Week at Rome have been the theme of many a tourist's narrative; and mournful it is, that sacred things should have been thus exposed to the scorn of the profligate, while the mockery of them calls for the tears of every true Christian.

But, without wandering all over Europe, or collecting a tithe of the worse than follies to which I allude, permit me to furnish only a slight specimen of the manner in which Passion Week is observed among the Roman Catholics of our towns in Ireland. I am sorry to say that I have sometimes seen such mummeries described by Protestants in a manner which borders upon profaneness, the sense of the ridiculous overpowering the awfulness of the mockery. I pity the man who can attempt to be witty upon such a subject; and in transcribing a record of facts, I will endeavour to omit whatever might raise a smile.

Wednesday in Passion Week is called Spy Wednesday, and the priests personate the officers spying out Christ in the garden. They run peering about from place to place to discover him, and to carry him away to be crucified. During their employment in this work, the Bishop marches in their van, sprinkling all around with holy water.

On Holy Thursday they mimic the buffeting of Jesus; bringing him up for trial, and going through the scenes of Pilate's Judgment Hall. The different chapels vie with each other in graphic effect. The buffeting is executed upon the image, as if in the eagerness of real rage. The priests, amidst a crowd of spectators, stick up a representation of the Saviour, and assail it with ignominy and scorn; and nothing is omitted that can give dramatic effect to the scene.

The people go the round of the chapels throughout the town on Holy Thursday. Persons living in a Protestant country can form no idea of such a pilgrimaging: all take part in the shew; each man, woman, and child, repairing from chapel to chapel, from mass-house to convent, and from nunnery to friary, till they have seen all the holy places in the town. The people, the chapels, the friars, the images, nuns, crucifixes, and altars, are all dressed in their best. Chief of all are the altars; and whatever silk, sattin, spangles, ribbons, artificial flowers, lace and gilding, can accomplish, is displayed in lavish profusion, to heighten the attractions

of crucifix, altar-piece, and Madonna, and give eclat to the spectacle. There is the utmost rivalry among the convents as to which shall make the greatest display; and the people are expected to give largely on the occasion.

On the morning of Good Friday crowds continue to flock to the chapels; but all is now desolation and gloom. Roses, jasmines, embroidery and gold, splendour and glitter, have disappeared. The altar is hung in black, edged and interstreaked with stripes of dazzling white—because, say the people, the mourning is for Jesus Christ, who was an unmarried man. It were endless to describe the train of officers of all ranks—from the bishop to the bell-boys—with mitre, crosier, sattin slippers, purple caps, black caps, embroidered crosses, purple dresses, crimson dresses, black dresses, blue dresses, white dresses, laces, silks, lutestrings, and hundreds of gorgeous things; yet, though the whole of the magnificent display is called the anniversary offering or repetition of the sacrifice of the Son of God, the dense and vast assembly seem to regard the entire affair simply as a grand show.

But enough: it is but a specimen; yet let it suffice. Truly Popery is "the master-piece of Satan;" and Protestants have much to answer for, that they have not more earnestly exerted themselves to prevent its progress, and to rescue its victims, not with carnal weapons, but with the sword of the Spirit, which is the word of God. It is an afflicting consideration, and one which has not been duly weighed, that Protestantism has scarcely advanced in its geographical boundaries since the period of the Reformation. Why is this? It is a very serious question. Have Protestants done their duty in this matter? L. R.

ON THE DOCTRINE OF CHRISTIAN PERFECTION.

To the Editor of the Christian Observer.

As you very kindly and promptly gave my Letter on the direct Witness of the Spirit a place in your valuable miscellany, I take the liberty of replying to a communication in your Number for February, by "A Lover of Truth and Christian Concord," on the Wesleyan doctrine of "Christian perfection."

I am rather surprised, that, after stating from Mr. Wesley's writings, in my last communication, that "the testimony of the Spirit is an inward impresssion on the soul, whereby the Spirit of God directly witnesses to my spirit that I am *a child of God*, and that all *my sins* are *blotted out*, and that I, even I, am *reconciled to God*," your correspondent should ask "Whether, when a Christian is in a state of assurance, he is also in a state of Christian perfection?" It is manifest from the above citation, that the witness of the Spirit refers only to the pardon of our sins and our adoption into the family of God (see Rom. viii. 15, 16, 17; Gal. iv. 6; 1 John iv. 13); whereas Christian perfection refers to the purification of the soul, and its entire occupancy by the love of God. But in order to understand what the Wesleyans mean by it, we will refer to their own writings on the subject. In the fortieth sermon of the last edition of his Works, Mr. Wesley very explicitly shews what he does not, and also what he does, mean by the phrase Christian perfection. His own words are: "Christian perfection does not imply an exemption either from ignorance or mistake or infirmities or temptations; indeed, it is only another term for holiness: thus, every one that is holy is, in the Scripture sense, perfect." Again, in his "Plain Account of Christian Perfection," contained in the eleventh volume of his Works, he adds, "Scripture perfection is pure love filling the heart, and governing all the words and actions."

Again: "An entire renewal in the love and image of God, so as to rejoice evermore, pray without ceasing, and in every thing to give thanks."

The Rev. John Fletcher, Vicar of Madeley, who wrote very largely in defence of the doctrines which were preached by Mr. Wesley, in the fourth volume of the eighth edition of his Works says, "We give the name of 'Christian perfection' to that maturity of grace and holiness which established believers attain to under the Christian dispensation." "Hence it appears, that by Christian perfection we mean nothing but the cluster and maturity of the graces which compose the Christian character in the church militant. In other words, Christian perfection is a spiritual constellation, made up of these gracious stars,—perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our *visible* enemies, as well as for our *earthly* relations; and, above all, perfect love for our *invisible* God, through the explicit knowledge of our Mediator Jesus Christ. And as this star is always accompanied by all the others, as Jupiter is by his satellites, we frequently use, as St. John (1 John iv. 18), the phrase 'perfect love,' instead of the word perfection; understanding by it the pure love of God shed abroad in the hearts of established believers by the Holy Ghost, which is abundantly given them under the fulness of the Christian dispensation." Dr. A. Clarke, in his comment on 1 John iv. 17, says, "(*Herein is our love made perfect*) by God dwelling in us, and we in him; having cast out all the carnal mind, that was *enmity* against Himself, and filled the whole heart with the Spirit of love and purity. Thus the love is made perfect: when it thus fills the heart, it has all its *degrees*; it is all in all, and all in every power and faculty of the soul."

No person enjoying what the Wesleyan Methodists designate "Christian perfection," would be at all inclined to describe his enjoyment in the language used by your correspondent in his second question. This question will, perhaps, be the best answered by another quotation from Mr. Wesley's "Plain Account of Christian Perfection;" in which he writes: "To explain myself a little further on this head: (1) Not only sin properly so called (that is, a voluntary transgression of a known law), but sin improperly so called (that is, an involuntary transgression of a Divine law, known or unknown), needs the atoning blood. (2) I believe there is *no such* perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. (3) Therefore *sinless perfection* is a phrase I never use, lest I should *seem* to contradict myself. (4) I believe a person filled with the love of God is still liable to these involuntary transgressions. (5) Such transgressions you may call sins, if you please: I do not, for the reasons above mentioned." (Wesley's Works, vol. xi. p. 396.)

In the "Minutes of Conference" held in London June 25, 1744 (a copy of which is now before me), we meet with the following questions with the answers:—

"Q. 1. What is sanctification?—A. To be renewed in the image of God, in righteousness and true holiness.

"Q. 2. Is faith the condition or the instrument of sanctification?—A. It is both the condition and instrument of it. When we begin to believe, then sanctification begins; and as faith increases, holiness increases, till we are created anew.

"Q. 3. What is implied in being a *perfect Christian*?—A. The loving the Lord our God with all our mind and soul and strength (Deut. vi. 5, xxx. 6; Ezek. xxxvi. 25—29)."

In short, what the Wesleyan Methodists mean by "Christian perfec-

tion" is well expressed by that talented Minister of Jesus Christ, the late Richard Watson, in his comment on Matt. v. 8; where he says: "This purity of heart respects the intention, in opposition to religious hypocrisy; and so consists in the simple, unmixed desire to please God in all things: it implies the extirpation of all *unholy* desires, imaginations, tendencies, and affections. But this cannot be a negative state only: the absence of all evil is necessarily the presence of all good. Hence, in this condition of mind, truth becomes the clear light of the judgment, and the exact rule of conscience; the will is rendered cheerfully submissive to Divine authority; God is loved 'with all the heart, and mind, and soul, and strength, and our neighbour as ourselves;' and 'whatsoever things are'—externally, in their outward, practical manifestation—'true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely; if there be any virtue, if there be any praise;' the root of all, if they are real and not simulated virtues, is a pure heart; a nature, to use St. Paul's words, 'sanctified wholly.' To effect which entire sanctification of man is the peculiar work of the Holy Ghost, through the Gospel."———I shall now take the liberty of comparing these Wesleyan statements with some of the Services of the Established Church; and with the sentiments of some authors of acknowledged piety and talent. In the well known and admirable Collect at the commencement of the Communion Service, we pray, "*Cleanse* the *thoughts* of our *hearts* by the inspiration of thy Holy Spirit, that we may *perfectly love thee*, and worthily magnify thy holy name, through Christ our Lord." In this excellent petition we have comprised the substance of what Mr. Watson has said in the paragraph cited above.—In the *Te Deum* we pray, "Vouchsafe, O Lord, to keep us this day *without sin*." Whatever the Wesleyans may profess, there certainly is in this appropriate petition something like sinless perfection solicited.—All who repair to the Established Church the Sixth Sunday after Trinity pray: "O God, who hast prepared for them that love thee *such good things as pass man's understanding*, pour into our hearts such love towards thee, that we, loving thee *above all things*, may obtain thy promises, which *exceed all that we can desire*." And on the Ninth and Twenty-first Sundays after Trinity, "Grant us, O Lord, we beseech thee, the spirit *to think* and *do always* those things which are rightful;" and, that the people of God may be '*cleansed* from *all* their *sins*." These petitions are, beyond all dispute, Scriptural and proper; nevertheless they involve all that the Wesleyan Methodist means by "Christian perfection."———I will now quote the sentiments of a few of those authors whose works are now within my reach. The first shall be Dr. Manton, who says (vol. v. p. 645), "Christ taketh away sin, by giving us his Spirit, whereby the *stains* of our nature are *cleansed*: 'We are renewed in righteousness according to his image' (Eph. iv. 24). The same Spirit that maketh us holy, possesseth with a filial love of God."—Dr. Hammond, in his comment on Matt. v. 8, says, "Purity of heart excludes both hypocrisy, and uncleanness, filthiness of the flesh and spirit."—Dr. Samuel Bolton, in his "Royalties of Faith," says, "Faith is an heart-cleansing grace, an heart-purifying and purging grace: hence, Acts xv. 9, it is said, 'Their hearts were purified by faith.' Faith opens a way for a stream of blood to run through the soul, whereby it is washed, not from the guilt of sin only, but from the filth of sin also. The blood of Christ doth cleanse us from all sin."—Archbishop Leighton, in his Commentary upon Peter (1 Peter i. 2), says, "The *pollutions* and *stains* of human nature were by sin. Such is the pollution, that it can no manner of way be washed out but by blood: neither is there any blood able to *purge from sin except* the most precious blood of Jesus Christ, which is called the blood of God."

Again, he adds, "The impure leprosy of the soul is not a spot outwardly, but wholly inward: hence, as the corporeal leprosy *was purified* by the sprinkling of blood, *so is this.*" In his "Select Works" the same pious dignitary says, "To be subject to him (God) is truer happiness than to command a world. Pure love reckons thus, though no further reward were to follow. Obedience to God (the perfection of his creature, and its very happiness) carries its full recompence in its own bosom. Yea, love delights most in the hardest services. It is love to Him, indeed, to love the labour of love, and the service of it; and that not so much because it leads to rest, and ends in it, but because it is service to Him whom we love: yea, that labour is in itself a rest, it is so natural and sweet to the soul that loves. As the revolution of the heavens, which is a motion in rest and rest in motion, changes not place though running still; so the motion of love is truly heavenly, and circular still in God; beginning in him, and ending in him; and so not ending, but moving still without weariness. According as the love is, so is the soul: it is made like to, yea, it is made one with him which it loves."——I apprehend the Wesleyan Methodists have rarely, if ever, exceeded this lofty description of that mature state of grace, which they, for the sake of clearness and explicitness, think proper to designate "Christian perfection," or "entire sanctification." And they think they are warranted in adopting this phraseology by the following Scriptures:—Matt. v. 48; Luke vi. 40; Rom. xii. 2; 2 Cor. vii. 1, xiii. 9; Eph. iv. 13; Col. i. 28, iv. 12; 2 Tim. iii. 17; Heb. xiii. 21; 1 Pet. v. 10; 1 John iv. 18.

However we may disagree about names, the real Christian, in every section of the church of God, will acknowledge the importance of holiness, and, with Mr. Wesley, may pray,

"Oh grant that nothing in my soul
May dwell, but thy pure love alone!
Oh may thy love possess me whole,
My joy, my treasure, and my crown!
Strange fires far from my heart remove;
My every act, word, thought, be love."

OMICRON.

THE REV. B. W. NEWTON IN REPLY TO MR. GURNEY ON QUAKERISM.

To the Editor of the Christian Observer.

I FEEL it painful to write for the purpose of defending my own character, but I scarcely know whether I should be right in allowing Mr. Gurney's severe charges to pass in silence.

He accuses me of "garbled quotations" and "making inferences respecting the opinions of the society, which have no foundation in truth." Now, although I thankfully believe that the evil doctrines contained in the passages I have quoted are utterly repudiated by *many* individuals in the society, yet their late corporate official act, in solemnly recommending these writings to the attention of the young, does painfully manifest the want of doctrinal knowledge, or rather the presence of fearful doctrinal error, among the members of the society at large. They advisedly identified themselves with these statements; and the object of the Remonstrance was to shew what kind of doctrines were contained in the writings thus deliberately sanctioned.

Few things can be at once more wicked and more foolish than making garbled quotations—wicked, because it is a slanderous misrepresentation of the opinions of others; and foolish, because refutation is so easy, when

every one has access to the books referred to. That such a charge would be made against the Remonstrance, by those who oppose the doctrines of grace, I fully expected; for where justification by the blood of the Cross is denied—forming, as it does, the great centre doctrine of the Gospel—other truths, if not also rejected, will be so partially received, or viewed in such wrong positions, that the mind is totally incapacitated from determining what is or is not essential or non-essential in doctrinal statements: but of Mr. Gurney I was justified in expecting other things.

He must be fully aware, that in every system there are certain parts which are, as it were, the joints and bands whereby it is knit into its unity of falsehood or of truth; that one sentence often supplies a connecting link by which pages of truth may unobserved be united to error; and that there are some statements of a character so irremediably evil, as to be capable of no extenuation by any explanatory additions.

I therefore reply to Mr. Gurney's accusation, that misrepresentation by garbled extracts is rendered by the nature of the case impossible: I mean, misrepresentation of the books quoted from—for it is with these I am concerned, and not the Friends, except so far as they voluntarily identify themselves with them. I repeat, then, that misrepresentation, to any important extent, is impossible, unless I have inserted sentences of my own fabricating; for when an author has once deliberately said that "not any whit of Adam's guilt is ascribed to men, unless they make it theirs by the like acts of disobedience" (Barclay)—that Christ's imputed righteousness is not found in all the Bible (Id.)—that it is a dream or vain thought (Fisher)—that the object of faith is inward (Barclay)—that we are not to call the bodily garment Christ, but only that which appeared and dwelt in the body (Pennington)—that Quakerism is a new dispensation, distinct from the dispensation to Christ and his Apostles (Pennington)—If, I say, any author can once, in one single line, make any such statement as these, every other part of his system, howsoever abstractedly true, becomes only a disguise to hidden poison; and no explanatory additions—nothing, except absolute and entire *obliteration*—can possibly remove the evil. The question therefore simply resolves itself into this, whether the words which I have quoted are or are not to be found in the places referred to. And let it be remembered, that whilst error is ever inconsistent with itself, and will frequently be advancing discrepant or perhaps entirely conflicting sentiments, and so afford loop-holes for its own escape, consistency of statement is one of the unfailing characteristics of Christian truth. Above all, let it be recollected that there are SOME statements which one who knows the truth as it is in Jesus (and who else should be allowed to teach in his church?) *could never make*; and this is a test which the humblest Christian can satisfactorily apply. I repeat, then, that unless it can be shewn that the sentences, simply and singly as I have quoted them, are nowhere to be found, I cannot have misrepresented the authors in question; they must stand condemned to the mind of every understanding Christian; and the error will only be the more dangerous if the context perplexes by its ambiguities or mystifies by many words. A multitude of unobjectionable, or even valuable, statements may be found in Mr. Irving's worst publications; but what understanding Christian does on that account doubt the tendency of the whole?

Soon after the Remonstrance was published, I requested some well-known Christian ministers in this neighbourhood to examine the quotations, and they gave me the following testimonials:—"We do hereby certify, that we have, at Mr. Newton's request, examined and compared with the original works the quotations which he has made from Penn and Barclay, and believe them fully to convey the meaning of their authors, unimpaired

by the verbal and parenthetical omissions which have been intentionally made. Signed" by three well-known Ministers of the Gospel, two of whom are Clergymen. The second is as follows:—" We have examined, at Mr. Newton's request, his references to the works of Barclay and Penn, and we do not think that in any instance these references misrepresent the sentiments advocated by the writers above mentioned. Signed" by a well-known Dissenting Minister, and another gentleman of established Christian character. Indeed, Mr. Gurney is the only person I have heard of, in or out of the society, who, holding the doctrine of justification by the blood of the Cross only, has expressed a contrary opinion.

Nor am I less surprised at that part of his letter in which he states that he is not aware of " having penned a single sentence at variance with the acknowledged principles of the society." I could hardly have supposed him ignorant that his Essays have never been acceptable to those who are esteemed orthodox Friends. The work which is considered to embody orthodox Quakerism, in its most unobjectionable and most modern form, is from the pen of Mr. Bates, an American. It was formally sanctioned by the Meetings in America—has had an almost unprecedented sale—and is now so widely disseminated, that I suppose a copy would be found in the house of almost every orthodox Friend in England, Ireland, and America. It may be called a condensation of Barclay in a less scholastic and argumentative form—and therefore, perhaps, the more dangerous; though I should add, that I have heard (and I believe it to be true) that the views of the writer have recently undergone a material change, and that he regrets the publication of the volume of which I speak.

I can hardly understand how Mr. Gurney can have read this and similar works, both ancient and modern, without at once perceiving their all-important difference from his own. Let us, for example, compare the statements of Mr. Bates and Mr. Gurney on three of the most vitally important doctrines of our faith—namely, imputed guilt, imputed righteousness, and the priority of justification to sanctification.

Bates (p. 4, 8vo.)	Gurney (Essays, p. 211.)
" We believe that the whole posterity of Adam is affected by his fall; but we do not believe that it is with *guilt*, but with infirmity, and a proneness to sin....We deny the doctrine of original sin; and cannot suppose that sin is imputed to infants till they actually commit it. The Apostle, in the Ephesians, gives their evil walking, and not any thing that had been committed by Adam, as the reason of their being children of wrath."—See Ephesians ii. 3.	" The Scriptures teach us that the fall of our first parent...was the *immediate* cause of a moral degeneracy, and therefore of a *punishable guilt*, in the *whole* family of his descendants."
(p. 114.)	(p. 440.)
" Various opinions have existed on the subject of justification. While some have imagined it to depend on good works, others rejected works altogether, and supposed it to depend on the merit and righteousness of Christ imputed to us. And others, again, imagine it to depend on an irrevocable decree, existing from all	" Such was the righteousness of the Lord Jesus Christ; and such is the righteousness, therefore, which through faith *is imputed* to the Christian. When, therefore, we read that the righteousness of Jesus Christ is imputed to the believer, we may reasonably understand such a doctrine to import that we are not only saved

eternity. The Society of Friends do not exactly coincide with any of these opinions."

(p. 112.)

"We believe justification to consist of two parts—the first consists in what Jesus Christ did for man, in removing the incapacities of the fallen state, and in placing in every human heart that seed of grace which is the first principle and efficient cause of salvation. The second part consists in what he does for us *in us*....The love of God through Jesus Christ is the very spirit of reconciliation, and the only possible medium by which we can be united to him. But in its first extension to us, we are no further justified than to receive the capacity to salvation, and the offers of forgiveness of sins that are past, and to stand acquitted from them, by the atonement of Christ supplying what was lacking on our part, on condition of our obedience to the manifestations of his Spirit. As these manifestations are obeyed, and the laver of regeneration passed through, with the various baptisms and purifying operations of Divine grace in us, the work of sanctification is effected; and as we are sanctified so are we justified. Nor does complete justification take place in moral agents any other way."

through the sacrifice of Jesus Christ, but rewarded through *his merits*. Our sinfulness may properly be said to have been *imputed* to Christ, because, when he underwent the penalty which that sinfulness demanded, he was dealt with as if he had been himself the sinner: and it is, I apprehend, on a perfectly analogous principle that his righteousness is said to be *imputed* to us."

(p. 508.)

"From these premises it follows, that in the order of the grace of God justification precedes sanctification; and that the faith by which the UNGODLY are justified has respect, in a very pre-eminent manner, to the atonement which He has made for the sins of the world."

Such are the contrarieties on these vital doctrines. I would add, that Mr. Bates's book has had the official sanction of his society, Mr. Gurney's never. Has Mr. Gurney never felt it his duty to protest against the circulation of writings so entirely subversive of what he acknowledges to be truth? Tolerance of evil, under the false and deceiving name of love, and recklessness about truth, has produced bitter fruits among the Friends; an evidence of which may be found in the present circulation and approval, even by official members of the society, of that work which in a recent Number you deservedly characterized as Deistical (the name of the book is "Truth Vindicated." See Christian Observer for November). But are its sentiments new? They are only revived doctrines of Penn and Fisher, from the last of whom pages are quoted.

I would not desire to be hypercritical, and thankfully acknowledge the

benefit which I believe many have derived from Mr. Gurney's writings. But I think he must confess that such a sentiment as is found in page 217 of his Essays, "That man, although ever prone to sin, is not solely, entirely, exclusively sinful," stands in marked opposition to the declarations of Scripture—"Dead in trespasses and sin" (Ephes.); "Enmity against God" (Rom.); "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom.). His statement, also, respecting the possibility of salvation by the right employment of "partial light men have," has been already noticed. May I express a hope that these statements have not been made considerately, and that they will not become a chain to keep him from bearing faithful testimony to the truth, as a fellow-helper to his *real* brethren?

B. W. NEWTON *.

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* As we admitted Mr. Gurney's remarks on Mr. Newton's pamphlet, we insert Mr. Newton's reply; but the discussion is becoming too personal, and not very useful; and we shall be glad if our correspondents will drop it. Whether Mr. Gurney or Mr. Newton is right, as to the doctrines of the founders and standard writers of Quakerism, is of little comparative consequence. Let Friends go at once to the Sacred Writings.

ORIGINAL POETRY.

For the Christian Observer.

THE HERMIT AND THE MAID.

The sunny bosom of a glade
Spread to the golden sky,
An ancient man his dwelling made,
Remote from human eye.

Southward, a gently sloping hill
Behind his cell arose;
Its feet were watered by a rill,
Whose murmurs wooed repose.

Against the frigid northern gale
Its fence a mountain reared:
An egress through a woody vale
On either side appeared.

The trees that bloomed upon the hill
Did yearly food supply;
His drink was water from the rill
That warbled sweetly by.

Thus passed the holy man his days,
Intent on wisdom's lore;
Of life, and all its busy ways,
The hermit thought no more.

Alone, yet lightsome, like the sun,
His path the sage pursued;
Nor did a human eye but one
Upon his joys obtrude.

For duly with the orient gleam
A little peasant maid
Came, lighted by the sunny beam,
Within the tranquil glade.

And still, as on its carpet green
The evening shadows fell,
Her gentle form was duly seen
To wander down the dell.

A pitcher in her hand she bore,
Wherein she daily took
Clear water from the hermit's store,
From his pellucid brook.

Each morn and eve they long did meet,
And changed the quick reply:
Her pitcher filled, the maiden's feet
Did straightway homewards hie.

The gentle accents of the sage,
His bearing, soft and mild,
Impressed at length her tender age,
And won upon the child.

And now she left the childish band,
The hermit's cell to view,
And came, with pitcher in her hand,
Before the time was due.

And oft she stopped beside the rill,
His holy words to hear;
And oft forgot her cruse to fill,
So ravished was her ear.

Oft, as he slept beneath the shade,
From sorrow free, and care,
Would she a blooming chaplet braid,
And crown his silver hair.

When, waking from his sweet repose,
He felt the flowery band,
He knew to whom he owed each rose
That met his withered hand.

Sweet intercourse!—a hoary sage,
From human converse riven,
Attracts a maid of tender age,
And points her soul to heaven.

When rolling years had long removed
The hermit from the glade,
The mossy cell of him she loved
Was haunted by the maid.

Oft would she linger on the hill
That caught the southern sky;
Oft drop a tear into the rill
That did her cruse supply.

And oft the virgin fondly wept
Within the shady grove,
Where she o'er him her vigils kept,
And rosy chaplets wove.

"His hoary head," I hear her cry,
"In righteous ways was found:
With chaplets that can never die
His temples now are bound!

"His precepts won my infant heart
To Wisdom's pleasant ways:
That I have chosen the better part,
To him be due the praise.

"As thus I trace this hallowed shade,
My soul from earth is riven:
Yon mossy cell and tranquil glade
Are as the gate of heaven.

"I miss him on the sunny hill;
I miss him in the glade;
I miss him by the lucid rill;
I miss him in the shade.

"I miss his crown of silver hair—
It shines no more for me;
I miss him on his mossy chair,
Beneath his favourite tree!

"All, all within this hallowed ground
Tells me, that whom I love
No more within the glade is found,
But must be sought above."

Nor long in earth's ungenial clime
Did she his absence pine,
Called in her blooming maiden prime
Her aged friend to join.

If, from the paradise above,
On earth there be a rose
Without a thorn, 'tis maiden's love
For hoary sage that glows!

Such love 'tis rare indeed to greet
Unsheltered by a glade;
In worldly scenes you ne'er can meet
The hermit and the maid!

H. L. W.

THE FEATHER.

From dove's soft wing the feather, torn,
Doth now at random soar;
Before the frenzied gale 'tis borne,
Amid the welkin's roar.

Among its downy fellows ne'er
Its place again is found;
But, tossed awhile in upper air,
It sinks upon the ground;

There a far ruder lot to find
Than buffeting of storms:
But ruffles it the raging wind—
The ground, alas! deforms.

So plucked from sheltering wing of heaven
The soul distracted flies,
By gale of fickle fortune driven
O'er passion's angry skies.

Awhile, like feather, it is tost
Amid the stormy din;
So, like it, sinks defiled and lost
Upon the mire of sin.

But though the feather, left to mourn,
Can ne'er rejoin the dove,
Yet can repentant soul return
To sheltering wing above!

H. L. W.

THE REDBREAST.

Lone songster of the sunless day,
Thy rosy form I spy,
High perched upon the icy spray,
In the pale evening sky.

Sweet Philomel of winter! where
Are all thy fellows flown?
Can none be found to join thee there,
But must thou chaunt alone?

Some far away, this cheerless noon,
In brighter regions sing;
Some mutely pine in leafless bower,
Or flap the idle wing.

And some, who this sad day have reached,
Have to its rage resigned,
And now their little bones lie bleached
By the cold wintry wind.

While thou alone upon the spray,
The drooping day to cheer,
Still pour'st thy sweet melodious lay
On Winter's pensive ear.

Distinctly on thy glowing breast,
Sweet bird, so coy, so bold,
Is constant friendship's warmth exprest,
Is true love's story told!

For thou, when each false summer-friend
Has left the year to woe,
Dost still upon its fall attend,
And former fondness shew.

Emblem of hope! when all around
Is desolate and drear,
How cheering does thy music sound,
How bright thy tints appear!

Clear traced on the cold evening sky
Thy leafless throne I view,
Where, perched in tiny state on high,
Thou dost the welkin woo.

Contrasted there, in modest pride,
Thy rosy bosom's glow,
With snow-white mantle spreading wide
Upon the waste below.

Sweet bird! when days of sorrow lower,
Oh! may the friend we love
Ne'er leave us in the trying hour,
But like the Redbreast prove!

And when the clouds of dark despair
Are round our path-way spread,
May Hope, like thee, attend us there,
And perch above our head!

H. L. W.

THE SEA-SHORE IN A STORM.

How pleasant 'tis to trace the shore
When breakers foam around!
To hear old ocean wildly roar,
With storm, as mantle, bound!

There wrapt in tempest, and the din
Of waves that loudly moan,
The wanderer flies himself within,
And finds himself alone—

Alone with nature; for the hum
Of busy life is drowned
In wind and wave, that ceaseless come
On the blue waste profound.

Now to his soul admittance crave
Of solemn thoughts a throng,
Brought by the music of the wave,
And breaker's tempest song.

He thinks, while looking on the wave
Whose crest is reared afar,
How many a one must prove the grave,
That day, of reckless tar.

He thinks, while gazing on the billow
That proudly makes for shore,
How many a one must prove the pillow
Of those who'd sleep on shore!

He thinks, while listening to the moan
Of loud resounding gale,
He hears the sailor's dying groan,
His widow's funeral wail!

He thinks he hears his orphan's cry
In sadly wailing wind;
Or parent's, whom with tearful eye
The sailor left behind!

He thinks, that in the solemn roar
Of mingled gale and wave
His ears can catch a prayer for shore—
A call on God to save.

Old ocean's plains to hill and dale
Lashed by the tempest's sweep,
Remind him of the breasts that swell
On the far-distant deep:

Alternate fall, alternate rise,
As hopes or fears prevail,
As billows sink, or meet the skies,
Beneath the sounding gale.

And now he flies, by fancy's power,
Far o'er the gloomy wave,
To where no angry tempests lower,
No fearful surges rave;

Where all is sunny and serene;
And where in gallant pride
The bark before the zephyr's seen
Gay bounding o'er the tide;

And thinks, how on life's ocean too
A checkered mantle's thrown—
For some, soft breeze and sunny view;
For others, storm alone.

Nor are his own delights forgot!
With gale and billow's foam
Contrasted is his peaceful lot,
And guileless joys at home.

'Tis pleasant thus to trace the shore,
To hear the breakers' sound;
To listen to old ocean's roar,
And still at peace be found:

To read a sermon in the gale,
Instruction in the wind;
To feel that storms in vain assail
The sunshine of the mind.

To hasten from the billows' foam
And join the group within;
And shut the door of peaceful home
Upon the breakers' din.

H. L. W.

CALM SUNSET AT SEA.

Soon as the sun upon the sea
Has sunk to take his rest,
See o'er his head a canopy
Of clouds so brightly drest.

His curtain is the evening sky,
Where folds of silken light
Meet the last glance of his bright eye,
E'er yet it close in night.

His bed is ocean; and the wave,
The gentle wave, his pillow.
No storm around him dares to rave;
To foam no angry billow.

The dying breeze sings lullaby,
As sinking on the wave,
It softly breathes a parting sigh,
And meets a watery grave.

No voice of plaintive Philomel,
The ear of night to woo.
No trump of Chanticleer, to tell
When rosy dawn is due.

No noisy footstep, to intrude
Upon the blue profound:
Fled from the azure solitude
The very soul of sound.

Above, below, the blue serene
Alone arrests the eye;
Save when a passing sail is seen
Athwart the evening sky.

The moon awakes, and o'er his bed
"Her silver mantle throws;"
Each wave that rocked beneath his head
Is hushed into repose.

And while the stars their vigils keep
Above the swelling blue,
Reflected from the glassy deep
Another sky they view.

Sleep, lord of day, and on thy brow
May darkness lightly press,
Till in thy eastern chambers thou
Again in glory dress.

H. L. W.

"LEARN OF ME."—Matt. xi. 29.

LEARN of me, the Saviour said;
"I am meek in mind and heart,
Like a lamb to slaughter led:—
Peace and blessing I impart.
Oh, ye weary, ye shall rest,
And from bondage shall be free,
When, with mild, submissive breast,
Ye will come, and learn of me.

Learn of me, when foes conspire,
And oppression's hand is strong;
When thy soul may be on fire
To avenge the threaten'd wrong.
I have borne the rage of men;
Guiltless, I was bruised for thee;
I returned not wrath again,
I was lowly; learn of me.

Learn of me, when doubts intrude
In thy breast, and murmur there;
When thou seek'st to shun the food
Which my Father may prepare.
I have drunk a cup of woe,
That his will, not mine, might be;
Ye must thus each wish forego,
And obedience learn of me.

Learn of me on earth to dwell
With thy hopes and home on high;
Every earthly treasure sell,
And the pearl of promise buy.
Then the crown thou shalt attain;
Where I am, thou too shalt be;
King and priest in heaven shalt reign,
Endless praises learn of me.

H. B.

THE THORN IN THE FLESH.

THERE was a man—to mortal word
To utter 'tis not given
What sights he saw, what sounds he heard,
When rapt to highest heaven!

But lest such glory should impart
Some thought to boast allied,
Sharp was the thorn that pierced his heart,
And checked the rising pride.

To Heaven he thrice his suit addressed,
To speed him of that care;
Heaven granted not the fond request,
But gave him strength to bear.

Then midst his griefs, that bosom torn,
Such balmy solace knew,
He would not lose the rankling thorn
To lose that solace too.

For he was weak, yet was he strong;
Reproached, yet not ashamed—
Mercy and judgment were his song;
Heaven smiled, though man defamed.

Saviour on earth I covet not
That every woe should cease;
Only, if trouble be my lot,
In Thee let me have peace.

S. C. W.

THE DYING PARENT'S ADVICE.

LIST my last words, my child, I pray thee.—
On earth, should gathering foes affray thee,
Or false ungrateful friends betray thee,
Think, think, my child, of heaven.

For earth is but a world of sorrow—
'Tis well thou canst not read the morrow—
But faith, midst darkest night, can borrow
Bright gleams of joy from heaven.

Should sheltering kindness fondly rear thee,
And tenderest friends be ever near thee,
And all life's prospects gaily cheer thee,
Yet, oh forget not heaven!

And when keen woe thy heart o'erpowereth,
Or malice' serpent tooth devoureth,
And dark the nearing tempest lowereth,
Oh, think how bright is heaven!

Should vice with silken dalliance lure thee;
Haply nor shame nor woe can cure thee,
But faith's firm anchor will ensure thee,
Thinking how pure is heaven.

This weary world mocks man's admiring;
Pays not its wearied thrall his hiring;
Its loftiest ecstasies are tiring;
But there is rest in heaven.

All things below are vain and fleeting;
Long absence follows short-lived meeting,
And tears succeed to joyful greeting;
Unchangeable is heaven.

Life's garden yields but mournful willow;
Restless is earth's tempestuous billow,
And sharp with thorns death's racking pillow—
There is no pain in heaven.

Loving, and loved, or scorned and hated;
With ardour keen, or bosom sated;
Lone as the dove, or fondly mated;
What skilleth this in heaven?

Then, oh, whate'er below thy dwelling;
With joy or grief thy bosom swelling;
Or weal or woe alternate telling;
Prepare, my child, for heaven. S. C. W.

REVIEW OF NEW PUBLICATIONS.

GENEVA VERSION OF THE NEW TESTAMENT.

Le Nouveau Testament de Notre Seigneur Jesus Christ. Version nouvelle, approuvée par les Pasteurs et Professeurs de l'Eglise de Genève. Valence. 1835.

The religious prospects of the Continent, notwithstanding all the portentous clouds which rest upon it, are cheering. Not only are there indications of light penetrating the darkness which has for ages brooded over Roman Catholic France, but the Neology of the Protestant churches has received a powerful check. Pious, able, and learned divines, embued with Scriptural doctrine, are now successfully combating the rationalism of their countrymen in Germany; and rationalism itself displays symptoms of panic and weakness: it speaks less loudly and frequently than heretofore. Some of the older men, who had long since compromised themselves by enlisting under its banners, may, and do, still, either from prejudice or pertinacity, maintain there a trembling position; but a large portion of the younger divines are imbibing more Scriptural opinions. We extend this remark even to Geneva. It is true that the majority of the clergy of that church continue to reject several of those essential verities of the Christian faith which their forefathers, in common with all the Reformed communions, gloried in, and some of which not even the corrupt church of Rome ever renounced; but if we look back to the religious condition of Geneva, such as it was little more than twenty years ago, we shall see how signally beneficial have been the zealous efforts of the faithful few who have contended for the truth in that city. Not only has the public attention been considerably awakened to the subject of religion, from a state of apathy and merely nominal Christianity; but the downward progress of opinion has been arrested. Had it not been for the noble exertions of Gaussen, Malan, and other excellent men, the church of Geneva would probably before now have become openly Socinian; and too possibly at the late Jubilee of the Reformation the mask would have been thrown aside, and the pastors would have gloried in avowing a creed like that of Belsham and Priestley. But, happily surprised, as was the church of Geneva, by the vigorous attacks of the orthodox, before it had fully arrived at this lowest mark, to which it was rapidly tending, it appears at present almost attempting to assume the garb of Evangelical religion. It were to expect too much from human nature, to suppose that the pastors would at once confess their errors and return to the public profession of the truth; but, by the blessing of God, there are many favourable indications of increased and increasing orthodoxy and piety. Faithful ministers are to be found

in the very body of the church; and an enlarged number of the younger clergy are embracing, and boldly preaching, the great doctrines of the Gospel. And those very men who seemed likely to conduct their church to a station little short of open infidelity, are now preaching, frequently, on the subject of redemption; and are Arians at least, not Socinians, in their views of the nature of Christ; and convey the impression, to one who views them attentively, that, like many of the Rationalists of Germany, they continue to defend their position with secret shame, if not misgiving. Of some of them it may probably be affirmed, that having, whether from early connections, or precipitation, or other circumstances, declared themselves hostile to the simple doctrines of the Gospel, they entertain doubts as to the soundness of their views, but are deterred from coming over to the side of truth on account of that immense sacrifice of self-love, reputation, and feeling, which nothing but the grace of God converting the soul can effect. Still we may be allowed to entertain the very best hopes for the future. Let the champions of truth, on the Continent, whether at Geneva or elsewhere, persevere in their efforts, and, by the Divine blessing, we may hope that few vestiges of Arianism or Neology will survive the present generation.

It will not excite surprise, that under these circumstances the cause of error is zealously defended. Men cannot remain neutral, if they would. The attack upon false theology is carried on so vigorously, that those who unhappily find themselves in an Arian or Rationalist fortress, must fight as well as they can. Hence we may consider any publication in favour of the systems alluded to, as but the fire with which a defeated enemy strives to cover his retreat, or to defend himself in his last refuge. It is that controversy which leads to a more full discovery of truth—the battle, without which there can be no victory.

The Version of the New Testament lately published under the sanction of the Pastors and Professors of Geneva, belongs to the class of writings to which we are alluding; and, bad as it really is, we rejoice to find that it is not, as would probably have been the case without the efforts of which we are speaking, a *Socinian* version, but, strictly speaking, an *Arian* one. It is an attempt, as bold as the circumstances of Geneva will admit, to give an Arian signification to the various texts which bear upon our Lord's Divinity. Alas! that men can be found in the nineteenth century to engage in so hopeless and melancholy an undertaking!

On turning to the celebrated passage John i. 1, we find that in the text the correct translation, "la Parole étoit Dieu," *the Word was God*, is admitted; but in a note at the foot of the page is inserted, "ou, un être divin," *or, a divine being*; and this without initial capital letters which are always used in words referring to *the* Divine Being. Now, if it be the doctrine of the translators, that wherever Θεος occurs without article it may be rendered "*a divine being*," we have a right to ask why these translators are not consistent with themselves? Why have they in this solitary passage affixed such a note to the translation, and no where else? In the very chapter before us, Θεος occurs in the 6th, 13th, and 18th verses, without article: why then is not the language, "or, a divine being," appended to each of these verses? Singular results would follow from such a course. No one has *seen a divine being at any time* (verse 18). Would they contend therefore at Geneva, that, since Jesus Christ was a Divine Being, he must have been invisible? *With a divine being all things are possible* (Matt. xix. 26). Jesus Christ then is Omnipotent. We congratulate the translators on this discovery! *By this we believe that thou camest forth from a divine being* (John xvi. 30). Is the supreme God, then, a Divine Being in the same sense as Jesus Christ? In fact, God the Father appears on the same grounds to be only *a divine being* (1 Cor. i. 3;

2 Cor. i. 2; and Gal. i. 1). And, in a word, if the translators, to be consistent with themselves, would render Θεος, wherever it occurs without article, by the expression *a divine being*, we question if there would be many pages, from the beginning to the end of their version, where it would not make a conspicuous figure on the margin.

An attempt is also made to escape from the invincible passage, Rom. ix. 5, by a marginal note. The version so often exploded is thus introduced; "Ou, le Christ qui est au-dessus de tous. Que Dieu soit beni eternellement. Amen." 'Or, the Christ who is above all. God be blessed for ever. Amen.' No man, who has the slightest pretensions to a knowledge of Greek, will support this version. Some excuse, however, might possibly be alleged for persons who published a translation of the New Testament when this absurd expedient was first hazarded; but what shall we say, when the whole question has been so thoroughly canvassed, and placed in the clearest light by a host of learned writers? How explain it, that under such circumstances the Professors of Geneva have given such a translation of the passage? Is it ignorance? We cannot suppose it. Is it dishonesty? We would not willingly suspect men of so respectable a character. We believe that persons who have publicly espoused the cause of heresy stand in such mortal fear of the shame of retractation, and of the very discovery of their errors, that they may enfold themselves in a dense cloud of self-deception and darkness, without any positive intention of imposing either on themselves or others.

In the passage 1 John v. 20, another expedient has been adopted. The word, "Dieu," God, is printed three times in Italics. Was this to give occasion to suppose that this word does not exist in the original? Is it possible that the Pastors of Geneva can have gone thus far? Really, on interrogating our heart, we are persuaded that it is with no feeling of bitterness, but with the deepest sorrow, we would ask them, how they will render account before the Divine tribunal for the fifty thousand inhabitants of their canton, if they present to them as the word of God a volume which is thus perverted? Where is the manuscript in which the word "God" is not found in this place? We frankly own we never heard of one. Neither Griesbach, nor any other critic we have had an opportunity of consulting, makes any allusion to it.

But of all the false translations of this unhappy version, none, perhaps, is more remarkable than that of Philip. ii. 6. Here we find, not in the margin, but in the text, these words: "Lequel, étant en forme de Dieu, ne s'en est point prevalu pour s'égaler à Dieu;" 'who, being in the form of God, did not avail himself of it' (we might perhaps almost translate, Did not pride himself, or overrate himself, upon it), 'to equal himself with God!' Thus the neuter form το ειναι ισα, which signifies, *the being on an equality*, is rendered by a reflective verb, *to equal himself!* Nor is this all; there are two words in the original of which no traces whatever can be discovered in the French version. Instead of translating the phrase ουχ ἁρπαγμον ἡγησατο, it has been found more convenient to take no notice of it whatever, and to fill up the void by substituting the phrase of pure invention, "ne s'en est point prevalu!" Alas! our fallen nature!

There is another class of texts in regard to which the Geneva version has made it a rule to be in error. We allude to Eph. v. 5; Titus ii. 13; 2 Peter i. 1, &c. We might put it to the conscience of the translators, why they have not at least inserted in the margin the other translation, "the kingdom of him who is Christ and God—our great God and Saviour—our God and Saviour Jesus Christ," &c. They cannot deny that the original will admit this method of translation. If, then, they have been unwilling to be enlightened by so many scholars, who have proved in our days that

this is the true and necessary version of these texts, was it worthy of the conduct of pastors to whom are confided the eternal interests of their countrymen, not to make the slightest mention, that, by consent universal, these passages might be thus rendered? And that they ought to be so, is proved, not only by the philological reasonings of scholars, but by the vernacular usage of the modern Greeks;—a striking testimony to which is given in our volume for 1834, page 95; and which we might corroborate from our own inquiries of persons who have lived in Greece for many years, and who affirm that all these passages, the very instant they are pronounced, are understood by the modern Greeks to express the Divinity of Christ. To an ear accustomed to modern Greek, they proclaim as certainly and as simply that doctrine, as does the English expression "our great God and Saviour Jesus Christ." We may affirm the same in regard to the first verse of St. John's Gospel, and other passages which might be quoted. It is not by the ancient Greek Fathers only, but by all the Greeks who exist, or who have ever existed, that these idioms are understood in this sense.

It is not our purpose at present to point out other errors in this translation, nor to repeat the irrefragable proofs of the correctness of orthodox versions. A host of able writers, both English and Continental, will furnish most satisfactory information on this subject to all who may still be in search of it. But we must say a few words on the Arian heresy, which the Genevese Pastors are now upholding.

Their system presents us not only with a Supreme God; but also with a second "divine being," deriving his origin from the former; who is possessed of such power that he has created heaven and earth, is the object of religious confidence and worship, and partakes of other attributes of the eternal Father. How, then, can they escape from the charge of believing in two Gods, a greater and a lesser Divinity? How reconcile such a doctrine with the first tenet of Natural and of Revealed Theology (Mark xii. 29), "Hear, O Israel, the Lord our God is one Lord?" Mark the embarrassment of these Genevese theologians. They must believe, at one and at the same time, in the Unity of the Deity, and also that there are two Gods! The fact is, the moment the great and simple doctrine of the Trinity is abandoned, difficulties multiply at every step. At first, through apprehension of sinking into the depth of Socinianism, the unhappy wanderer strives to elevate the Saviour to such a rank of Deity that the Eternal Father Himself often seems to disappear and to be forgotten in comparison of him; and if, in consequence, the charge of Ditheism is naturally brought against the abettor of such opinions, and he is accused of idolatry, in worshipping a second and inferior divine being, then, after discovering the extreme absurdity and difficulty of such a position, no other resource remains but actually to plunge into the Socinian abyss. In defending himself against these charges, he must divest the Saviour of those characters of Deity with which for a time he had invested him, and reduce him to the condition, simply human, in which the Socinians place him.

Well may we wonder that men of intelligence should ever find in the universe another God than the Creator of all things; that men professing to be Christians should fall into an error to which Deists are strangers! Nature teaches us no other Deity than the Creator. Do we not believe in the existence of a Supreme Being by the works of creation? And what other God can be found in the Sacred Scriptures than the Creator? Isaiah xl. 28: "Hast thou not known, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not?" Such is the Creator of the Old Testament; and according to St. Paul

(Rom. i. 20), it is not the existence of a second Divine Being deriving existence from a superior, which is manifested by the creation, but the *invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his* ETERNAL POWER *and* GODHEAD. Two things are evident from the Sacred Scriptures:—one, that Jesus Christ is the Creator of all things (John i. 1, 3, 10; Heb. i. 10—12; Coloss. i. 14—17);—the other, that the Creator of all things is God Supreme. (See Acts xvii. 23—31, and the Old Testament from beginning to end.) Arianism, therefore, can never support itself without proving two impossibilities: one, that the Creator of the universe is not the great Supreme; the other, that the God revealed in the Bible is not the Creator of the universe.

The present publication, be it observed, is no hasty effusion. During the whole of the last century, say the Company of Pastors, their predecessors were occupied in preparing an accurate French version of the Holy Scriptures. At length, in 1802, they published the New Testament; which was followed in 1805 by the Old, and by the Apocryphal books; but even this being "far from perfect," the Company appointed "a permanent Commission of Revision," with a view to collect and concentrate all that modern philosophy and criticism could supply to improve it. Their progress, it is added, was slow; and at length another Commission was appointed, the first results of whose long and learned labours we find concentrated in this New Testament, which they hastened to bring out at the late Jubilee, intending to follow it up with the translation of the Old Testament. And yet these profound and diligent scholars have either not learned what many a school-boy might have told them of the doctrine of the Greek article, or they have dishonestly sacrificed their scholarship to their love of heresy. Will any one scholar among them stand forward, in his own person, with his name, and venture to contravene what we have above asserted both of the ancient and modern Greek usage? Our pages are well known in Geneva, and this challenge will meet the eyes of several who ought to reply to it, if they can.

In the mean time it is the duty of the Bible Societies to circulate, with greater zeal than ever, pure, if not perfect, versions of the word of God; so as to counteract the evil effects of this vaunted heterodox mistranslation. In our own country, in the year 1539, upon the completion of Cranmer's Bible, Bishop Gardiner and his colleagues objected to its circulation upon the pretext that it contained "many faults:" but the King asked them whether it maintained any "heresies;" and, being answered in the negative, said, "If there be no heresies, then, in God's name, let it go abroad among our people*." The same we say of the versions now in use; but as this

* We are indebted for the recollection of this incident to one of the historical notes to the Bishop of Winchester's very interesting and appropriate discourse, preached before their Majesties at Windsor, at the late Tercentenary of the first printing of the whole of the Scriptures in the English tongue. We are also reminded by the same instructive discourse (which his Majesty so justly appreciated as to direct it to be printed), that another memorable Tercentenary occurs this year also; for it was in the year 1536 that the Bible was commanded to be placed, on or before the 1st of August, in the churches, for public perusal. Bishop Bonner accordingly chained six copies in the cathedral church of St. Paul for that purpose. Within almost a stone's throw of that edifice, there issued last year 653,604 copies of the Scriptures from the warehouses of the Bible Society, carrying its total issues beyond Nine Millions of copies. It ordered in one day last year 365,000 copies; equal to a thousand every day, Sundays included, for a whole year. Its receipts, which it was confidently predicted would soon crumble away, reached the unprecedented sum of 107,926*l.* Nor were other kindred institutions less successful. The Society for promoting Christian Knowledge, besides its other objects, issued last year no less than 173,000 copies of the Sacred word. What hath God wrought!

new Geneva version has "heresies" as well as faults, it ought to be expelled, by the common consent of Christendom. No Roman Catholic can receive it; and as little ought any Protestant to do so. In the mean time, however, as we have no affection even for faults, we rejoice that a new version of the whole Scriptures is now in progress, under the auspices of the Biblical Translation Committee of the Society for promoting Christian Knowledge, which is likely, we trust, to be both a faithful and a popularly acceptable version. It is to be made immediately from the original Greek and Hebrew texts, by French scholars and divines fully competent to the undertaking, and with all the aids which the present advanced state of Oriental philology can supply. There has been, unhappily, hitherto no French translation worthy to be made the basis for a standard version: nor do we disguise from ourselves, that, even if accuracy as to the sense, and purity and simplicity as to the language, shall in any case be attained, difficulties will still arise, from the jealousies of various sects as,—for instance, in the use of the word "bishop," or any corresponding term; Episcopalians not considering it right to give up an honest and long-accredited translation of a well-known word, while some members of the Continental Reformed Churches are insisting that a neutral term, such as "superintendant," shall be used. Some of these difficulties may perhaps be surmounted by retaining a word derived from the original, which all parties may construe as they judge correct—as in the English word "baptize," which the Anti-pædobaptist does not object to, though he attaches his own meaning to it, while his brethren consider it as fairly applicable to sprinkling or affusion.

Having alluded to the late Genevese Tercentenary commemoration, we may add, that we hope in some future Number to recur to the subject, having in our hands several publications respecting it, especially two authorized volumes, the one containing the Correspondence, and the other the Proceedings. In the mean time we cannot but express our unfeigned regret that the Pastors were led, apparently, to identify their cause with that of professed Unitarians, and of the Rationalists of Germany. What has been the consequence? We find Dr. Ammon, the vice-president of the supreme consistory of the kingdom of Saxony, and deputy of the Jubilee, publicly addressing them at their conference in the following terms:—

"Conformably to the principles of the ancient Gallican Confession, considered by us the most liberal of its age, *the word of God is found not only in the Sacred Writings, but also in nature, in the moral order of things, in the history of the religious education of the human race, in the mouth of the prophets, and last of all in the pure Gospel of Christ, who is the centre and the personified summary of celestial truth.* The pretended difference of theological and rational truth, sustained by Luther himself, is now rejected by all the enlightened Protestants of Germany...

"We do not doubt that the canon of the Old Testament was closed only about 150 years before Jesus Christ; a circumstance which gives much occasion for thought to our advocates of the old doctrine (nos paléologues). As to the sacred writings of the New Testament, the additions successively made to the Greek translation of the Hebrew Gospel of St. Matthew, and the intercalations made in the Gospel of St. John, have been remarked and demonstrated by several of our learned men of the first eminence.....

"To the literal interpretation of the Bible.....we join the critical, that is, the interpretation obtained from reason and fact, and drawn from ancient history and philosophy. The Rabbis had previously taught, 'this is true, because it is written:' now we say, with St. Paul, 'this is written, because it is true.' Thus the truth demonstrated by convincing reasons, is the seal of the inspiration and of the divinity of the Sacred Writings."

We do not charge the Geneva pastors with holding these absurd opinions in regard to the alterations in the Gospels, which, as every one knows, have been often refuted; nor with adopting the outrageous system of interpretation of Dr. Ammon; but, by making common cause with such

men, and by publishing such a speech as this without any expression of their disapproval, they have certainly thrown themselves open to the charge of identity of opinion.

In Moses Stuart's "Letters on the Trinity" (p. 136, Dundee edition), we find the following passage—referring, we presume, to the same individual from whose speech we have given the above extract.

"C. F. Ammon, Professor of Theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that to walk on the sea is not to stand on the waves as on the solid ground, as Jerome *dreams*, but to walk through the waves so far as the shoals reached, and then to swim (Pref. to Edit. of Ernesti Inst. Interpret. p. 12). So in regard to the miracle of the loaves and fishes (Matt. xiv. 15), he says, that Jesus probably distributed some loaves and fishes, which he had, to those who were around him; and thus excited, by his example, others among the multitude, who had provisions, to distribute them in like manner."

If these be examples of the German critical interpretation "obtained from reason and fact," we shall certainly not be led to form any very exalted opinion of it. To critics of this kind, we fear we must repeat, what we lately said in regard to some of the advocates of Irvingism, that to pray for them is highly necessary and becoming, but to reason with them is hopeless. We are sincere in saying, that we do not believe that any one of the pastors of Geneva will sanction such impious statements. But, then, why did they not proclaim their disapprobation?

We cannot close these remarks without alluding to the anomalous situation of the Geneva clergy. At the recent celebration of their Jubilee they had the sorrow to see all the orthodox communions of Great Britain and America stand aloof from them; so that they were embraced only by the Arians and Socinians of those two countries. Nay, their own countrymen on the opposite shores of the lake, felt bound, by fidelity to their God and Saviour, to adopt a similar line of conduct. Will not this affecting admonition have some effect on the Church of Geneva? We trust, nay, we believe that it will. Notwithstanding the sad proof of adherence to error which the new version of the Testament exhibits, and notwithstanding every other discouraging symptom, we still rejoice in the conviction that there are already indications of a return towards the truth. Certain it is, that the offensive and intolerant laws which were made some years ago, restricting the liberty of preaching on important doctrinal truths, were declared at the Jubilee to be obsolete, and virtually rescinded; and though one of the chief causes for driving M. Gaussen from his parish was his refusing to make use of the heterodox catechism, which was imposed on him, now the Company openly disclaim all intention of demanding conformity to any standard but the Bible. Nay, more: we observe, with great satisfaction, that full liberty is given to the orthodox members of the clergy to preach the truth with all boldness. Here, then, is cause for joy and hope. May this return to the light of Divine Revelation be checked by no unhappy occurrence! and may we still live to see the day when the members of our English, Scotch, and American churches may rejcice to offer the hand of fellowship to, and salute as brethren, those whom under present circumstances they have feared to accost in this delightful manner!

REVIEW OF WORKS ON CHRISTIAN MISSIONS.

(*Continued from* p. 188.)

1. *Six Months of a Newfoundland Missionary's Journal.* By Archdeacon Wix.
2. *Account of New Zealand.* By the Rev. W. Yate.
3. *Journal of a Residence in China.* By the Rev. David Abeel.

4. *Notices of the Holy Land.* By the Rev. R. S. HARDY.
5. *Missionary Researches in America, &c.* By Messrs. E. SMITH and H. DWIGHT.
6. *Journal of a Three Years' Residence in Abyssinia.* By the Rev. S. GOBAT.

WE resume our review of Missionary Publications with a notice of the Journal of Archdeacon Wix.

Many parts of Newfoundland are so rarely visited, and so difficult of access, that very little is known of them in the mother country; but Archdeacon Wix, having felt it his duty to make an extensive journey in his spiritual capacity, has supplied in this little volume much interesting information respecting them. His visitation was made under great difficulties, and his diary sometimes under greater. His ink was constantly freezing; and paper was often wanting; for, as his whole baggage for travelling was restricted by his guide to fourteen pounds, he could not carry out any great stock of that, or any other article; and in many places he might as reasonably have expected to find a gas-lamp to write by, as a sheet of paper. Indeed, he would have been altogether destitute at some stations but for some boxes of it which had been dispersed along the shore from various wrecks. The restriction in the weight of his baggage, which was confined to his knapsack, was necessary, as the journey must, for the most part, be performed on foot, in tangled woods, or across slippery cliffs, or upon broken ice, or over deep-sinking snow—which shewed only the tops of the trees above its surface, and sometimes not so much as these—and frequently with the incumbrance of enormous snow-shoes, which rendered travelling painfully fatiguing. The luxury of a comfortable bed was a rare occurrence; much as it might have been coveted after the sharp winds, black fogs, and intense cold of a severe day's journey; Fahrenheit's thermometer being sometimes more than thirty degrees below the freezing point. The pain and inflammation of the eyes, caused by the cold and the slanting beams of the sun upon the snow, often threatened blindness; and our traveller could not recognise his own swollen face when he saw it casually in a piece of broken looking-glass, after a few days' exposure to the weather.

We frequently meet with such memoranda as the following, of a day's visitational labours:—

"Thursday, March 5.—Was up before day-light, and after full service, administered the holy communion to a respectable old planter, who had for many years been desiring such an opportunity. A snow-storm prevented my proceeding to-day to Harbour Beaufit, upon Long Island, where I was very anxious to visit a family whom I had known at Petty Harbour, near St. John's. I did not allow it, however, to prevent my walking by Red Cove and Back Cove to Famish Gut, which I reached by ten, A.M., and assembled nine adults, besides children, at the winter-house of Thomas Upshore, where I held full service, and baptized two children. It was providential that a man, who lived some two miles from his summer-house, in the interior, in a spot which it would have been most difficult, nay, quite impracticable, to have found, in the untracked snow, which was falling fast at the time, should have come out for some family supplies to his summer house, just as I reached the harbour. He was delighted at the encounter, and was rejoiced at the opportunity of introducing to the little settlement a minister of his church. By one, P.M., as the weather cleared up, I left this place, and took the ice upon a level lead of ponds, expecting to find my way to the adjoining settlement of Pinch Gut. There I learned were some persons who had recently settled from the West of England, and I wished much to visit them; but we missed our point, and were benighted, and as, through the gross negligence of my guide, we had proceeded without a hatchet, our situation was one of danger, the night being extremely cold. On coming out, however, after dark, to the salt water, I discovered upon the snow, by the land-wash, a gunner's track. This led us, by nine P.M., much fatigued, to a house, which we found, contrary to our expectations, to be at Big Chance Cove, in Trinity Bay. Here I heard, to my comfort, that one Kelly, a regular pilot, who had last winter walked round the head of Placentia Bay, the route on which I now was, and had received 18*l.* for his journey, declared that he would not undertake such a trip again for 50*l.* My dog

howled, as I walked to-day, from fatigue; and, whenever I stopped to look about me, or set my compass, he would scratch about and make himself a bed for a few minutes' repose in the soft snow." pp. 39—42.

The following is another specimen of a day's archidiaconal tour in Newfoundland:—

"Friday, March 13.—Went off on a bitter cold morning, in a bait skiff, two hours' sail to Clatter's Harbour, at the back of the Isle of Valen. The slob and swish ice becoming thicker prevented our getting up the arm; walked, in consequence, to the head of the north-east passage, by thickly wooded 'gulshes,' three miles or more; thence across a neck of land to Chandler's Harbour in Paradise Sound, about one mile; thence I went along the hills by the shore, towards the south-east bight, which I had hoped to reach by night. We got benighted, however; the moon became obscured, and as a drift came on, with a drizzling snow and rain, we made a night fire. For feeding this, we felled in the course of the night a sufficient quantity of spruce and birch to have made a most shady retreat in a space equal to Lincoln's Inn Fields, and there we waited for the dawn. This is a more accurate account of such a night, than it would be to record that we had slept in the woods; for the traveller, lying on a few fir branches upon the snow, freezes on one side, while the blazing flame scorches him on the other. I did not, at this early period of my cruize, understand so well, as I afterwards did, the plan of making a fire in the woods; and in my hurry to greet the welcome sight of a cheerful fire, by which I might break the fast which I had kept since seven in the morning, I had neglected the necessary preliminary of digging out a hole in the eight feet of snow, which were on the ground. The immense fire which we kindled, for want of this precaution, continued to melt down the snow, lower and lower by degrees, till, before the dawn of morning, I was left to the action of the piercing winds, on the top of a bank of snow, the fire being in a hole much below my level, and only benefiting me by its smoke, which threatened to blind, as well as to stifle me. I may mention, that the first tree which I felled nearly demolished my faithful dog which accompanied me, as it fell across the terrified creature's loins; the soft newly fallen snow, however, offered no resistance to his body, but sunk under his weight, so that he received no injury." pp. 55—57.

On another day we read:—

"Wednesday, May 13.—Proceeded down the eastern shore. In several places I was up to my arms in the salt water, in getting round points of rock which it was impossible to climb. In some places I had to leap from rock to rock, over such chasms as alarmed my dog, from my frequent falls—now upon the icy crag, and at another time upon the slimy beach rock, on which my seal-skin boots, saturated with wet, gave me a most insecure tread. I was for several days afterwards unable to rest my elbow upon a table, and was, in other respects, very stiff, and, what was a greater inconvenience than all, as it only admits of reparation in England, I ruined my watch, from getting it wet in the salt water, which immediately rusted it. I had kept it, too, in a side-pocket of my coat, above my waist. The snow was so deep in the wood, and the tangled brush of the forest so harassing, where I did succeed in climbing the cliffs, to avoid the deep water round any of the projecting points of rock, that I was frequently near fainting from fatigue. At length, however, I thank God, I reached a house at the isthmus. I was quite as glad to see it, I am convinced, as the crew of a vessel wrecked last year, near Red Island, to the westward, off the mouth of St. George's Bay, could have been when they reached it. It was a walk indeed, in which it would have been a tempting of God to have engaged knowingly. The humane attentions of a worthy Englishman, Charles Vincent, and his excellent wife, a native, soon restored me. I had a fine view of a patch fox in my walk, saw several seals, and some of those very beautiful birds, called by the people of Newfoundland 'lords and ladies.'" pp. 160—162.

He had occasion to visit Vincent and his wife about a fortnight after, in almost as wretched a plight as before.—

"My nerves had become so shattered by my late exertions, that, on the sight of dizzy precipices in my way, I would sometimes burst into involuntary tears, and experience all the premonitory symptoms of fainting. On one of these occasions, when hanging by my fingers and knees on the edge of a steep cliff, from which a fall, which seemed inevitable, must have been fatal, these sensations came on, and I felt as though I was just fainting! I closed my eyes to the danger, and in the kneeling posture in which of necessity I was at the time, I put up an ejaculatory prayer, and I felt the blood revisit my heart; my nerves were instantly revigorated, and, supported by an invisible arm, I was enabled to reach the bottom in safety. Before night I reached my kind friends the Vincents, little less fatigued than when I dropped in upon them before." pp. 185, 186.

The difficulty of travelling in some parts of the island is thus illustrated:—

"I have met with places in Fortune Bay, two or three miles only from each other, to visit which by land, in winter, it might be necessary to make a circuit of fifteen miles, to get round the deep precipitous chasms or 'gulshes' and ravines, which cross from the coast into the interior. 'Why, it is but seven miles, my friend, as the crow flies,' observed a judge to a remonstrant petty juryman, who pleaded the difficulty and the distance. 'That may be,' replied he; 'but as I cannot go as the crow goes, I make the distance fifteen or sixteen.'" p. 19.

"It may give some idea of the difficulty of communication in the winter, even in the neighbourhood of St. John's, if I state here, that gentlemen at Port de Grave had not seen a St. John's newspaper for a month, when I arrived amongst them; and that in Trinity Bay I found that the sum of forty shillings had been, on a late occasion, demanded, and twenty-five shillings actually paid, for the casual conveyance of a single letter, overland, by one of the cross-country guides." p. 17.

But, amidst every privation, the novelty and frequent splendour of the landscape often amply repaid the fatigues of the traveller. For instance:—

"The country at this time presented an appearance quite different from that presented by the vegetation when affected by a moistness of the atmosphere which is afterwards operated upon by sudden frosts, and is improperly denominated here, a silver thaw. The present appearance was much more beautiful, although that cannot but be much admired. The under current of air had been sufficiently cold to freeze rain upon its reaching the earth, or alighting upon any exposed vegetable object, although the upper media, through which it had passed, permitted it still to fall as rain. As soon as this transparent liquid had alighted upon a branch of evergreen, or on a blade of grass, which projected above the snow, it had congealed; giving, through its transparent covering, a brighter tint to every colour of the objects which it enveloped. As the rain had continued to fall very fast for several hours while the lower air was in this state, this bright incrustation was collected on every object, even on those which were most minute, and offered the least firm support to such a weighty girdle, to the depth of at least an inch. The splendour of the spectacle which was presented by woods, shrubs, and under-brush, thus brilliantly illuminated in a morning of unclouded sunshine, was greater than any effort of art could come near to imitate. It left all the spectacles of scenic illusion, or the imaginative creations of fairy descriptions, far, far behind the reality of the natural phenomenon, which, though it was calculated most surely to fix the gaze of admiring crowds, only called forth now the grateful admiration of one fond admirer of the gospel of nature. Yet this profusion of sparkling beauty was not lost:—'O ye frost and cold! O ye ice and snow! bless ye the Lord; praise him and magnify him for ever!'" pp. 25—27.

Archdeacon Wix does not affect to write a sentimental journey; but the circumstances of such a tour must often have led to feelings of deep emotion. Thus he says:—

"I persevered, made a second trial, and, threading our path through the thick woods, without the vestige of a track, got at length to the ice on Bay de l'Eau, beyond Little Harbour; followed, upon the ice of the bay, nearly nine miles, and came to the winter-tilt of William Chick, of Oderin, by half-past eight, P.M. I had discovered this cabin by the 'flankers,' or bright sparks, which flew up his chimney to some height in the clear star-lit sky, from his brisk birch fire. As I had fully expected to pass another night in the woods, in my wearied and wet condition, I was most thankful to discover these welcome signs of our proximity to some human abode. None but those who have traversed unknown woods, in the untracked snow, can conceive the joy with which the sight of the track of a human foot, or of a racket (snow shoes) is welcomed, even though such tracks, being only of persons who have been 'rummaging,' or searching for firesticks of timber in the woods, may again and again have raised deceptive hopes, respecting their leading immediately to some habitation or settlement. Even the sight of a 'whiting' in the woods, that is, of a tree stripped of its bark for the uses of the fishery, which tells of the place's having been visited, though in the preceding summer, or a year or two before, by the foot of man;—the marks even of the axe, where timber has in former years been cut and carried away, seem to remind the lone traveller of the link which binds him to the rest of his species." pp. 59, 60.

The monotonous condition of the scattered inhabitants of these snowy solitudes is thus strikingly exemplied:—

"Friday, June 3.—Full service to the winter crew at half past seven, A. M., before they went into the woods for their winter work. Here, and at other winter houses, I saw a rude calendar; it was a piece of board, on which was carved an initial letter for each day of the week. Under these letters the date of the month was chalked afresh at the beginning of each week. The monotony of a Newfoundland planter's life is remarkable. I met on my journey with pious persons, who had occasionally,

from want of such a calendar as I have described above, so miscalculated the lapse of time, that they had scrupulously abstained from work on Saturday or Monday, supposing it to be Sunday." pp. 85, 86.

The reader will easily judge of the rude ignorance of the inhabitants of places thus lonely and scarcely accessible. One of Archdeacon Wix's frequent employments was to write letters for them, or to read those which they had received, perhaps weeks before, from far-distant friends, without being able to find any person to decipher them. Charms, witchcraft, and spectral appearances, were popular articles of belief. Still, as they did not wish to be thought either ignorant or irreligious by their ecclesiastical visitor, they devised such stratagems as the following, to set forth both their goodness and their attainments.

"I was glad to find that the children were accustomed to put up a short thanksgiving before and after meat, and to observe morning and evening prayers, although, from the manner in which some of the poor creatures went through the several services, and the blunders which they made, it seemed they had little of understanding in their devotion. I remember, that, in a family which I visited, the eldest daughter was the domestic chaplain; I was not willing to interfere with her functions, when she was called forth by her mother with a sort of pride to officiate, before the family meal. But the poor girl made and repeated the mistake, when alluding to God's bounty, by saying 'bounteous liberty' instead of 'bounteous liberality,' which the sense obviously required, and which the original grace, which had been handed down by tradition in the family, must evidently have contained. On this I was emboldened to lead the family in the use of a form which was better calculated to express their simple gratitude. I have often lamented, as I have seen, much of the same objectionable vanity in the drawing-rooms and nurseries of those of the higher classes, who are endeavouring to bring up their children religiously; nay, I may confess that I have, in former years, felt a degree of the same vanity myself—what parent has not?—but I think I have learned a lesson, from the exhibition of this general disposition of the human mind in many a fisherman's cabin, which will go far towards putting me upon the guard against this error in myself, and I shall truly rejoice if my remarks may be the means of calling the attention of other parents to the same.

"It was strictly within my province to make inquiries respecting the religious habits of the families which I visited. The attention paid to the daily reading of the Scriptures, was a subject of inquiry,—the observance of morning and of evening prayer,—the employment of the Lord's-day,—it will be seen, were questions calculated to draw forth the love of the display of the religious acquirements of their children, in persons of vain minds. Accordingly, the observation was made, behind my back, to one and another who might accompany me, for some distance, on my trip,—'Surely, the Archdeacon must think us heathens, to ask such questions as these; we must shew him that we learn our children their prayers;—mind, my dears, that you do not be content with the parson's prayers to-night, but let him hear you all saying your prayers, after you get to bed.' Accordingly, it has more than once occurred, that through the thin partition which separated my sleeping cabin from that of a nest of children, I have heard, for an hour or two after I have retired to bed, the little voices of the younger branches of the family, strained to an unnatural pitch, repeating the Ten Commandments, the Duty to God and our Neighbour, the Belief, and other portions of the Catechism, and perhaps a hymn or two of Dr. Watts, (all, in fact, which could be brought from their scantily stored memory,) all as prayers." pp. 136—139.

The Archdeacon gives a mournful description of the poverty of the people in some of the districts. Their food and clothing are coarse and scant; and their dwellings are so confined and wretched, that sixteen human beings were found living in a "tilt" of sixteen feet by twelve feet ten. Their only luxury is liquid poison, of which they consume inordinate quantities. It is melancholy to read such statements as the following:—

"Much of the character of a settlement must, of course, depend, for several generations, on the character of its original settlers. The descendants of some profane, run-away man-of-war's man, or of some other character as regardless or ignorant of decorum and delicacy, are likely to shew to a third and fourth generation a general licentiousness of conversation and conduct, which betray the foul origin of their stock. Between the people of the Bay of Islands, and those of Bay St. George, there was a difference as wide, as between the untutored Indian and the more favoured child of refinement. There were acts of profligacy practised, indeed, in this bay, at which the Micmac Indians expressed to me their horror and disgust. The

arrival of a trading schooner among the people, affords an invariable occasion for all parties (with only one or two exceptions, and those, I regret to say, *not* among the females!) to get into a helpless state of intoxication. Women, and among them positively girls of fourteen, may be seen, under the plea of its helping them in their work, habitually taking their 'morning' of raw spirits before breakfast. I have seen this dram repeated a second time before a seven o'clock breakfast. The same, the girls among the rest, are also smoking tobacco in short pipes, blackened with constant use, like what the Irish here call 'dudees,' all day long. The instant they drop into a neighbour's house and are seated by the fire, there is a shuffling of the clothes, and the pipe, already partly filled, is drawn from the side pocket, and applied to the ashes for lighting.

"One woman was pointed out to me here, who, in her haste to attack a quantity of rum, which she had brought on shore with her from a trading vessel, and under the influence, at the same time, of a certain quantity which she had drunk on board, left an infant of six months old upon the landwash, and forgot this her sucking child, till the body of it was discovered the next morning, drowned by the returning tide. The father, immediately after the discovery of the awful disaster, went on board, unwarned, and apparently unaffected, for another gallon of the poison for the wake, or wicked drinking revel, which the custom of the island has too commonly made an appendage to a funeral. The same person, for I can scarcely call the monster Woman, had overlaid another child of two years old, when she had retired to bed once in 1822, in a state of intoxication. 'It is a shame even to speak of those things which are done of them'—unblushingly—it can scarcely be said—'in secret.'

"The habitual conversation of the people is of the most disgusting character; profanity is the dialect, decency and delicacy are the rare exceptions; children swear at their parents, and frequently strike them." pp. 169—172.

"On conversing with J. G., I found that he had been twenty-one years in the country, and was still pennyless, the poor servant of the other Englishman, H. M., from Redcliffe, who was scarcely less poor than himself. His fondness for ardent spirits, he informed me, had kept him thus poor, and he could trace to this source all his lapses, and all his misfortunes. He assured me in our conversation, that he had foresworn the further use of spirits. I told him of a strength greater than his own; this I entreated him to implore. He was much affected by a prayer in which I proposed he should join me in his tilt: he kept a standing posture when I commenced, but the poor fellow soon sunk upon his knees, and, before the conclusion of my prayer on his behalf, he was weeping like a child. It will give some idea of the prevailing use of spirits in this island, and of the consequent discouragement which the minister is doomed to experience, if I mention, that, notwithstanding all which I had said against the use of this intoxicating stimulant, in all which he had heartily acquiesced, and, bringing the test of his own melancholy experience, had declared voluntarily, that he had left it off, he yet offered to myself, on my rising from my knees, what is called 'a morning,' from a little keg, which he drew from under his straw bed; and on my reminding him, when about to help himself, that he had engaged to break off this habit, he excused himself by saying he had made a reservation for the use of the remaining contents of that keg. I was reminded of Jeremiah xiii. 23. I promised the poor fellow a prayer-book, which he was most anxious to possess; a few other suitable books shall accompany it, and I pray, though almost against hope, that he may be assisted to keep his resolution." pp. 29—31.

We might easily parallel these statements with corresponding facts in every large town in England; but with this difference—that the people of our own land have very considerable, and in many places ample, facilities for religious instruction; whereas the neglected condition of the great majority of the people of Newfoundland, our oldest colony, is most pitiable. We feel it a duty to transcribe a few passages upon this subject from Mr. Wix's tour, in addition to those which have already incidentally occurred, with the hope that we may thereby subserve his object, of procuring increased aid for the supply of the spiritual wants of the people under his ecclesiastical charge. We will intermix, with some of the passages which illustrate these religious necessities, others, which shew the anxiety generally felt by the people for the supply of them, and the great encouragement afforded for the discharge of that duty, by the blessing which has attended very few and scanty religious ministrations, or even the possession of a single tract, Prayer-book, or Bible.

"Baptized a child and churched the mother before leaving Bay d'Este for Shelter Point, where I proposed holding prayers, that an aged woman of eighty-six, a native of Placentia Bay, *who had never seen any clergyman*, might have the privilege of joining

in common prayer, which she seemed to value much. Full service to eighteen, and one baptism." p. 69.

"At Bay d'Este, I met I. W., an old man from Sturminster, in Dorset, who reads the Church prayers to his neighbours on the Lord's-day, and begged of me to send him a supply of plain sermons, or, as he expressed it, 'not too high learnt.' 'I have often dropped tears on Sunday,' said he, 'to think of the church at home, which I thought too little of when I was there; and often I have felt that I would have given the heart out of my body, sir, to hear the Church prayers on the Lord's-day.'" p. 67.

"Sir Thomas J. Cochrane, the late excellent Governor of Newfoundland, having put into Deer Island, White Bear Bay, while —— Strickland and his brother John lived there, found them engaged, as is their custom, in reading prayers to their own and the neighbour's families on the Lord's-day; and his Excellency presented him with a fine octavo Prayer-book, with the stamp of the Prayer Book and Homily Society. Strickland is very proud of this treasure. When he shewed it to me, he begged, with much humility, that I would point out to him those parts of the public service which a lay reader might use in a congregation. 'We never saw a church,' said he, 'or were where a church was, or got any schooling, for reading is hard to be got in these parts; but we taught ourselves, and go through the prayers alternate,' he and his brother, he meant) 'morning and evening, each Sunday.' I promised to comply with a request which he, and scores similarly situated, made of me, that I would, soon after my return, send round some suitable sermons for his public reading, and I reminded him of the gracious promise of our LORD, that where two or three are gathered together in His name, there HE will be, in the midst of them. The younger branches of the families of these good men could all read. A reference to the Report of the Society for the Propagation of the Gospel, for the year 1830, will introduce the reader to a patriarch of the same name. I found him employed in the same useful way at the Borgeo Islands. His seed, it will be seen, from this present description of two of the younger branches of the same stock, are likely to be blessed.' pp. 114—116.

"The want of Bibles in this and similar places (Barrisway) is much felt by the people, who attach great value to the rare possession. A seaman, who was wrecked in the barque Fanny, on her homeward-bound passage from Quebec to Greenock, was most hospitably entertained here during the winter of 1833-4, from October 1833, to June 1834. He had a Bible, which he prized much, and read in it daily aloud as well as by himself. It bore this inscription:—'To George Green, from a very sincere friend, who, with all his heart, beseeches George to take this book as his chart and compass; and as sure as GOD has said it, he will reach at last the shores of HEAVEN.—October, 1833.'

"It now bears the following additional inscription:—'George Green, having been wrecked in October, 1833, off Red Island, near Port-au-Port, Newfoundland, on his passage from Quebec to Greenock, in the barque Fanny, was hospitably entertained by the inhabitants of the First Barrisway, St. George's Bay. During the winter, this Bible was daily used by him, and frequently read aloud to the other inhabitants, who had no Bibles. When he left, in June 1834, after much persuasion, he was induced to present this highly prized volume to Clemence Morris. May God bless this book to him, and the other inhabitants of the settlement, that so it may abundantly fulfil the pious purposes of its donor!—June, 1835.'

"I had full service to-day, and baptized five children." pp. 195, 196.

But, bad as things are, they have been worse, and there is hope that they are mending; but much exertion is requisite to increase the supply of spiritual aid. The improvement is attested as follows—but even the attestation shews how very partial and scanty it is.

"The weather detained me at the house of Samuel Pretty, a respectable old planter. It was delightful to hear this old Churchman contrast, with gratitude, the spiritual condition of the people in this part of the island now, with what it was when he first came out from Chard, in Somersetshire, sixty years ago:—'It is bad enough now, sir; but then, twelve months and twelve months would pass without our hearing a word of a book, or any talk about a church.' New Harbour and Dildo Cove are places which present fine scenery to the admirer of nature; yet I learned that, before Mr. Pretty came thither, they had been the scenes of some very savage murders, into which, such was the imperfect state of the magistracy of Newfoundland at that period, no inquiry whatever was made. Indeed, in some parts of the island which I have visited, infanticide, and violence terminating in death, would scarcely create inquiry now. While I was there, New Harbour was the scene of a sad drunken revel at a Roman Catholic funeral and wake." pp. 21, 22.

The eagerness of the people for spiritual ordinances is often strikingly pourtrayed; for example—

" Just as I was starting in an open boat for Barren Island, a young woman, who had waded, with difficulty, through the deep snow, which had been falling all night, arrived, to request me to baptize her *infant child*, and to church herself." p. 50.

Those of the people who are attached to the Church of England feel greatly the want of a Bishop to consecrate churches and burying-grounds, and to confirm their children. Can we wonder that our Church loses its influence in our colonies, on account of its gross neglect in this matter? On one occasion, when the Archdeacon was closing the office for Baptism with the usual injunction to bring the child to the Bishop to be confirmed so soon as it could repeat the Creed, the Lord's Prayer, and the ten Commandments, he was accosted in words which, though uttered in lamentation, conveyed a severe sarcasm: " Ah! there's no possibility for that in these parts, the more's the pity! but, please God, we'll do our best." We have long and often urged this important matter upon our fellow-Churchmen; and though a few colonial episcopal appointments have of late years been made, and in our very last number we had the happiness to announce two, yet they are so few and far apart as only to make the surrounding darkness the more visible. What probability have the remoter settlers of Newfoundland of ever seeing their own diocesan, the Bishop of Nova Scotia, who, though most active and zealous, is not likely to touch upon their shores very often, and, when there, cannot visit the scattered settlements. Why, in such cases, is not the archdeacon, or the senior chaplain or missionary, made a bishop? We know the ready answer; bishops would become too cheap, and could not keep up " the decent splendour of the office." Now we have no wish to war with " decent splendour; " but a fishing colony is not England or India; and the secular varieties of station, which depend upon local circumstances, have nothing to do with the functions of the spiritual character; and we pity the man who calls himself an Episcopalian and a Churchman upon principle, and yet affects to sneer at Bishop M'Ilvaine riding, from necessity, in a " cheese-cart," or Bishop Chase in a " sleigh; " or maintains that Archdeacon Wix could not " keep up the dignity of his office " when required to wear snow-shoes, and to assist in carrying a knapsack.

We have said that in some places there has been improvement; but in others there has been relapse. At Great Placentia, for example, which was the seat of government when the island was in the possession of the French, and where, within the memory of many persons now living, there was once an English garrison, and the church was completely filled with the Protestant inhabitants, the Archdeacon could assemble only nine persons of our communion; and so long had the church been shut up, that this was the first time King William had been prayed for in it; and this notwithstanding he had been personally a benefactor to it—the communion-plate, which was valuable, having been presented to it, as the inscription testified, when his Majesty was there as " the sailor prince," in the year 1787—nearly half a century ago. To the fluctuations of commerce, population, and rank, every place is subject; and Great Placentia, in this respect, has suffered only the common lot of human vicissitude; but it is mournful that Protestant zeal should have quitted the spot with secular prosperity, and have left the little remnant of our communion to relapse into heathenism, or to be absorbed in the surrounding vortex of Popery. The only mitigation of the evil which the Archdeacon specifies is, that Newfoundland Popery is not, in its political relations, so fierce and degrading as Irish Popery. He says:—

" It should be observed, in justice to the Roman Catholics of this bay, that they are of a character very different from that of the more recent Irish settlers in the vicinity of St. John's, who, being misled by a newly-imported priesthood, who have more of the character of political partizans than of religious or moral instructors,

have by their licentious and cruel acts rendered our journals of late years more like the annals of disturbed districts in the sister kingdom, than of a loyal and orderly North American colony." pp. 34, 35.

We wish we could extract in full the Archdeacon's appeal on behalf of our fellow-countrymen in Newfoundland; but the passages already quoted will suffice to shew that the mother country, instead of withdrawing, as it has done, its legislative aid from our schools and missions, ought rather to have largely increased it. The Archdeacon adds:—

"If the contrast between the state of some of these populous settlements and that of the inhabitants of the most thinly populated village in England, where the poor have the Gospel preached to them, lead any to see, and to acknowledge, the value of an established religion, which supplies a church, and a spiritual pastor, and a spiritual provision to the poorest, without money and without price—I shall not have raised a blush for depraved human nature, by exposing these her natural fruits, in vain! I met with more feminine delicacy, however, I must own, in the wigwams of the Micmac and Canokok Indians, than in the tilts of many of our own people. Except some sympathy be excited for the improvement of our people in this and like places, they may fast merge into a state similar to that in which the first missionaries found the inhabitants of the islands in the South Seas; unless, indeed, which seems not improbable, nature vindicates herself, and the vices and excesses, by which their natural vigour and constitutional energies do seem already impaired, shall, in a generation or two, exterminate them as completely as drunkenness has some of the tribes of Indians." pp. 174, 175.

But if we cannot do all we wish, and all that is necessary, one thing we may do, and easily and cheaply—that is, supply books of devotion and religious instruction, which, as we have already seen, are greatly needed, ardently desired, and highly prized. We copy the following additional passages on this subject:—

"The wants which I have discovered—of books alone—have, I grieve to say, been very, very far beyond what my means—far beyond what the means our district committee could place at my disposal, would enable me to supply. I sincerely hope that my narrative may stimulate the charitable at home to a more liberal aid of the societies; that the missionary may never lack the Bible and other good books, to send into some lone district, where they may supply to the people, in some degree, the hallowed associations which their sacred structures supply to the inhabitants of Great Britain, and what their zealous and justly beloved spiritual pastors are to them." pp. 229, 230.

"Sunday, March 8.—Walked to Salmon Hole at day-break, and held an early service in the house of John Hollett, junior, to eighteen persons. By twenty minutes to nine, A.M., I was on my way back to Sound Island, where I found a congregation of thirty, at the elder Mr. Hollett's house, assembled to meet me at two, P.M. I baptized one child in full service. The style of singing gratified me much. I read the prayers from a fine 8vo. Prayer-book of the 'Prayer-Book and Homily Society,' presented to old Mr. Hollett, by the Reverend Charles Norman, Manningtree, Essex, April, 1834. This generous individual, Hollett has never seen; but his name had been mentioned to Mr. Norman, by a servant, whose brother, a fisherman in Newfoundland, had been in the habit of attending Mr. Hollett's reading of the Church Service on the Lord's-day, in his house on Sound Island; and Mr. Hollett has, for some time, received from him a packet of books each year. These, he is humbly endeavouring to make instrumental to the spiritual improvement of his neighbourhood, and his efforts, I should say, judging from the demeanour of the congregation, which I was gratified to meet at his house, and their response, and the manner in which they join in the Psalmody, have been blessed by God's Holy Spirit. How would the missionary, and the intelligent member of the Church, be strengthened in a foreign land, if the friends of evangelical truth at home would more generally exhibit such a spirit as this unknown benefactor—and send us, in larger quantities, these requisite materials, with which we may enlighten the ignorant, and comfort the sorrowing, and train up the rising generation in the faith and fear of God! Here, as at very many other places, I was painfully oppressed by receiving applications of the most earnest kind for schools, where, before the applications, I could see they were most needed: yet, alas! I felt that I could hold out to the Christian parents, who were most anxious to secure Christian instruction for their dear children, no promise whatever—no immediate hope of aid." pp. 47—49.

"I proceeded eight miles to Olave's Cove, which I reached before the sloop, in Mr. Gallop's light eight-oared gig, and had assembled the three resident families for service by the time of her arrival—baptized five children in full service. I was glad to find here a few copies of 'Bishop Blomfield's Prayers,' and some other books of

the Society for promoting Christian Knowledge. A clergyman in the neighbourhood of Sturminster, had sent them out to one of the planters, who had very profitably dispersed them among the settlers around him. How much, under God, do this and similar societies effect towards keeping up a knowledge of Christian doctrine and Christian requirements in these spiritually destitute settlements!" pp. 80, 81.

"At Bay Chaleur was the residence of Reuben and Sarah Samms, a poor but worthy couple. The barque 'William Ashton,' of Newcastle, struck on the rocks at Lance Cove, on her way from Dublin to Quebec, with sixty-three souls on board, at two, A.M., of August 9, 1830. Reuben and Sarah entertained fifteen of the crew and passengers in their present little dwelling, and each day supplied the remaining forty-eight persons with provisions in a tilt which they built for shelter at Lance Cove, the scene of the wreck, three miles from Bay Chaleur. A captain John Stoyte, of the 24th Regiment, with his wife and her child and nurse were among those who were inmates of Reuben's house; and, from letters since received, they retain, it is clear, a most lively sense of gratitude to their humble honest entertainers. They supplied the unfortunate lady with such necessaries of clothing as they could afford, she having landed from the wreck barefoot upon the pointed rocks. This wreck, like too many of those which are common on this shore, is said to have been occasioned by intemperance. Among the articles saved from the wreck, were some excellent tracts and religious works, which belonged to Captain Stoyte. These he kindly presented to the people when he left their hospitable home for the Messrs. Newman's hospitable establishment at Harbour Briton, whence he soon proceeded to join his regiment in Quebec. Some of these books, which were printed in Dublin, particularly some remarks suitable to excite serious reflections before joining in the service of the Church, were new to me, and seemed so likely to do good, if they could be more extensively known and copies of them multiplied, that I begged I might be allowed to take them away with me, with an intention, which I have since fulfilled, of presenting them to the notice of the Protestant Episcopal Press in the United States of America; to be reprinted by them, if the trustees of the Protestant Episcopal Tract Society, or the conductors of any of their Church periodicals, think them likely to be of service to the members of their communion. I found the contents of this box of books scattered about, but most carefully preserved, in the planters' houses in many of the surrounding settlements; they are most highly prized by them, and they are likely, under God's blessing, to do so much service to a people, who are in a sad state of spiritual destitution, that, hereafter, I doubt not, if not now, the benevolent donors will be abundantly reconciled to the inconvenience and the losses attending their disaster, when they shall behold the rich fruits which shall have arisen from the good seed, which the accident then opened to them the opportunity of sowing. Some, indeed, of the poor people into whose hands the books have fallen, are unable themselves to read, but then they bring out the precious bundle of highly valued tracts from the sanctuary of their house chest, and, unrolling the piece of cotton or cloth in which they are carefully wrapped, they beg any temporary sojourner, or travelling bird of passage, who is a scholar, to read them to their assembled household. They availed themselves thus of my services between the hours of our public devotions; and, as I have frequently been on other occasions, I was pleased to see that they had much feeling. At Chaleur Bay, I had an audience, who gathered their chairs nearer to me, and nearer, as their interest in a beautiful religious narrative, which I was reading, heightened, until one and another lifted the hand and the corner of the rough apron in silence, to wipe the tear from their sunburnt cheeks; and one woman, at the close of the tale, took up the chord for the rest, and remarked, with a striking simplicity, —'It is very feeling, sir!'" pp. 128—131.

We wish that religious books and useful articles were the only treasures collected from the frequent wrecks which occur on this dangerous coast; but ardent spirits are too often a portion of the rescue, and, as already shewn, greatly corrupt the character of the people. So common are wrecks upon some parts of the coast, that there are persons who seem to live only by them and for them; and even far inland the vestiges of these afflicting occurrences are extensively scattered.

"At the cabin in which I staid at Burnt Islands, the play-things of the children were bunches of small patent desk and cabinet keys, which had been picked up from wrecks. Beautiful old China plates and pieces of a more modern elegant breakfast set of Dragon China, which had been washed ashore in the same way, were ranged upon the shelves alongside of the most common ware; and a fine huckabac towel, neatly marked with the initial letters L. C. D., was handed me on my expressing a desire to wash my hands. This had been supplied from the wreck of a vessel in which were several ladies. To some hearts those letters, doubtless, would renew

a sad period of anxiety, which preceded the intelligence of the melancholy certainty of a sad bereavement. I could not look at this relic of a toilet now no more required, without emotions of deep interest, although I had no clue by which I could attach recollections of brilliant prospects early blighted, or pious faith exemplified in death, to these three letters. Indeed, the scenes and circumstances, the very people by whom I was surrounded, roused within me a train of deeply melancholy sensations. My host may have been a humane man; his conduct to me was that of genuine hospitality; but it had been his frequent employment at intervals, from his youth till now, to bury wrecked corpses, in all stages of decomposition. There had been washed on shore here, as many as three hundred, and an hundred and fifty, on two occasions, and numerous in others. This sad employment appeared to have somewhat blunted his feelings. I would not do him injustice—the bare recital of such revolting narratives, 'quorum pars magna fuit,' unvarnished as such tales would naturally be, in the simpler expressions of a fisherman, might give an appearance of want of a feeling, which nature may have not *denied* to him, and of which the scenes and occupations of his life may not have wholly divested him. I remember well my expressing my reluctance to allow him to disinter a delicate female foot, the last human relic which the waves, or the wild cats, or the fox, or his own domestic dog, had deposited in the neighbourhood of his cabin. I have said that I believe him humane; yet wrecks must form his chief inducement to settle in a place so barren and bleak, and to live through the winter out upon the shore as he does, contrary to the usual habit of the people, which is to retire into the woods until late in the spring. But humanity might prompt a man to live where his services may occasionally be exerted usefully for the preservation of human life. Yet, did I wrong him in the judgment of charity, when I saw his quick eye kindling with the gale, as he watched the stormy horizon? Was I wrong when, as he went in the early dawn and dusk each evening, while I was there, to a hill a little higher than the rest, with his spy-glass, I thought his feelings and my own,—on discerning that a vessel had, during the night, struck some of the numerous rocks which abound hereabouts, or was on her way to do so,—might be of a very different character? This man is only a sample of many whom I saw on this part of the coast." pp. 142—146.

But we must return from this digression to the Archdeacon's appeal; and if any thing were needed to render it more forcible, it would be the fact, that, though good books are so scarce, wicked men are circulating bad ones. For example:—

"I have been in a settlement where the simple people were desirous of seeking God,—where seventy children might be collected in any school which might be opened, so anxious are their parents for their religious instruction. There an infidel, of better education than those around him, has been settled from the states of the American Union. For the last four years, I found that it had been his delight to ridicule what he esteems the prejudices of the Christian believer! To spread among such of his neighbours as can read, the licentious tracts of the free-thinker, and to encourage in the young, an early assertion of their independence upon the parents under whose roof they were thanklessly lodging, and whose bread they were idly eating! If I could only send into each settlement of the island, printed Gospel Truth, in the same quantity which this pestilent American settler had ready to disseminate of publications of a contrary character, I should be happy.

"Christian reader! can you read with indifference, that, in a place where Scriptural knowledge is necessarily very low, publications should be propagated of so mischievously and offensively infidel a character, that their editors have been prosecuted, and sentenced for their blasphemy, even in the American state of Boston, where infidel opinions must be irreligious indeed, to provoke a successful prosecution? Can you learn with unconcern, that I saw several hundred copies of another publication, the aim of which was the overthrow of man's belief in an eternal punishment for sin, and which conveyed notions the most confined, and confused, and unsatisfactory, respecting our Divine atonement? And, lastly, can you learn, without horror, that I saw many copies of works which were written for the express purpose of persuading men to look to their own worth and their own works for salvation, and to think of Jesus only as a mere man like ourselves? Language, moreover, was, in one of these publications—a Boston weekly periodical, which I regret to write, has its 2000 subscribers, and an agent in Halifax, the capital of the diocese of Nova Scotia, and another at Quebec—language was, in this, used respecting that JESUS, at whose name we bow, of such awfully blasphemous character, that the most profane about the wharfs of this very profane place in which I am now writing, would, I trust, shudder at its repetition!

"These books were in the hands, too, of one who travels much about the island; who has opportunities of visiting distant settlements, conversing with the people, and influencing their minds, which the missionary might envy." pp. 246—248.

We conclude with a few sentences from the Archdeacon's earnest appeal for aid :—

"Christian readers! you are yourselves looking forward with the humble confidence of one day being admitted to the glories of an Heavenly Canaan, through the merits of your Divine Redeemer JESUS CHRIST. You have received, I trust, first fruits of the Spirit, some earnest of the rich inheritance of the saints in light. From these pledges, as well as from God's word, you know that Emanuel's land is an exceeding good land, a land which flows with milk and honey. You do not doubt of reaching this land; though there are obstacles and trials in your way, you rely on One who is mightier than any one who can be against you; who has promised to be with you even in your passage over the separating sea of death. In common with the rest of your fellow-creatures, you are called to endure trials. Do the hopes which you entertain of reaching this good land, give you comfort to support you under them? Would you barter away this hope for any of the treasures, any of the pleasures of this world? No, NEVER!

"Then help me to extend the knowledge of this land to those here who are in ignorance of its excellence and beauty. Shall any perish in this wilderness, whom you, reader! might furnish the means to direct in the path which leads to a better country, and a happy, heavenly home? Oh! I feel convinced that you will aid me by your alms to instruct the babes of the fold of CHRIST who are looking to you to be fed! to enlighten the ignorant who are seeking to be informed in the way of Salvation! to comfort the sick who have no pastor to breathe by their beds the prayer of assurance in their dying hour! You will, at least, contribute your mite towards the erection of a second church in the capital of this island, where, taking his stand upon the world to come, the Christian missionary may effect a moral, a spiritual movement, in the mass of ignorance, superstition, idolatry, and various wickedness by which he is surrounded." pp. 255—257.

DUSSELTHAL ABBEY.

Dusselthal Abbey. Count Von der Recke's Institution for Destitute Orphans and Jewish Proselytes.

WE have occasionally, in former years, alluded to Count Von der Recke's pious and benevolent labours, but not fully and consecutively; and we therefore gladly avail ourselves of the publication of this little volume to lay before our readers some interesting notices of his philanthropic experiments.

The condition of Germany at the conclusion of the late wars was most deplorable. Its manufactures and commerce were crippled; not a few of its towns and villages had been again and again besieged, plundered, or burned; the insecurity of life and property had caused its most fertile provinces almost to lapse into barrenness; for the peasant expected not that what he sowed he should reap: even if a professed enemy did not happen to ravage his crops and pillage his cottage, a protecting soldiery quartered upon him almost as effectually wrought his ruin. The flower of youth and manhood had been drawn away, and for the most part cut off, during nearly a quarter of a century of ferocious and exterminating warfare; and, what was even worse, the land was desolated and degraded by those scenes of barbarity and licentiousness which all war must more or less generate, but which rose to their highest pitch of evil during this fearful and long-protracted struggle.

At the close of the war there were scores of millions of young people upon the Continent of Europe who had been cradled amongst these demoralizing influences; and it was computed, in the year 1817, that there were a million of fatherless children thrown upon the world, in a state, for the most part, of afflicting wretchedness and ignorance; deprived of the care and instruction of their natural protectors; exposed to every species of vice and temptation; and with scarcely any resource but to beg or to steal from their already impoverished and famishing neighbours. The towns, villages, and highways of Germany were crowded with these

wretched orphans, who were too often found so degraded and brutalized that they were neither able nor willing to betake themselves to habits of peaceful occupation, even if the beggared state of the country had presented opportunities, which it did not, for the profitable exercise of their industry.

Several institutions were formed, to rescue at least a portion of these unhappy children; the most remarkable of which was that set up by the Count Von der Recke Volmarstein, first at his paternal seat of Overdyke, near Dusseldorf, and afterwards removed to Dusselthal Abbey, in the same vicinity. The Count was a philanthropist almost by instinct, and Christianity had turned his philanthropy into noble channels: and truly he had a field of labour equally arduous and useful, in endeavouring to reclaim these poor demoralized outcasts. His patience and perseverance, his toils and sacrifices, have been perfectly wonderful; but that which animated all his labours, has been his sense of the presence and the love of his Divine Master, in whose service he accounts it a joy and honour to spend and be spent; and whenever, in any case, he is rendered the honoured instrument of gathering a stray lamb into the fold of his Saviour, he feels himself amply repaid for all his labours and privations.

The compiler of this publication narrates the following particulars respecting this excellent and much-esteemed Christian philanthropist.

"It is now upwards of fifteen years since this nobleman was introduced to the notice of the British public. The Rev. P. Treschow, Foreign Secretary to the London Society for promoting Christianity among the Jews, and who afterwards travelled for that Society on the Continent, thus describes him, on a visit he paid him July 1825. 'Count Von der Recke is thirty-seven years of age, unmarried, and his parents are still living at Overdyke, their family estate. His appearance is very prepossessing, and marks the Christian and the gentleman. I have met with few who at first sight have excited in me so strong a feeling of love and confidence. He was educated as a scholar, and he served afterwards in the Prussian army, but his health obliged him to quit the service. From his earliest years he had a predilection for mechanics and agriculture, in both of which pursuits he has attained a great proficiency. From the same early period he dates also his sympathy for those who are suffering, and his wishes to do something for their relief. And as he had the advantage of a religious education, these feelings have been sanctified and called into exercise through a living faith in Him, who to save sinners humbled himself, and left the glory of heaven to become a servant upon earth—this is the main spring of his philanthropy.

"'There is nothing fanatical in his manners, or in his conversation. He entertains no peculiar opinion on any religious point. The great truth of the love of God in Christ Jesus to lost sinners,—of the love of Christ which moved him to die for them upon the cross, has so powerfully affected the heart of the Count, that no act of self-denial seems to him too hard. His dress, his table, his furniture, all that surrounds him, reminds one of the sacrifice he has made, and is continually making. But he speaks of these things as nothing. I asked him, as we rode in his carriage, 'whether he kept saddle-horses?' 'I used to keep them,' was his answer, 'but I found that I could not keep a horse for less than seventy Prussian crowns a year, and I can maintain an orphan child for fifty.'

"'The world sneers at his piety, but I have heard even worldly men speak with admiration of his philanthropy. The King himself, and several members of the royal family, have given him most unequivocal proofs of the esteem in which they hold both his Institution and himself.'" pp. 12—14.

Other agents of the same society speak to the same effect; but, adds the narrator:—

"An English lady, who visited Dusselthal four years after, was still more delighted, and thus wrote to a friend at Clifton, with all the enthusiasm of female admiration. 'I bought a portrait of the Count, but it does not do him justice—no picture could; his expression varies every moment—one of the finest physiognomies I ever saw. Anne says his eyes are like those of St. John by Dominichino; there is more of humility and dignity blended together in their expression than I ever saw in any individual.

"'A number of children sung most beautifully, in parts, a hymn, every verse ending with

'Jesus Christ is our Redeemer.'

A large party of the inhabitants soon assembled round the performers, and appeared as devout as at a Moravian singing meeting. You cannot guess the effect of the whole

scene; knowing that each individual had been rescued from the worst dregs of society, and considering likewise the youth, elegance, and self-denying devotedness of their friend and father the Count, particularly when added to his tender health, which alone might have excused a life of inactivity—it was almost too much even for English unsentimental feelings.'" pp. 15, 16.

As our feelings are vastly "unsentimental," we leave this glowing description, to add, in plain prose, a few particulars respecting his benevolent efforts. These efforts, as already intimated, were not made without the most self-denying sacrifices; for the Count's family, though once one of the most wealthy in the Prussian dominions, was, in consequence of its loyalty to its sovereign, robbed of almost all its estates during the revolutionary struggles, and at the Peace it had nothing left to it but its ancient patrimony of Overdyke, its loyal services being neglected among the multitudes of eager claimants for remuneration.

The compiler (why did she not affix her name, especially as the object of her book is to assist the Dusselthal funds?) relates several anecdotes of the Count's early days, which we remember to have seen in some of the little books published for the use of children, but which may be here repeated as indications of his youthful character.

"His mother having observed him looking very sad one morning, asked him the reason of his melancholy. He told her, that, being upon the neighbouring mountain he had observed the driver of an overloaded waggon beating his poor horse most unmercifully, because he had not strength sufficient to drag it up the ascent, and he had gone to the man and reproved him for being so cruel, and he had carried a large stone to put behind the wheel to stop the waggon from going back till the horse had rested. When he had done so, some other waggoners came up the same road, who all put stones behind the wheels of their waggons, and when their horses had rested a while, put their own shoulders to the wheels and assisted the poor brutes by short stages to get over the steep, and he had put his shoulder to, also, and helped the horses. His mother, smiling at his artless simplicity, told him that he saw, if one man was cruel, there were others who were kind, and this was just what the word of God said: 'a righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel;' for the Lord regards the conduct of man towards beasts, and required by his law a man to be tender even to his enemy's ass: 'If thou see the ass of him that hateth thee lying under his burden, and wouldst forbear to help him, thou shalt surely help him.' 'Aye,' answered Adelbert, 'our old coachman told me that if a horse was laden too heavily, and beat severely, that the big white tears would come rolling over his cheeks, and he would not have one of these tears upon his soul for all the money in the world!' 'The coachman is a good old man, my dear,' replied the Countess, and, kissing her little boy, gave him his usual morning slice of bread, bidding him take a walk into the garden and eat it there, and see at the same time, if, after the boisterous night, the wind had not blown down any of the flower-pots, and if it had, to tie them up again and put them to rights. Adelbert ran off in an instant to do what he thought would please his mother.

"The spring storm had passed over, and a beautiful morning had succeeded; the flowers, refreshed but not hurt by the rain, bloomed with a sweeter fragrance; the little birds were singing cheerfully in the air and among the trees, and little Adelbert, rejoicing in the scene, was scarcely less joyous than they. He looked up to the fine blue sky to trace the choiristers like living specks floating on its clearness, when he was attracted by some pigeons at a distance, who, like himself, had been enjoying the morning breeze; but one little dove fluttered feebly on the wing, its short circles shewed that its strength had failed, while the others hovered round but could not help it: there was a large pond in the garden, with a bridge over it and a boat in it, but the bridge was too high and the boat too far off for Adelbert to hope that by means of either he could rescue it should it drop into the water, and wistfully gazed on the poor little dove as it faintly stretched out its scarcely fledged wings to sustain itself in the air. Weaker and weaker, at length almost wholly exhausted, he saw it, as he dreaded, fall into the basin! All his boyish sympathies had been roused for the little sufferer, and perceiving a washing-tub at a short distance, which the serving-maids had been using for their linen, he rolled it to the pond, and, seizing a pole which lay near, leaped into it and pushed off. With the pole for an oar he paddled to the place where the object of his humane exertions lay almost expiring, and snatched it, in the very act of sinking, from its watery death. After wiping its wet wings with his handkerchief, he opened his jacket and placed it in his warm bosom, covering it again all but its bill, while he hastily made for the shore, exulting with his prize. Warmth and rest soon restored the little dove; it opened its red eyes,

and Adelbert, rejoicing in its restoration, took part of his bread, and, putting its bill into his mouth, fed it with the tenderness of a mother. The Countess, who, standing at a window of the castle, had watched with anxiety all the motions of her beloved boy, from the moment she saw him embark in his frail and perilous vessel till he finished his enterprise, was charmed with this effort of intrepid benevolence. But she said nothing. She allowed him, as he entered, his eyes sparkling with triumph, to tell his own story; for Adelbert had ever been encouraged to tell her all his adventures, and knew not what it was to have a wish to conceal. When he had finished, 'I saw all,' said she, 'and guessed what you were about. But were you not afraid, my love,' she asked, 'to trust yourself in so unstable and hazardous a thing as a washing-tub?' 'Oh but,' said he, 'the poor little dove was drowning!' On which, her eyes glistening with tenderness, she clasped him to her bosom, and in the most affectionate accent solemnly said, 'God bless you, my dear child! may you never shew less promptitude or intrepidity in rescuing unfortunate men!' These words came to the heart of Adelbert: they seemed to him to bear the impress of Heaven; and his conduct through life has shewn that he has never forgotten them." pp. 17—22.

On another occasion his father gave him a fowling-piece as a birth-day present, and he went out into the woods to shoot birds; but he aimed only at birds of prey; and even this did not afford him any pleasure. But he soon bagged two tattered, half-starved children, whom he brought home with great delight to his good mother.

"The day was tempestuous, and he was not very keen on his sport, when one of those whirling gusts which shake the sere leaves in August, caused the youthful hunter to seek shelter under the branches of a wide-spreading oak. While here he heard the noise of the breaking of brushwood at a distance. Immediately two shrill youthful voices struck up a simple air, and sung—

Who leaves his lot to God,
And ever hopes in him,
Beneath affliction's load,
Assail'd by trouble's stream—
Shall find his footsteps stand
Unmov'd amid the shock:
Not bas'd on faithless sand,
But founded on a rock.

Following the sound, Adelbert came to two little children, a boy and a girl, gathering the broken branches, and so occupied with their song and their work, that they never perceived him till he came upon them. 'Who taught you these pretty little verses?' said he. 'Our old blind grandmother,' replied one of them. 'And have you a grandmother, and who are your parents?' 'Our father,' said they, 'is a damask weaver on the green, but has been long ill, and our mother does nothing but attend on him, and our old grandmother takes care of us and teaches us, and we are getting sticks for a fire. Adelbert hastily left the little wood-gatherers, and easily found the cottage of the poor weaver. He opened the latch, and as it rained heavily, his clothes seemed much wetted. A good-looking young woman, the mother of the children, immediately arose, and respectfully requested him to enter and wait in their humble dwelling till the storm blew by. He frankly complied, and with much affability began to inquire after the health of her husband, and what family she had. To his inquiries she answered with that open familiarity which the language of true benevolence naturally inspires; that she had been as happy a woman as was in the country, and her husband had been one of the kindest husbands, and one of the most industrious as well as most expert artizans in Silesia. He wrought damask like pictures, and as long as his health continued, she had not an ungratified wish; but now he had been laid up for some months, and wholly unable to gain anything for his small family, and their savings were all expended, and, as evil never comes alone, their cow, which had been their sole support during his illness, had just died: but all would be nothing, added the sorrowful wife, if he only was well again! She was reiterating her complaints, and Adelbert was preparing to speak consolation, when the tremulous but still sweet voice of the old blind grandmother interrupted them with one of the familiar family hymns. When she ceased, Adelbert looked upon her with veneration as if she had been a prophetess, as she addressed her daughter-in-law, who had been telling him that winter was approaching, and they had no money and no prospects, in the words of her Saviour, 'Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are not ye much better than they?' Adelbert quickly buckled up his fowling-tackle, and his mother, as she saw him approaching with two ragged elves at his back, remarked good-humouredly to her attendants, Ah! here comes Adelbert with his game! They were the weaver's children, whom he had brought with him, and who were sent back loaded by the kindness of the Countess, of Adelaide his sister, and himself, with cordials and comforts for the family. Within a few weeks, Adelbert had the joy to see his young protegées winding the pirns and assorting the threads, while the good weaver was again making the shuttle fly,

and picturing out the varied patterns of his damask drapery, and the fond mother was smiling over the renewed prosperity of her family. The grandmother, at the utmost term of life, fell peacefully asleep in the arms of her Saviour!" pp. 23—26.

The young Count, after leaving the army, had his attention drawn towards the neglected offspring of soldiers, and other destitute children. In all his measures he was seconded by his family; but their means were not commensurate to their wishes, and they were surrounded by general poverty: numbers, who, like themselves, had once been opulent, and who would willingly have aided them, themselves needed assistance; and the middle and lower classes were struggling hard to preserve their own children from becoming burdens upon the public. But these things did not discourage the young Count. "Our plan," said he, "was formed wholly in faith on the omnipotent aid of our God, who feeds the ravens and clothes the lilies. Knowing our own weakness, our whole dependence was upon him, and he has richly rewarded our faith. Before we printed our plan, or attempted to make collections, with the small sum of a few crowns we began to put it in execution; and we can give our joyful testimony to the truth, that the same God, who of old was mighty in strength, yet lives; and to-day, as well as at all times, through living faith in him, mountains shall be removed, and the greatest difficulties overcome."

This plan was similar to that of the Orphan-house at Halle—to receive those who had only wretchedness to recommend them—to afford them an asylum, where they might be fed, clothed, and taught the first principles of the Christian religion; to read and write; and be trained to habits of industry, and instructed in some business or trade by which they might gain a livelihood, and become useful members of society.

The Count applied to his own relations, to the King of Prussia, to the nobility, and to many other benevolent persons; but the recent exertions made by all ranks to deliver their native land from foreign thraldom had almost exhausted every resource. Still his earnest appeal was not in vain; and where money could not be had, contributions were made in kind. His Majesty, besides a handsome annual subscription, granted an exemption from postage to letters on the business of the Society; the nobility also gave donations; farmers brought in provisions —corn, bread, eggs, butter, and cheese; the poor, who were unable to give any thing else, gave their labour. Some ladies brought their jewels as offerings; while others, who had already sacrificed theirs in the cause of their country, furnished ornamental pieces of work, to be sold for the benefit of the Institution. So productive had been the various contributions, that when the Society held its first meeting in the church of Limburg, in 1820, a house and schools had been built, and forty-four orphans of the most miserable description had been received. The whole machine was placed under the management of Count Adelbert, one of his brothers, and his two sisters.

The general character given of the habits of the inmates of this benevolent asylum exibits mournfully the demoralizing effects of war, even among so virtuous and respectable a people as the Germans. But, notwithstanding the unpromising nature of the materials upon which they had to work, the benevolent conductors were blessed with most encouraging success in their arduous labours. This they ascribe, under the mercy of God, to the religious instruction which formed the basis of their whole system.

"Count Adelbert and his coadjutors began at the foundation. 'Our principal end,' say they, 'in the education of our pupils, was training them for the kingdom of heaven. However much pleasure it might give to perceive among them order, obedience, and industry, this would not satisfy us,—we long to see them wholly transformed into the image of Jesus Christ, our Divine Master; that his mind may be in them, that they may keep his commandments, and walk onward in his footsteps.'

"They thus described the means they used to accomplish this end:—'First, we

endeavour to find out methods to prevent idleness, and to preserve those of light, thoughtless, and giddy tempers, who are fluctuating between good and evil, hesitating, but not confirmed, from returning to their previous evil habits. We mix religious instruction with useful employments, and then again with proper recreation and healthful exercise.' The day began and ended with devotional acts:—the adoration of the Almighty; thanksgiving for his mercy, and prayer for forgiveness, guidance, and protection. These were enlivened by vocal and instrumental music; and one of the sweetest gifts of God to man, the harmony of sweet sounds, was reclaimed for His own service, and the infants' orisons ascended to their Maker, intermingled with hymns of praise. The regular occupations fitted to the ages and dispositions of the children, at first were carding and spinning wool, knitting, and platting mats, with such-like light work; then their recreations,—walking together in proper order, and in the playful imitation of martial ranks; and at stated hours they are instructed in reading, writing, and arithmetic.

"'But here,' continues the Report, 'we must remark, that religious instruction according to the pure doctrine of the Gospel, is the principal thing, the chief corner-stone of our whole plan.'" pp. 56, 57.

(To be continued.)

RELIGIOUS AND MISCELLANEOUS INTELLIGENCE.

Among the papers under our cover, that on the Pastoral Aid Society proposes the best plan we have yet seen devised for assisting the overburdened clergy of large parishes. We say the best, for it is impracticable to arrange any plan that shall not be liable to objections. Nothing will or can be done effectually, till our parishes are divided and subdivided, and suitable endowments made for the support of the clergy, so as to bring every part of the kingdom within the moral and physical range of ordinary pastoral superintendence. A plan is in contemplation, and we believe we may add, not only with the approval, but under the auspices, of the Prelates whose dioceses include London and its vicinity, to promote the building and endowment of churches, chiefly by voluntary efforts, upon a very extensive but economical scale; and this is the most important object to be urged, in all places which have outgrown the pastoral care. Such a plan, well devised and vigorously carried out, in the metropolitan dioceses, would set an example, which, in the present favourable state of public feeling towards the Established Church, would, we doubt not, be zealously followed up throughout the kingdom; so that generations yet unborn would have reason to bless the pious and munificent founders. There are doubtless many difficulties in maturing such a plan, and those not merely of a pecuniary nature, but bearing upon questions of patronage, and other matters; but we rejoice to believe, that, where there is a ready heart and due prudence, they will not be found insuperable; and that a spirit has gone forth which will lead to the building and endowing of churches to an extent hitherto rather wished-for than anticipated. We may add, that a judicious plan has been in progress for increasing the number of services at churches and chapels, and also the number of clergymen in large parishes; and this in some instances at the special recommendation of the Bishop; it being found that many young men are willing, and have it in their power, to employ themselves, during the first two or three years of their ministry, as curates or subcurates, with little or no remuneration, except the pleasure of labouring in their Master's vineyard, and gaining knowledge and experience for the future exercise of their high function.

Still, after every effort, the spiritual wants of our dense population will leave a mournfully wide sphere for superadded labour; and we therefore cordially recommend to our readers the serious consideration of the plan suggested by the Pastoral Aid Society. As the agents, unless they are clergymen, are to employ themselves only as teachers or catechists, and are in all cases to act under the clergyman of the place, and not without his permission, the chief difficulties are obviated which beset several other plans that have been proposed. The scheme recently adopted by the City of London Mission Society appears to us neither desirable nor feasible. The co-operation of various bodies of Christians, to any extent that can be entitled to the name of union, is not possible, in matters which necessarily involve a variety of conflicting opinions upon questions both of doctrine and discipline; and even if possible, it is at war with the first principle of an Established Church, which supposes that the church thus denominated should guarantee the religious instruction of the whole population, if they are willing to receive it. The Hon. and Rev. B. W. Noel, in his well-known pamphlet, the moral boldness and Christian manliness of which we have never ceased

to admire, had exhibited such an awful picture of the spiritual wants of the population of London and other large towns, that Christians of every name must have been sunk in almost infidel apathy, if they had not responded to it, and set themselves in earnest to seek a remedy. But, while we felt grateful for Mr. Noel's exposition, we confessed our inability to see our way to all his results; and, in particular, his proposal for open-air preaching appeared to us not carefully considered. The climate of Judea and the habits of its people—and we may add, of all people in warm climates—nay, even the habits of our French neighbours, are very different to the climate and the habits of the people of England; and some specimens, which we have lately witnessed, of scenes at Irvingite open-air preaching in the suburbs of London, would have convinced us that such a plan is not for edification, even if we had not been convinced before. The peculiar experience of a Whitfield or a Wesley is nothing to the point; and even their followers soon relinquished the practice. As little can we defer to those portions of Mr. Noel's plan which embrace varieties of sect in ill-assorted union. But his appeal has not been lost; and to his Christian spirit it will be an ample reward, that, if his plans have not been generally espoused, his facts and exhortations have awakened much dormant Christian sympathy, and will have materially tended, by the Divine blessing, to most important results.

We deeply regret to learn that the Tract Committee of the Society for promoting Christian Knowledge has relinquished its office of revising the publications of the Society, having found insuperable difficulties attending every step of their progress. We hoped much from the labours of that Committee; and our readers can bear witness that from its first commencement our language has uniformly been, "Cease to agitate—the Society has furnished a safety valve—where tracts are not what they ought to be, there is now a constitutional opening for redress; and let each question be argued upon its merits." In this Christian and brotherly spirit much good has been done; and the improvement, if not so rapid as we wished, has been at least cheering and hopeful; and believing this, we have been content to bear from month to month reproachful letters from many of our brethren, who have accused us of shrinking from duty, because we held back from a controversy, which others told us only raised a cloud of dust; for that if the reformers would but be reasonable and quiet, all would be peaceably done which could be desired. We may refer, for example, to the late Bishop Gray's tract upon Methodism, which no man ventured to defend—it was indefensible—and yet we refrained from repeating our objections, upon the understanding that it should be withdrawn. But further discussion, it was said, would cause it to be taken up as "a party question;" and some, who did not scruple to acknowledge the tract to be bad, yet expressed a determination to vote against its removal. Whether our forbearance was as wise as it was conciliatory, we must leave others to decide; all that we shall say is, that the tract is still upon the list.

But now we are told that some members have determined to assume the general ground that the publications of the Society shall not be changed, *Nolumus libellos mutari;* and that, without discussing the merits of particular alterations, or the necessity for them; without making it a question of reason or theology, or inquiring whether the arguments against many of the publications are solid; they will settle the matter by vote, opposing all further correction. One Reverend Member is affirmed, in the Record newspaper, to have stated that he had never, in all his large experience, heard any objections urged against any one of the publications. They are thus to pass in a mass, without any sifting of their merits or demerits. We have refrained from publishing the conversations at the meetings of the Society, upon grounds which we have often mentioned; and we cannot yet persuade ourselves of the propriety of this species of reporting; but if tracts are to be decided upon by "party" votes, without any reference to the weight of the censures or the abstract propriety of the alterations, it is obvious that those who are left in a minority will feel constrained to appeal to the understandings and consciences of their fellow-Christians and fellow-Churchmen throughout the country, and to create that just pressure from without which may counteract "party" voting within.

We have not gratuitously touched upon this painful subject; nor is the hateful word "party" of our coining; for in the newspaper just alluded to we find the following declaration published as having fallen, at the last meeting, from the lips of a member of the Society whose name had just been proposed as a member of the Standing Committee, and is to be voted for at the April Meeting. The Rev. Mr. Boone is there stated (for we are not reporting, but only adverting to public newspaper statements which have gone out to the world) to have avowed that he was one of "a party," which he called "the old party;" and that his wish—which he will, of course, feel himself bound in the Standing Committee to prosecute in the spirit which he has avowed, of "party"—was, not to improve the tracts, but "to leave things very much as they are." We are not party men, and never will be so; and we will frankly own to Mr. Boone, that we

have been far from approving of some resolutions and recommendations which have been urged upon the Society—not, however, as he is alleged to have said, in the spirit of "faction;" for we believe, that, whether wise or unwise, they were urged in sincerity and truth; but if a clergyman is to become an officer of the Society expressly to support "a party," be it a new party or an old one, those members who ask for fair deliberation, and not for thick-and-thin voting, will be compelled to take their measures accordingly. If we are forced to choose between Mr. Boone and Mr. Rochfort Clarke, or between the Record and the John Bull Sunday-newspaper (which are respectively litigating the question), we have no hesitation in saying what will ultimately be the marshalling of forces. We feel convinced, that, if Mr. Boone had made the declaration of his being a party-man *before* he was proposed by the Standing Committee as a colleague, instead of *after*, that Committee would have had too much wisdom and forbearance to propose him. It is better to avoid, in such an institution, marked names; whether of those who in the Society have avowed themselves "party" men; or of those who have taken a large share in the out-of-door discussions of the Society. We would not, for instance, have the Editors of the Record, the British Critic, the British Magazine, or the Christian Observer; if only for this, that, however fair or candid their proceedings, they may be supposed to have pledged themselves more than members less publicly known. However, if parties we must have, our party is that of our venerable Reformers; which is certainly much older than that of the school to which Mr. Boone is stated to have alluded. We will at once bring Mr. Boone to a test. We affirm that a very large portion of the tracts are founded upon the principle that man's works are a condition of his justification before God. This principle we assert to be contrary to Scripture, and contrary to the doctrines of the Protestant Reformers; and if it be really the doctrine of what Mr. Boone is alleged to call the "old party" to which he belongs, it was not without reason that Mr. Bickersteth and others used the strong word "Popish." Mr. Boone may rest assured that the whole body of those who wish to see the tracts scripturally revised will war with this anti-scriptural doctrine to extermination. But if he should admit that this doctrine is not Christian, then how will he in conscience abide by the many tracts which are built upon it?

VIEW OF PUBLIC AFFAIRS.

THE Second Report of the Ecclesiastical Commissioners has been presented to Parliament. It is impracticable for us to give a full analysis of this most important document; but this is the less necessary, as it has been printed separately and in most of the newspapers, and is doubtless in the hands of our readers. The Archbishop of Canterbury stated to the House of Lords that the whole of the Commissioners were unanimous in every suggestion contained in it: and his Grace most firmly believes that its suggestions, if carried into effect, will greatly promote the stability and efficiency of the Established Church. We are rejoiced at this important statement from such high authority; and not the less so as almost every recommendation in the Report has been again and again anticipated in our own pages, during many years, and often, we are sorry to say, to our great unpopularity and reproach. If our readers will refer to our volume for 1833 (January, p. 39), they will find, in few words, some of the chief particulars which we have long urged as necessary towards an efficient and conservative Church reform. They occurred in the course of some remarks upon the Archbishop of Canterbury's last Visitation Charge. We could not be aware, when we made those remarks, of the very strenuous efforts which his Grace had been making with successive Cabinets to induce them seriously to prosecute the inquiry; and on reading his Grace's recent speech, which, besides expressing his hearty assent to the very extensive and judicious propositions of the Commissioners, touches with great wisdom upon some other most momentous topics, we cannot but regret that we should have laboured under misapprehension as to the enlarged views of his Grace upon matters of such unspeakable importance. Our present duty is much more grateful.

As the details of the question are at this moment under public consideration, we will reprint our heads of Church amendment above alluded to, and which we threw together in our next number (February 1833, p. 116) in the following form of a petition:

"Your Petitioners presume humbly to suggest a few particulars in which amendment appears to them both needful and attainable.

"1. In the first place, they cannot but lament the want of specific professional and religious education, and due probation, for candidates for Holy Orders; which they believe might be provided for,

as is done in all other Protestant Churches, either by means of theological seminaries, or by some arrangement with the Universities.

"2. With a view to check the entrance into Holy Orders of persons not heartily disposed to the duties of the sacred office, your Petitioners pray for a diminution of the temptations to assume that function merely as a temporal provision, and an easy profession; it being manifest, that in proportion as good discipline is kept up—as pluralities, sinecures, and inordinate emoluments are curtailed—and as the Clergy are expected to reside in their parishes, and to attend diligently to pastoral duties—persons who are not conscientiously devoted to such employments will be less inclined to enter the Church than under a more lax system.

"3. Your Petitioners think it indispensable to the purity and spiritual efficiency of the Church, that the holding of two benefices having cure of souls shall be wholly prohibited.

"4. Your Petitioners further entreat, that every Clergyman may be obliged to reside upon his benefice, having cure of souls: and as many such benefices are too poorly endowed to afford a suitable maintenance, they pray that they may be augmented.

"5. Your Petitioners respectfully urge, that large and populous parishes should be divided or subdivided into convenient pastoral districts; and that adequate facilities should be given to the building and opening of new churches or chapels, wherever necessary; for though much has been effected of late years for this end, more is requisite, especially as regards the wants of the very poor. They would suggest, that, wherever there is a population needing church room, any suitable buildings may be permitted to be fitted up and opened for Divine Worship, with no other formality than the licence of the Bishop.

"6. Your Petitioners pray for the speedy commutation of Tithes for land, corn-rent, or some other source of equally permanent and fairly adjusted income, if such can be discovered; being persuaded, that, without this essential measure, the Clergy and their Parishioners cannot be expected to live on those terms of harmony which are requisite for pastoral usefulness and the promotion of the purposes of a Church Establishment.

"7. Your Petitioners respectfully suggest the necessity of a better distribution both of the labours and the resources of the Bishops, as requisite for effectual episcopal supervision, and to diminish the evil of translations. If it should be found that any of the sees are too large to allow of adequate episcopal superintendence, they would submit the propriety of dividing them; and also that the Bishops should be relieved, where the public service will allow of it, of some of the burdens which at present press upon them; so as to enable them to cultivate a more intimate acquaintance with their Clergy, and to devote themselves with less distraction to the care of their dioceses.

"8. Your Petitioners submit, that the laws and usages of ecclesiastical patronage require considerable modifications, so as to subject the parties presenting to greater responsibility than at present. They would allow the parishioners ready means of appeal, upon any charge of unsound doctrine or unbecoming life, to be decided openly and solemnly by the Bishop upon the merits of the case.

"9. In regard to the Crown and Episcopal patronage, which your Petitioners view as held for public, and not private or political, objects, they submit that a plan should be devised for so disposing of it as to give to the whole body of the Clergy, under due regulations, and having respect to character and attainments, a fair prospect of arriving in succession at a benefice: whereby there would be afforded to pious and industrious curates, or incumbents with small benefices, that reasonable hope of eventually bettering their temporal condition which is held forth to all other public functionaries.

"10. Your Petitioners desire to see a salutary system of ecclesiastical discipline, befitting modern usages and feelings, in place of the cumbrous and expensive forms of the ecclesiastical courts, useless churchwardens' presentments, and other obsolete and unheeded checks. They are anxious for a more effectual supervision of the Clergy, and for facilities for the prompt removal of all gross scandals from the Church.

"11. Your Petitioners pray, that, in any large measure of Church Reform, a plan may be devised for extending the ordinances of National Religion to every spot where the British flag is unfurled; that our countrymen, wherever their lot is cast, may find themselves not expatriated from the ministrations of the Christian faith as enjoyed in their native land."

The first, and not least important of these heads, is not within the scope of the Reports of the Ecclesiastical Commissioners; but we rejoice to find, from the Archbishop of Canterbury's speech, that it is engaging the most serious attention of himself and his brethren. "He hoped," said his Grace, "that some well-adapted measure would be proposed for the more efficient education of the clergy. He could not, of course, be supposed to mean any thing disparaging to a body that, for piety, learning, and the zealous discharge of their duties, were not excelled by the clergy of any age or country. It would, be, however, impossible to say that there was not room for improvement. The younger clergy should be instructed in the elements of divinity before they entered the Church, and not have to acquire their

elementary knowledge after they entered on their mission. They should have a stock in hand; and he hoped that efficient provision would be made concerning a matter of such high importance." — Humbly, but most heartily, do we re-echo his Grace's wishes; and we deprecate on this account, as we have for many years stated, in answer to Lord Henley and others (see especially a paper entitled "Our Cathedrals," in our vol. for 1832, pp. 65—82), the appropriation of the cathedral revenues to eke out parochial benefices; except locally, as connected with a plan for making some of our chief cathedral towns normal schools for the training of clergymen, as urged in the paper just referred to. We fear that the Commissioners have used the knife somewhat too freely upon our cathedrals. It is not the mere wealth of deans and chapters that the public grudged, but its too frequent appropriation to those who had not fairly earned it, and on account of cathedral dignitaries not being made sufficiently useful to the nation in their high office, as they might be, and ought to be.

Almost all the matters in the second, third, fourth, and fifth of our heads, are strongly urged by the Commissioners in their second Report: they, however, consider two benefices, in the present state of the Church, as in some cases necessary, but under the double restriction that neither shall exceed 500*l.* in value, or be more than ten miles distant from the other. When their Bill shall be presented to Parliament, it will be time enough to weigh these details; but we are thankful for the principle. Comparatively few pluralities having cure of souls could exist under these restrictions; and in practice it would be nearly as easy to abolish them altogether, and to make provision for the uniting of parishes where such union is desirable. We object, however, to the principle of making pecuniary value too prominent an item, and of altogether omitting the much more serious question of the amount of population. The whole principle of taxing one benefice to eke out another is unsound, and would countenance the doctrine of equalization or spoliation.

Non-residence will of course diminish with the decay of pluralities; and the Commissioners most wisely propose to abolish the present great mass of legal claims of exemption from residence. The church-building question, alluded to under our fifth head, scarcely comes within the scope of this Report, but it is in hopeful progress elsewhere. The commutation of tithes, mentioned in our sixth head, may be considered as already settled, though the detail is a matter of very intricate regulation. The seventh head is provided for beyond all our hopes. The number of bishoprics is not to be diminished; it needs rather to be increased. The question of patronage, touched upon in our eighth and ninth heads, is to form the topic of another Report. We heartily wish that the Commissioners would advise, as we have often urged, that the advowson of all livings in the gift of the Cabinet Ministers should be sold, and the proceeds devoted to augment small livings. This would be a measure equally good for Church and State. Nay, we would go farther, and take from Cabinet Ministers and secular politicians the appointment to Bishoprics, and give it by election to the clergy of each diocese, the King having a veto. Our tenth head is also provided for; and the eleventh has been in some measure, though very inadequately, attended to. In these things we greatly rejoice. Two such Reports from such a body—Reports so honest, and so judicious—do honour to the Commissioners, and augur well for the Church. We do not see our way fully in a few particulars, but there is ample time to discuss these; our first outburst is that of joy and gratitude.

The Irish Municipal Bill has advanced in its ominous march through the House of Commons. The municipal corporations of Ireland were erected by James the First, as a barrier against the popular influence of Popery. The Bill sweeps them away; and Sir Robert Peel, Lord Stanley, and most of their respective friends in both Houses of Parliament, concur with the Cabinet and its supporters in abolishing them. But they differ as to whether any, and what, substitutes shall be provided. The Bill proposes new corporations, giving to each householder of a certain amount a voice in the election; which will inevitably throw almost all municipal power into the hands of the numerical majority, who are Roman Catholics. To ensure a reasonable proportion of Protestant influence, would require a somewhat high scale of qualification: it was therefore proposed by Lord Stanley and Sir Robert Peel, while abolishing Protestant corporations, not to raise up Popish ones; and therefore to vest the management of the towns in a board of Commissioners appointed by his Majesty's government. This proposition, after long debates, was negatived by a majority of 64: and the Bill is going to the House of Lords in its present form. What the Lords will do with it, it were vain to conjecture. Possibly they will adopt Sir R. Peel's suggestion, and the Cabinet and the House of Commons, after a little opposition, as in the case of the English Corporation Reform Bill, will accept the emendations. But one thing is clear, that if the Bill pass in its present form, the destruction of the Protestant Established Church will be one of the

first and chief efforts of the new corporations. The outcry about doing justice to Ireland is most unstatesmanlike and unreasonable. If the property, the intelligence, and the morality, not to add the loyalty and the religion, of the Protestant body in Ireland, very far exceed, as they do, the mere numerical proportion of that body, it is neither justice nor common sense to take all power out of their hands, with a view to place it in those of persons less educated, less judicious, and less likely to preserve and improve the institutions of the country.

The proposed Irish Tithe Bill is not yet introduced. Irishmen are proverbially addicted to unions and watchwords. From Whiteboyism to Orangeism, from the Rockite to the Brunswicker, there are passwords and banners. We would urge the true friends of the Irish Church to drop all these, and to substitute for them the significant armorial motto of the Primate of all Ireland, *Nil sine Cruce.*

We must lightly pass over, for the present, various other measures now before Parliament.—The Dissenters' Marriage Bill has stood still. A month's reflection has increased our conviction, notwithstanding Sir R. Peel's denial, that this Bill will seriously injure the Church of England.—The grant to Maynooth College, we rejoice to understand, is to be vigorously opposed. Recent disclosures prove that the text books of the college are as bigoted, obscene, and unscriptural, as Dens himself.—Sir A. Agnew is to propose a Bill on the 21st of April for the better Observance of the Lord's-day. His hands have been much strengthened by the addition of several new county and other important local Lord's-day Societies.—Mr. Buxton has happily obtained a Committee to investigate the working of the West India Apprenticeship system. We feel convinced, as we have said from the first, that the apprentices have been severely and unjustly treated, and we heartily wish that the whole system were well rid of. It was a grievous clog upon what ought to have been emancipation.—The question of Corporal Punishments in the Army is undergoing investigation. We earnestly hope that respectable men and Conservatives will not force this question, as they well nigh did the abolition of the Slave-trade and of Slavery, into the hands of Radicals and popularity hunters. Fifty years hence men will read the defence of this revolting barbarism, as its present abettors do the arguments of King James's judges in favour of thumb-screws, iron boots, racks, and the "scavenger's daughter."

Strenuous efforts have been made in the University of Oxford in the matter of Dr. Hampden; and though they have failed in either ejecting him from the Regius Professorship of Divinity, or recording the censure of the University upon his doctrines, they have at least shewn how strong is the disapprobation of the majority of the members. Dr. Hampden's inaugural address contains much that is good; but, having weighed it against his former publications, which he has not retracted, we see no reason to alter our views respecting his opinions. Can a thousand plausible sentences undo one single argument, that "the consequences of rejecting the doctrine of the Trinity" are not "dangerous," to one "who has not embraced that view of Scripture truth?" Yet Dr. Hampden's writings abound with equally unscriptural and latitudinarian sentiments.

The Bishop of Chichester, Dr. Maltby, is translated to the diocese of Durham. The Rev. Dr. Longley, of Harrow, is to be the new Bishop. The appointment of Dr. Longley has justly given general satisfaction, from his well-known character as well as ability. His unwearied attention to the academical institution under his presidency, and especially to the religious instruction and moral habits of the pupils, speak favourably for his discharge of the still higher duties on which he is entering.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE details in these extracts are very interesting. What a sunshine of the soul must that poor Mongul Tartar enjoy whose devout and affecting letter appears p. 357! Yet this is one of the men whom infidel physiologists assert is but about two removes from a monkey, the African race being the intermediate link. A sentimentalist might weep over that letter: a Christian will see in it a lovely proof of the refining, elevating, and humanizing efficacy of Christ's holy Gospel. We are grateful to the Committee for noticing grants, and works in progress. The members throughout the country ought to keep up a large and intelligent acquaintance with the Society's concerns.

☞ *For* ANSWERS TO CORRESPONDENTS, *see last two pages of the Cover.*

THE

CHRISTIAN OBSERVER.

No. 413.] MAY. [1836.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE PRINCIPLE OF THE LONDON CITY MISSION.

To the Editor of the Christian Observer.

AS I observe neither notice of nor reflections on the recent institution, "The London City Mission," in your valuable work *, which I confess I expected from a Christian Observer alive to the interests of the Established Church, will you allow me to submit the following reflections to the consideration of yourself and your respectable readers? My sentiments may appear to be somewhat antiquated, being learnt in the school of our Reformers;—a school which existed before modern Independence had invaded ecclesiastical order, and still more modern Liberalism had, in sentiment at least, reduced our Established Church to the same level with Dissent.

We have had an ample developement of the principles and proposed operations of the London City Mission Society; by which it appears that it consists of a union of Churchmen and manifold Evangelical Dissenters to employ paid agents to act as ministers among the poor, in the dense population of our metropolis, in all things except administering the Sacraments (see clause 7 of Instructions to Agents). Now to this scheme of Evangelical Liberalism, I, as a consistent Churchman, deem myself compelled, from the regard which I bear to our Church, to express my decided opposition, and that for the following reasons.—

First. The parochial plan of the Church of England, as confirmed at the Reformation, is the acknowledged order of evangelical ministration in this land; which, if carried out into due effect, would, by God's blessing, evangelize the country. But this new plan I conceive invades the principle of our Establishment, spoils it of its due agency, and by a fallacious liberalism levels constituted order with dissent. Hence confusion and disorganization, under the imposing semblance of piety, charity, and usefulness.

Secondly. This order of our Church was of such admitted excellency, that thoseill-used, and for the most part excellent, men, the Puritans, amidst all the intolerance and unwise and uncharitable persecution to which they were subjected by our mis-judging Bishops, who were rigorous maintainers of the Act of Uniformity, dreaded above all things a separation from the Established Church. They patiently endured that persecution rather than become Dissenters; as they well knew that such dissent from the Church must issue in what it has now done, modern liberalism both in Church and State. Modern Dissenters are not the representatives of the primitive

* This letter was written some time before the publication of our last Number.

Puritans. Independence sprung out of times of confusion, and is their genuine offspring; and to it, as the *secondary* cause, I ascribe the insubordination both in Church and State, and the ignorant disregard to things constituted, which is the character of modern Liberalism. The *first* cause of the mischief I conceive to be the scandal given by the pride, luxury, ignorance, and negligence of the Established Church: so that minds acted on rather by feeling than by judgment, being rather zealously affected to intolerance than passively bearing and patiently waiting in prayer the opportunity of correction, thought to effect by Dissent what a principled adherence to the Church could alone supply, by giving it increased zeal and support, instead of weakening it still more by distraction and disunion. This new plan of Liberalism, by destroying its prominence, so far unchurches the Church of England.

Thirdly. The evangelization of the people, and thus their temporal prosperity as the inseparable companion of their holiness, by means of the Established Church, is the received constituted order of this realm. Human wisdom and human experience have confirmed the sound expediency of the same; and every additional exhibition of Dissent, however apparently good in the view of a short-sighted expediency, has, by weakening the great principle of evangelizing the country through the medium of the Establishment, *really*, I apprehend, carried us further from our purpose, and introduced actual and permanent evil, under the appearance of specious and temporary good. We hear men speak of the advantages of Dissent, which, after all, are but few and questionable; but we do not hear them speak of the incalculable disadvantages of the same; and for this plain reason,—because they *are* incalculable; and it is morally impossible for any man to calculate on the mischief which shall result from the invasion of a principle, or to detail the actual jealousies, malignities, bad feelings, and levelling liberalism, which necessarily spring from disunion and dissent. Now, sir, as I conceive, with our Reformers and the Puritans, that no temporary good can compensate for the breach of a principle, so I feel myself bound to withhold my support from a scheme which, by levelling the agency of the Church with that of Dissent, invades and subverts that ascendancy which, as a spiritual means, is conferred on it by the State.

Fourthly. That the two instances in which Churchmen have already associated with Dissenters for religious purposes afford no just argument in favour of the present union. For the purpose of the argument, I admit the Bible Society to be a *religious* society (not that in truth I apprehend it to be *necessarily* such; for I conceive that to circulate the Scriptures is no more *necessarily* a *religious* act, than to translate, to print, or to bind them);—but let us grant that it is a *religious* act, still we have here a variety of safeguards: there is an authorized translation, bound in a certain manner, utterly exclusive of all other matter, which is the sole authorized subject of the union; to circulate which is its sole object. The Society offers no interpretation of its letter, and jealously guards its agents from committing it to any thing more than the mere circulation of the volume. The union of Dissenters and Churchmen in the Tract Society carries us farther than the outside of the book, and unites us in the interpretation and circulation of its contents; but then these doctrinal and practical contents are common matter, on which sound Evangelical Christians are agreed; and the tracts are silent ministers; they have no discretion, and therefore neither will nor power to err: they can only speak that which the press has indelibly fixed on their pages. Here also is both a definite subject and object. In addition to which, the tracts of the society have assumed a decided Church character—such as those of the Reformers, &c.—from the temperate character of the Dissent, and the leading Church

influence, which have been providentially united in the management of the society. But in this new system of union a multiform agency is provided, the subject of whose teaching is only loosely defined under the vague term of Evangelism, uncontrolled by any adequate superintendence or restraint. Neither should we here forget, that as the Church, had she not been weakened by Dissent, might have equalled, if not surpassed, both these societies in useful operation; so it has been surmised, that, by the union of Dissenters and Churchmen, she has elevated Dissent to an eminence but little favourable to the more efficacious influence of her own ascendancy; an ascendancy strictly legitimate, as it is also increasingly efficacious with her increasing knowledge, piety, and zeal.

Fifthly. That hence, from the looseness of its machinery, and the indefinite agency of which it is to consist, the most shrewd of its originators can form no idea in what kind of effect this new scheme of modern Liberalism may ultimately issue. From the free spirit in which it arises, and must be conducted, who shall say that these more than semi-ministers will be content to purvey for churches and chapels already built, or to be built, for each denomination respectively, which may be increased by their aggressive agency? Will they not use their own liberty, and set up for themselves, as congregations are formed and individual influence is established? And may not some future Lanez improve to his own purpose what the simplicity and enthusiasm of a Loyola has thus speciously originated?

Sixthly. What man of reflection, who understands the fashionable Liberalism of the day, and traces the operations of modern Dissent, can see the most favourable issue of the scheme in any thing short of a new system of Methodism—*i. e.* another large defalcation from the Established Church;—and not apprehend, from the weak management and powerful instrumentality of which the plan is to consist, a wild, indefinite, and enthusiastic enforcement of the Scriptures on the people, which may generate a lawless schism, without the master-mind and the commanding influence of a Wesley either to shape or controul it?

Seventhly. Neither the management nor the agency afford any security for carrying the intentions of the originators of the plan into effect. There are no articles, no test; and the word "Evangelical" contains no spiritual virtue to ensure the orthodoxy, the piety, or the prudence, either of the managers or agents.

Eighthly. Dissent has every thing to gain by this master-piece of Liberalism, and the Established Church every thing to lose; the agents in support of her cause in this plan being detached from all responsibility to any Church authority, except the incidental superintendence of the mixed authority of the Committee. And if the Established Church loses, the State loses, the country loses, and the people at large lose, the great, effective, and permanent bulwark of their moral and spiritual blessings. For I hesitate not to say, and appeal to experience in confirmation of the assertion, that as the Established Church flourishes throughout the land, so have the people at large the enjoyment of solid spiritual blessings, and an earnest that their posterity shall enjoy the same. Dissent has no national responsibility; the Established Church has: and let the Christian world but make a steady and general appeal to her responsibility, by one united resolution of holy men, by their consent, to correct her scandals and differences, rather than, by their dissention, at once to weaken her power to do good and their own influence to quicken that power into life; and where is the instrument in any degree comparable to effect the spiritual welfare of the land? Dissent is mere impotency compared with it.

But, sir, I deny the necessity of this questionable union of spiritual instrumentality. From long residence in London, and intimate acquaintance

with the awful necessity which exists for increased spiritual superintendence, as a District Visitor, I deny, great as the necessity is, that the Established Church does not herself possess the means of meeting it. Let our parochial system be made to adapt itself to our population: this it would long since have done had it not been for our somnolency and supineness. Let the whole parochial scheme be revised; and no minister have more than one church, and a congregation of 1000 or 1500 souls. Churches of two thousand persons exceed both the lungs and agency of most men. And surely it savours of folly to go on, in this day of reform, with such anomalies as must render reform speedily necessary again. Let there be no botching and patching up of old seams, which will speedily rend again; but let Parochial Reform, Cathedral Reform, Archdeaconry Reform, and Episcopal Reform, go hand in hand together. To meet the necessities of our dense masses of population, let the following plan be adopted:—Let district visitors of our Church act on the aggressive system, and go through every family of every chamber in every house of our crowded courts and alleys. Let them, warm with the love of God and man, first get a few together, as Scripture hearers; introducing themselves by inquiries after their children, that they may collect them for education. I have known the fiercest soul yield itself passive at once to this inquiry, when the eye flashed indignation at the resented intrusion of the visitor. Let this system be persisted in till one mass is invaded after another, and a church is formed sufficient to fill a large room: then let a district be marked out; a church (however plain, and at first unendowed) be built; and the founder and collector of the church be ordained as its minister. Take a parish with ten, twenty, or five-and-twenty thousand souls, and let the Rector be empowered to encourage this system, and recommend such agents to the Bishop; or, if the Rector decline, let an Act of Parliament compel him to assent, under cautionary conditions. And be not anxious about the provision for the pastor: there is a zeal for God and men's souls abroad, that, with God's blessing, will provide ample funds, if the people's energies and intentions have but full field of action. But patronage must be left open, as it was in the beginning of our parochial system, and the spiritual energies of the Church be wisely directed and encouraged.

After much experience, and long observation of our dense population, I see no other mode of reclaiming them to Christianity but this. Dissent, in all its manifold variety, is utterly unequal to this work. It may unsystematize system, and interrupt order; and by partial good blind the eye to the extensive mischief it is committing. Never, perhaps, was Dissent more prominent, and more busy, than at this day; yet what man of observation can reasonably expect the supply of our spiritual deficiencies from Dissent? Separation is its very soul and spirit; and how can the same thing at once separate and unite? It is our parochial system, carried out into all the comprehensive utility and charity for which the State has designed it—each parish being placed under a really independent minister—that God has honoured, and does honour, by the confirmation of his Spirit; and I have heard more than one Dissenting minister confess, that, if one Evangelical minister were placed in every parish, Dissent would cease. Let us be true to our Established Church then, and she will be true to us; for she is God's own instrument, and has His blessing accordingly.

But who is to wait till this desirable state of the Established Church arrives? Certainly not those whose faithless impatience will not give God credit for the efficacy of His own appointed means. But what is wanting to give efficacy to these means? A combination of the Evangelical influence of the Church, acting with resolute energy on a given principle, by given means, to a given end. Such a combination, under God, would

be irresistible: it would enforce reform both in Statesmen and Churchmen. The people would hear its voice as the "vox Ecclesiæ," and as such, "vox Dei." The times are peculiarly favourable for the exercise of such an influence. Respectable Dissenters under such an influence would be un-dissented, and support the Church; the refuse of Dissent would sink down into Radicalism and its native odiousness; and sound Evangelism would be blest in producing and maintaining sound reform. But for the Church to join Dissent as Dissent, in effecting the spiritual regeneration of the people, is, I apprehend—if the principles of our Establishment are just, if the Reformers were wise in instituting it, or the Puritans commendable in enduring the trials they did endure rather than violate its principle by dissent—to attenuate its own efficacy, to dissipate its own resources, and to employ its own energies to its own destruction; and hence defeat the very purpose, the maintenance of the church of Christ, for which it has pleased God to establish it.

Let Mr. B. Noel, sir, or any other competent Evangelist, but concentrate the Evangelical influence of the Church of which he is a minister and an ornament. He has Barak's encouragement. "Is not the Lord gone out before thee?" is the voice of our present dispensation. Many are prepared to join the ranks in aid of our Establishment, and in that of the leading church of Christ in this land; and among others, with God's permission, your correspondent, who subscribes himself

A FRIEND TO CONSISTENCY.

LITURGY OF ST. BASIL.

To the Editor of the Christian Observer.

Those of your readers who feel as a reality that which all profess as an article of faith—"the communion of saints"—will, I doubt not, peruse with pleasure the following prayer. It is rendered from the Latin translation of the Syriac Liturgy of St. Basil in the "Magna Biblia Patrum," tom vi. col. 22. B., where it is thus described,—"Precatio Divi Basilii, quâ solebat operatus sacris uti apud Deum."

"O Thou who art the Great Priest, and Lord of those who are devoted to the service of religion, Christ our God! who didst offer thyself to thy Father as an expiatory victim, and didst propitiate thy Father by the sacrifice of Thyself, and didst make an alliance between the things above and the things below, and didst give peace to all of us by thy own blood: Thou Lord of all things, sustain, I beseech thee, by thy mercy and atonement, my weakness, which I now set before thee. Do not, O Lord, in consideration of my defilement, deprive thy people of the sanctification of thy Holy Spirit; nor for the impurity of my conscience neglect them, or hear them not! Do not, I beseech thee, O Lord, detest the offerings of those who profess thy Name, on account of the acts of iniquity which my hands have done. Do not, O Lord, I beseech Thee, look upon me, who am a most polluted sinner, or for my sake be angry with thy people. Remember not, O Lord, the vile words that I have uttered, so as not to hear my prayers, which call upon thee for mercy and grace on behalf of thy church, now assembled in thy presence. But incline thine ear, O Lord, and hear my petition. Spare my weakness; wash away the stains of my sins; cleanse the pollution of my heart; purify my mind from all the corruption of transgressions. Set a watch, O Lord, before my mouth and my heart, that my lips speak no trifling or railing words, full of derision or detraction. Let me not be occupied with vile and impure thoughts, which creep upon me while I am awake or sleeping. Keep my mind in awe of thy fearful

judgment, which thou wilt exercise at thy second coming, in which all mortals shall be examined: let it not think upon vanities, or be given to evil pursuits. But grant, O Lord, that I may, clean and pure in mind and body, seek and obtain mercy and favour for myself and all thy flock, which now in purity is gathered together before thee. And for all the favours and benefits which have been shewn to us we offer praise and glory to Thee; and to thy Father, who sent Thee as our Redeemer; and to thy Holy Spirit; now and ever, and to ages of ages! Amen."

IOTA.

ON SCOTTISH MINISTERIAL HABITS.

To the Editor of the Christian Observer.

THE discussion on Clerical Sports, in the Christian Observer, seems to afford an opening for some remarks which I have long wished to send you, with a view of eliciting the sentiments of some of your intelligent correspondents.

In visiting the Western Highlands of Scotland the autumn before last, I was led to compare the state and proceedings of the Scotch Church with those of our own. I was favourably circumstanced for the purpose, having introductions to some of the most devoted and zealous of the Scotch clergy; and I must own, that I met with certain points of difference which surprised and perplexed me. I do not wish to be considered as condemning every thing that seemed to militate against my previous notions of ministerial propriety: my object is to state simple matter of fact, in the hope that it may lead to some profitable discussion in the spirit of meekness and love.

1. In the first place, I was struck with the difference between the clergy of the two churches with regard to clerical sports. As an English clergyman, every feeling within me would revolt against the idea that I could possibly take a gun in my hand for the purpose of killing game; and I certainly should be sorry to run the risk of giving offence by the pursuit of fishing—though I would not condemn a brother for so doing. The excellent clergyman, however, with whom I staid some days in the Highlands (and a more valuable man, I believe, is not to be found in Scotland), is in the constant habit of angling in the delightful stream which flows under his manse; and another really Evangelical clergyman, to whose sacrament I went on the Sunday, I found, on inquiring about the pointers in his yard, is regularly on the moors with his gun in the season. How far such practices prevail throughout Scotland, I have scarcely the means of saying; but, in spite of all my previous feelings, I can most readily suggest, in the exercise of that genuine brotherly love which my visit to Scotland has greatly increased towards its clergy, what may be offered as a satisfactory explanation. In the parts of Scotland to which I refer, the clergy have no society but such as is casually thrown in their way in the summer. May not a clergyman so situated be justified, on the score of health, &c., in seeking the recreation of the moors amongst which he lives? If he enters upon it in a Christian spirit, it is easy to see how *his* sporting may, at all events, be divested of its evil concomitants. If not pursued to excess, but really for the purpose of necessary recreation, is it wrong? Then, with regard to fishing, if a clergyman has a slender income, and a large family, and can in two or three hours provide a dinner for his household, must we not, at all events, pause before we condemn?

2. I was much struck with the difference in the quantum of ministerial work. The friend with whom I was staying is, I believe, from all I was told of him and saw, one of the most zealous and devoted of the Scotch

clergy: but there was no Sunday School, save on a small scale in the evening; and no second service on the Sunday. The Service, indeed, was performed in Gaelic at twelve or one o'clock, and in English at two; the minister never leaving the desk; but both services scarcely lasted longer than our Morning Service. There were no week-day lectures, or daily visiting; the plan being to visit every family in the parish once a year. Now I am sure that we are, many of us, constrained to take shame to ourselves that we do not visit our people more than we do; but who amongst us would be satisfied with only an annual visit on principle, save to the dying when sent for?

In the quantum of ministerial duties the two churches are quite at issue, and I really do not know what to say on the subject. Either the zealous clergy of the English Church greatly over-do their work, or the Scottish clergy under-do it. Or is there any thing in national character and circumstances which can make both courses right? Do the Seceders in Scotland pursue a different course? And can this account for the rapid increase of Dissent in Scotland, of which I saw in all directions (judging from the chapels at least) the most evident signs?

I really think, sir, that you will render an essential service by opening the door for friendly discussion on these points; and I am sure you can be trusted for not allowing the insertion of any communications which would savour of an uncharitable and party spirit.

As I give no names, not even my own (except to yourself, confidentially), there can be no infringement of the laws of hospitality in expressing my regret (which I do very unhesitatingly) at witnessing a sumptuous hot dinner on the Sunday. It was a Sacramental Sunday, and several clergymen were present; but I could not but be struck with the inconsistency of such an allowance, and that in a clergyman's house, with the extreme strictness which prevails in other cases. I am no advocate for dumb animals being unnecessarily worked on the Sabbath, but I should at least be equally anxious for the rest and comfort of my servants.

3. I was further disturbed with the universal practice of whiskey drinking. From the highest to the lowest, the youngest to the oldest, male and female, lay and clerical—all seem to cling to whiskey as the staff of life. As a president of a Temperance Society, you may judge, sir, of my feelings on seeing even the ladies of the manse taking their glass of toddy after supper, as a matter of course. I have so true a regard for the excellent people among whom I was thrown, that I really am anxious to offer every excuse; and is it possible that any peculiarity in the atmosphere of the Highlands requires such a stimulus?* And yet, strange to say, in my month's tour in Scotland I only saw one person affected with liquor. It was at a wedding, at the inn of Invermorison; and the man was only slightly so.

* Why should our much-respected correspondent offer even the shadow of an excuse for this disgraceful and demoralizing habit? As the president of a Temperance Society he must surely be aware of the accumulated mass of evidence in proof that spirit-drinking, in all climates, is injurious, and, when excessive, fatal, to the bodily as well as mental constitution; and that the pretences of ardent liquors being "anti-fogmatics," and so forth, are but ignorant or hypocritical pretexts for the indulgence of an evil propensity. What can there be worse in the atmosphere of Scotland than in the chilling mists, the severe winds, and the intense cold of the Artic regions? and yet we find Franklin, Richardson, Ross, and Parry, all declaring ardent spirits to be not only unnecessary, but highly injurious. The testimonies of hundreds of the most enlightened medical men have been collected in proof that distilled liquors, used as an ordinary beverage, are poisonous; and the experience of thousands of persons, in various parts of the world, shews most conclusively that the human frame can sustain heat, cold, hunger, thirst, severe toil, and vicissitude of climate, far better without spirits than with them.

I was surprised to find that the two churches are both alike in the allowance of pluralities. I met with one or two cases; but with this important difference,—that whereas in Scotland a large district is left without the benefit of a resident clergyman, and has only service on alternate Sundays; in England, whatever may be said against pluralities, there is scarcely one to be met with where there is not a resident curate at least, and two services every Sunday.

But I am wandering from the purpose of this letter. I am persuaded that much good may spring from a friendly conference between the two churches; and I am equally persuaded, from all I saw, that they are thrown closer together in sympathy and right feeling by the modern spirit of opposition to all Establishments.

A RECTOR.

To the Editor of the Christian Observer.

MRS. Beachcroft, on reading the article on Clerical Shooting and Fishing, in the Christian Observer for March, page 142, has transcribed some remarks from a manuscript book of her late husband, the Rev. R. P. Beachcroft, of Blenham, Beds. If the Editor should think the observations of his deceased correspondent bear upon the points in question, Mrs. Beachcroft begs he will make what use he pleases of the manuscript.

THOUGHTS ON MY RECREATIONS AND EMPLOYMENT.

GOD has created me a reasonable being. He has given me many noble faculties, which raise me above the brute creation. I ought therefore to do nothing, without being able to answer to God and to my own conscience why I do it. The chief employment of my life—my profession—that calling which His grace, I trust, has influenced me to make choice of, in preference to all others—is a very high one; full of important consequences; and so made up, as it were, of responsibility, that when I think of what I am in myself, I almost wonder that I ventured to undertake so high and honourable a situation, as to be a servant of the King of kings, a minister of Christ, a preacher of salvation. And yet, uneasy as I often am at the way in which I discharge my duty to God, always dreading that I am leaving undone many things which I ought to have done; yet, upon the whole, I would not change my title and employment for any which this world could offer to me. Vexed that Christians are not altogether what they profess to be, disappointed when a congregation seems cold and indifferent, and heart-broken when the word preached seems so little to profit the generality of hearers; yet one sinner turned from the error of his ways; one hearer brought to love the house of God; one death-bed scene where penitence seems sincere and faith increasing as the body decays, when the faltering tongue confesses, You are my best friend, for you made me acquainted with my Saviour, you told me truths by which I must be saved;—one such scene repays me for every other disappointment; for, as long as God enables us to send souls to heaven, we need not fear to be admitted by the same door. "I am the door," says Christ: "by me if any man enter in, he shall be saved."

But as the nature of man is such, in this fallen state of being, that he cannot always apply himself to one pursuit, I find it necessary to take some recreation; often turning my thoughts towards the country whither I am travelling, even whilst employed in the garden or the field. My garden I love to walk in, because it reminds me of Paradise, where grew the tree of life. It does not grieve me to reflect upon its loss, because I know it has been regained for *me*, and every son of Adam who believes in Him who is the "Life."

My fields, situated by the river, I love to stroll about in, because they remind me of Him who can make me to lie down in green pastures, and lead me forth beside the waters of comfort.

My sheep I am pleased to look at: they remind me of "the Lamb of God who taketh away the sin of the world;" of Him "who was led as a sheep to the slaughter:" they remind me that I have a flock to feed, and that an account must be rendered to the Good Shepherd, whose servant I am. Sheep I consider as the most proper animals to feed upon the herbage where those lie sleeping in the dust who hope to be saved by Him who is frequently described in Scripture under the figure of a Shepherd and a Sheep—I therefore admit no other into the church-yard.

Fishing with a net I sometimes think an amusement. It was the employment of our Lord's disciples, and He himself was present, and wrought a miracle to fill their net. I cannot therefore but like this amusement, recollecting at the same time that He called them from their employment to be fishers of men. Let me, therefore, be enabled by His assistance to catch men, and make this higher calling my chief delight, whilst occasionally I resort to fishing as an amusement and a lawful taking of those animals which God has given for our food. Nor do I condemn those who angle; although I dislike the sport myself, because the sufferings of the bait are so prolonged, and whilst I can obtain my end by easier methods I prefer them. Our Lord certainly ordered Peter to cast a hook into the sea, and take a piece of money out of the fish's mouth, that he might pay his taxes: it seems, therefore, that fishing with a hook was no unusual thing with the Apostles.

Hunting I desist from for many reasons, though inherently possessing a strong inclination to the sport. A pack of hounds gives me a sensation which I cannot express. For those who do not like any pursuit, to condemn it, is no difficult task. I must confess, however, that in moderation I should like it; but yet, as in the present day it is carried on, I must condemn it, for the following reasons:—

1. Oaths and bad language are the chief figures of speech in the conversation of a fox-hunter: I would not, therefore, countenance such profaneness. Particularly culpable should I be, who am preaching down such vices, to give in the most distant way my sanction to them.

2. The *whole day* is taken up in the pursuit: the spirits are so exhausted that a man is fit for no rational employment in the evening, when he returns home, but lies down to sleep, as much fatigued as his hound or his horse. This would never do for one, whose mind ought to be employed in spiritual concerns.

3. The company which a serious man becomes acquainted with, is generally bad: the companions of his morning are not fit for the associates of his evening. Because great fatigue calls for great refreshment, wine is resorted to without limitation; and then, he who would swear *one* oath when the fox is "headed back" will not scruple to swear *twenty* when the bottle goes the wrong way. Add to which, the conversation generally *runs* upon nothing but the *run* of the day. For these reasons, saying nothing of the doubtful propriety of tormenting for hours an animal who is good for no one purpose when killed; or on the many horses who actually die in the chase;—for these reasons I think fox-hunting an improper, not to say a sinful amusement for a clergyman.

Shooting I have my doubts about, because many poor birds are wounded and suffer greatly before they die. I do not, therefore, wish to indulge too much in this diversion. Not that, when I want partridges or pheasants for the table, I can see any sin in going to kill them, because God has given every creature for man's use, and given him dominion over the animal creation, and told him that he may freely eat them ("even as the

green herb have I given you all things," Genesis ix. 2, 3). Provided, therefore, I torment the creatures I kill for my use as little as possible, I cannot blame myself for sometimes killing them. I should think I did more wrong in buying game for my use than in shooting it, because I should then be acting in opposition to the laws of my country, and be encouraging a set of thieves, who must have stolen what I am purchasing. I submit "to every ordinance of man for the Lord's sake."

Coursing is my chief amusement in the field. I like it, because the animal in pursuit is not wounded, as in shooting; nor are its sufferings prolonged, as in hunting—it is found and killed, generally, in five minutes. Moreover, I can ride out alone, and indulge my own thoughts—I can go early or late, as I choose—obtain my object in an hour or two, and return home refreshed by my ride, rather than fatigued. After exercise of this kind in moderation, I find myself better able to write with spirit, and go about my various duties with cheerfulness.—"A greyhound, comely in going" (Prov. xxx. 31).

These are the chief amusements which tempt a gentleman in the country to take air and exercise. Some I consider altogether improper for a clergyman to engage in; others innocent and lawful, in a Christian sense, provided they are *very* moderately taken—for every innocent amusement becomes sinful if carried to excess. There is one rule relating to the *doctrine*, if I may so speak, of amusements, which admits of no exception,—never to indulge even in the most approved recreation whilst a particle of duty requires my attention. Negligence in a watchman, a steward, or a servant expecting his Lord's return, is unpardonable.

There are three other species of amusements which have been deemed questionable.

i. *The theatre.*—Upon this point I cannot entertain a doubt, because, as a minister of God, I cannot pay my money to countenance open profligacy; I cannot, as a Christian, sit peaceably to hear God's name blasphemed, and vice too often held up to admiration; I cannot be, nor have I for years been, present at scenes which my conscience cannot approve.

ii. *Cards.*—These have less open wickedness, and may not in themselves be called sinful; but does not an *innocent game* at cards try the temper, and make the sweets of life sour? It is an old adage "Non bene ripæ creditur." What is professed gaming, but card-playing on a large scale? For young persons I think cards dangerous: they afford no real pleasure, and (which I would lay greater stress upon) they become a bad habit: a person constantly accustomed to play at cards is very uncomfortable without them. Yet, notwithstanding these arguments have led me long since to give up card-playing *in toto* myself, if an old person were to say, It will amuse me if you will take a hand for half an hour, I should do it, as I would play at marbles with a baby. I might win my old companion to admire the objects which, in conversation, I should endeavour to set before him.

iii. *Dancing*, in itself, certainly is not sinful: but the late hours, the vanity, the liberties attending it, make me think that it is often closely connected with what the Apostle calls "the lust of the eye and the pride of life." It is not always so; nor would I suggest such surmises to the young—I would rather lead them to see the littleness of all such vanities. In Scripture, Miriam danced—David danced; the Psalmist speaks of praising God in the dance—and when, in the parable of the Prodigal Son, the eldest son returned from the field, he heard music and dancing: God himself is typified by the father in the parable, and nothing sinful would be connected with His name: but in these cases dancing was a token of religious joy. It is a nice point. As a minister of Christ, I would not dance in public, lest offence should be given to my weak brother; but I cannot condemn

children being taught to dance. Old persons often forget that they were young. Here again I would lead, rather than compel—lead to joys which will be unspeakable and full of glory.

On Dancing, see the Life of William Lord Russell, by Lord John Russell, p. 245. It is worthy of remark, that so serious a person as Lady Russell does not omit to mention dancing as one of the things which her future daughter-in-law ought to learn; for though I confess, she says, "fashion, and those other accomplishments, are perhaps over-rated by the world, and I esteem them but as dross and as a shadow, in comparison of religion and virtue; yet the perfections of nature are ornaments to the body as grace is to the mind. 'Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry' (Jer. xxxi. 4). This, as the appointment of God, could not be *sinful*. Again, ver. 13: 'Then shall the virgins rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them.' And again, Psalm xxx. 10, 11: 'Hear, O Lord, and have mercy upon me; Lord, be thou my helper. Thou hast turned for me my mourning into dancing.'"

HISTORIC DOUBTS RESPECTING ONE GIANT O'CONNELL, FROM AN ANTICIPATED MANUSCRIPT DATED ANNO 2836.

To the Editor of the Christian Observer.

I ENCLOSE a fragment from an anticipated manuscript, the insertion of which, for the consideration of your readers, will oblige

Your obedient servant,

DUGDALE SECOND-SIGHT.

"——— Anno Domini 2836. It is not unknown to laborious antiquaries, that about a thousand years ago there were two islands on the north-western verge of what used to be called Europe, named Great Britain and Ireland; and though they are now, for the most part, swallowed up by the sea, or lost in the perpetual fogs, ice, and snow, which envelope them—some great convulsion of the earth having brought the arctic pole much nearer to them than it was formerly—yet the fishermen who resort to those latitudes during the summer season often find undeniable vestiges of these islands having been once peopled; though I do not believe all that is handed down by old fabulists of their former wealth and splendour; for it is not easy, seeing their present desolation, to credit the tales related of their population, their mines, engines, rail-roads, and printing-presses; of their manufactures and commerce, their ships and colonies: for if we could credit such legends, we might almost suppose, comparing small things with great, that Britain somewhat resembled our own civilized generation in the twenty-ninth century, and in this the imperial city of Nootka-Sound, which has been for so many ages the capital, as it is the glory and admiration, of the world.

"But that which has convinced me more than any thing else of the fabulous character of these pretended histories, is the perusal of an ancient manuscript, entitled 'The Legend of Giant O'Connell,' which I lately discovered in that celebrated repository of invaluable bibliographical treasures, the unrivalled museum of the renowned university of Kamschatka. I had taken my place in the early morning balloon from Nootka-Sound for Kamschatka; and as I had promised to be back to dinner, I had not much time to decipher the manuscript—a hurricane at sea having kept us five minutes beyond our

time—but I saw enough to shew, upon internal evidence, the great unlikeliness of the tales in the Legend, and with these must fall many other fictions of the same age. I will only touch upon a few of these improbabilities.

"The legend affirms, that about a thousand years ago there was a mighty warrior, who had won great victories in many parts of the world; and that, when the giant asked him to do something that he wished, he refused, and said that it was altogether wrong and abominable to do it; and many rulers of great renown said the same; but when the giant came over in anger to the place where the great warrior and all the mighty men were assembled, and held up his club, the great warrior persuaded them all to do what he asked; and they did so, though they still said it was not right that his demand should be granted. Now if the legend had said that they thought it right that the demand should be granted, and that they granted it accordingly, notwithstanding the giant asked it, this would be credible; but as the warrior and his friends are recorded to have been not only brave but conscientious, the parts of the tale do not agree, and the whole wears the character of fiction.

"Further, the legend feigns that the giant took every opportunity to abuse and sneer at this proud, and mighty, and sensitive nation; and, what was the worst offence of all, to malign their women, of whose social virtues and domestic society they were justly proud; and yet, when it was expected that his giantship would be crushed under their indignation, their chiefs and warriors and statesmen, says the fabulist, lay down on the ground and licked his feet, and he trampled on them; and the nation crouched after the same fashion; and the giant brandished his club, and ruled them as his slaves. Now, was it likely that a powerful nation and its rulers would thus have been afraid of one giant? Oh the falsehoods of ancient chroniclers!

"But that which bears the strongest marks of fable is the following. In the great assemblies of that nation, it had ever, says the legend, been a rule, from which not their mightiest princes were exempt, that if any person uttered falsehoods, or put forth calumnies, or did such things that no man's character was safe in his presence, they would not listen to him, or believe him, or sit in his company, but they banished him forthwith to a comfortless city called 'Coventry,' and he was heard of no more till he had amended his wickedness. But when this fabled giant came among them, the legend says, they consented to alter their fashions; and from that time, when base and slanderous words, and falsehoods, and all other wicked things, went forth, they laughed, and said, 'Oh, it is only the giant;' and he was not hissed at as other men would have been; and the wives and daughters of the chiefs were not angry because their husbands and fathers conversed with him and called him their friend, and because he exercised such power over them as no man had ever done before, or has done since.

"Now, to believe these things, we must suppose that these islanders were base and brutish—a race of fools and cowards, and of no reputation for honesty or conscience. And yet this inconsistent legend pretends that they were a wise and virtuous and high-minded people; that a man who had said what was not true was despised among them; and that the holding up of a club in their face, so far from inclining them to yield to unjust demands, would be the surest way to prevent their granting even those that were just; and that to insult their women was an offence so heinous, that they never pardoned it. How, then, are we to reconcile this legend to truth? Its parts do not unite together. Either there was no such giant; or he did no such deeds; or if he did them he was speedily put

down and punished for his misconduct; or else the nation was not as wise, and virtuous, and valorous, as the legend pretends. Since, then, I would not impute such insane folly and wickedness to a people said to be great, and noble, and religious; I prefer the conclusion, that the tales respecting the aforesaid giant are fabulous; in which conclusion all candid men will, I am sure, agree with me. Let us judge by ourselves. What should we, the mighty and civilized and religious people of Nootka-Sound, do in such a case? And though the British, in the dark age of 1836, had not our wisdom and experience, and ought not to be tried by enlightened modern rules, yet surely they must have known better than to act as the malicious legend asserts; or if they did not, I am sure they must have suffered severely, yet justly, for their misconduct.

"There was also another matter not to be believed in this legend; for it is there said, that although the law-makers and people of Great Britain prided themselves upon their love of justice, and their hatred of oppression and tyranny—so that, if any person struck, wounded, robbed, murdered, or any way injured, another, they punished him with great severity; and the more so if many had leagued together in a conspiracy for that purpose—yet that, when the friends of the giant did all these very things, they were not punished, but encouraged and applauded. There was a race of men of great respectability and goodness of character, and they had for their livelihood a kind of property, which was called tithe; and the giant's friends conspired to steal their property from these good men, whom they left starving in the streets and fields; and if the sufferers sent any persons to gather in their property, the conspirators attacked them, and robbed or murdered them: and yet, says this lying legend, so far from these innocent persons being rescued, and the wicked friends of the giant being made to feel the displeasure of the law, the contrary was the case; so that the poor men who did but ask for their own were called thieves and murderers, and the conspirators were called victims of tyranny, and martyrs; and their friend the giant said he only wanted justice. And whereas it is plain, if the legend were true, that by justice he must have meant the punishment of these wicked conspirators and murderers, and the restitution of the property which they had stolen; the legend says that he meant quite the contrary; and that he cunningly persuaded the law-makers and people of England to call the robbers the robbed, and the robbed the robbers: so that when a man was murdered he was considered the assassin, and the murderer the injured man, unless the tithe-man's friend, in self-defence, or by accident, happened to kill one of the giant's friends, and then the mischance was called murder. And thus, says the legend, all the laws and customs of this proud and mighty nation were altered or uprooted, in fear or in love of the giant.

INCREDIBLE."

ON THE ALLEGED WALDENSIAN CONFESSION OF 1120.

To the Editor of the Christian Observer.

In your Number for February you have reprinted, from Mr. Prebendary Gilly's Excursion in Piedmont, a Waldensian Confession of Faith, said to be dated in 1120; adding, "We shall feel sincerely obliged to our learned correspondent A. D. B., if he will say whether he admits this Confession to be genuine."—Though I am not that correspondent, yet I have met with an answer to your inquiry so conclusive to my own mind, that I send it to you. It is taken from a volume, published in 1832, by the Rev. S. Maitland of Gloucester, entitled "Facts and Documents illustrative of

the History of the ancient Albigenses and Waldenses." After noticing that the Confession of Faith which you have transcribed has been vouched for as genuine by Morland, Leger, Joseph Milner, and Mr. Faber—not to mention Sims, Gilly, &c.—Mr. Maitland says, "First, If it was written in 1120, as a Confession of Faith by a public body which had then long existed, which continued, and which still does continue, to exist as a church, how comes it that such a document—so ancient, so explicit, so full and systematic—should never have been noticed in any subsequent Confession of Faith, made either by that or by any kindred church? Shortly after the Reformation, confessions of faith sprang up in such numbers that the Reformers were taunted with the name of Confessionists; and surely this venerable document, which had testified point-blank against Popery for 400 years, could hardly have been overlooked, if it really existed. If the Reformers of Germany, France, Switzerland, Scotland, and England, knew nothing of it, surely the Waldenses themselves would have appealed to it. Should we not, for instance, find some reference to it in the Confession of Sendomir, which was framed by a synod convened, in 1570, to clear up some points of difference between the Reformed churches of Poland and the Waldenses? Nay, Morland himself, only a few pages further on, gives us 'another Confession of the Waldenses,' which makes no reference to this one. Shall we account for this by saying, Oh, no doubt that was of still more remote antiquity: to say the truth, I believe it is the oldest of the two. To proceed, however:—the very next article in Morland's History is a 'Brief Confession of Faith, made with general consent by the Ministers and Heads of Families of the Churches of the Valleys of Piedmont, assembled in Angrogne, the 12th of September, in the year 1532.' But these ministers and heads of families seem to have known nothing of what Mr. Faber calls 'the most full and systematic account of the doctrines taught and maintained by the ancient Vallenses;' at least they make no reference to it, and speak only of a 'doctrine which was taught them from father to son, according to the word of God.'

"Morland next gives us 'A Declaration of the Waldenses,' &c., made in the year 1603, and beginning 'Whereas our predecessors, from father to son, time out of mind, have been taught and brought up in the doctrine and religion of which we from our childhood have made open profession, and in the same have instructed our families,' &c.—and then goes on to say, 'We request the Reformed churches to hold and acknowledge us as true members of theirs, being ready to sign with our own blood, if God calleth us to it, the Confession of Faith by them made and published'—(why did they not refer to their own Confession of 1120? It had been *made* long enough; and if it had not been *published*, it was high time that it should be)—'which we acknowledge agreeing with the doctrine taught and registered by the holy Apostles,'—how could they help saying, 'with our own most full and systematic account of our faith?'—Surely there is no need to pursue this argument, or to say that the Waldenses in 1603 knew nothing of this most ancient Confession of 1120.

"2d. Let me ask, 'If, on the most liberal computation, Peter Waldo did not commence his Christian labours anterior to the year 1160; and if these ancient Vallenses' had this Confession at least 40 years before he began his Christian labours; why did that good man trouble himself to make a translation of the Scriptures? Yet that he did this, is perhaps one of the best authenticated facts of his history. Mr. Faber says, 'Enlightened by the Holy Scripture, and clearly perceiving that the Bible and the Church of Rome were utterly at variance, Peter of Lyons, as Thuanus remarks, was anxious that the people should have the writings of the Prophets and the Apostles in their own tongue.'—Why, had they not had

them for at least 40 years, on the evidence of this Confession, which talks in an off-hand way of reading even the Apocryphal Books *for the instruction of the people?* Milner says, 'It is certain the Christian world in the West was indebted to Waldo for the *first* translation of the Bible into a modern tongue, since the Latin had ceased to be a living language;' —'some of his people did probably join themselves to the Vaudois of Piedmont; and the new translation of the Bible was doubtless a rich accession to the spiritual treasures of that people.' Why, surely these Poor Men of Lyons were carrying coals to Newcastle, unless we are to suppose that the translation read to the people, Apocrypha and all, according to the Confession of 1120, had been made in such very, very remote antiquity, that by the time of Peter Waldo it had become obsolete, or unintelligible.

"3d. I do not know, and shall be obliged to any one who will inform me, how early the two Books of Samuel and the Books of Chronicles came to be so called, after having been commonly, as they still are in Romish versions, entitled the first and second of the four Books of Kings, and Paralipomenon. I do not remember to have seen the Books of Samuel referred to, otherwise than as Books of Kings; or the Books of Chronicles, otherwise than as Paralipomenon; by any writer of Latin, or of any modern language, before the sixteenth century. Waiving this, however, what shall we say when we find this Confession of 1120 speaking of the 10th chapter of Esther, when it is notorious that the Bible was first divided into chapters in the middle of the *thirteenth* century? It not only proves that the document was written long after 1120, but so long after these divisions had been made, that they had ceased to be novelties, and were commonly and familiarly used as means of reference.

"Allix has rejected the Catechism published by Morland among these pieces, on this very account. Is it not surprising, that, with his eyes thus far opened, Allix should still maintain that the '*Noble Lesson*' was written in 1100? In his Abstract he tells us, that the author of the '*Noble Lesson*' exhorts to the reading of the Holy Scriptures. So he does; and I wish Allix had explained how it could have come into any man's head to give such an exhortation in the year 1100. Who, he expected, was to comply with it?"

Surely, Mr. Editor, the above proof is complete, that the Confession cannot be genuine. The remarkable coincidence between the 3d Article of the Waldensian Confession and the 6th Article of our Church, affords a strong presumption that the Confession, bearing so many other marks of novelty, was composed after our Article. Your observation, that "there can be no religion without truth," is most important, and at this time particularly necessary.

ESSEX.

ON ST. PAUL'S DECLARATION, 1 COR. XV. 19.

To the Editor of the Christian Observer.

WITHOUT commenting on Phillippa's remarks in your last Number, p. 206, upon St. Paul's declaration, 1 Cor. xv. 19, permit me to offer, for the consideration of your readers, an idea, which I do not remember to have seen suggested, but which, if tenable, effectually removes all difficulty. May it not be that the Apostle is obviating an objection that might be made to our Lord's resurrection (upon which he was grounding the doctrine of the general resurrection), namely, that the witnesses were interested, or in a conspiracy to force upon the world an imposition? He had just admitted, in the fifteenth verse, that if Christ was not raised, he and his fellow-apostles

were "false witnesses." But his reply seems to say,—Is this likely? is it credible? What should we gain by such a fabrication? Look at our trials, our privations, our persecutions. Believing, as we do, that the Gospel is a Divine revelation; that Christ is risen from the dead; and that we shall rise too, and be with him in glory; our conduct is intelligible: we suffer gladly for a time, that we may be happy for ever. But reverse this; and suppose us to be false witnesses; what can be the motive for our imposture? If we were secretly conscious that there is no hope in Christ beyond the grave; that his resurrection, with which we profess to connect our own, is a fabrication; we are the most miserable of all men; we are plotting our own wretchedness upon earth, with nothing to look for in heaven. But is this a reasonable supposition? Do not our voluntarily-incurred sufferings prove our sincerity, and that we are not false witnesses?

The inferential form of the next verse, "But now is [*is* being emphatical] Christ risen," agrees well with this hypothesis. The whole argument may be briefly summed up as follows. At the opening of the chapter the Apostle said that he had preached the death, burial, and resurrection of Christ. He then mentions, as witnesses of the truth of what he had preached, Cephas, the Twelve, the Five hundred Brethren, James, all the Apostles, and lastly himself. The only possible argument that could be brought against a fact established by so many competent witnesses, was, that they might be wilful falsifiers. This he repels, by shewing, that, instead of being gainers by their testimony, they were fearful losers, if it were not true; they were sacrificing all that life could yield of good, in support of a fabrication; making themselves the most miserable of men for no purpose; a thing so utterly improbable that the very mention of it is conclusive: so that he goes on to the inference as established—"But now is [*is* emphatically] Christ risen."

A few verses further on he recurs to, and repeats, the argument; as though he said, "If we were false witnesses, what could be our motive for the imposture? If we had any doubt as to whether our testimony is well-founded, should we act as we do? What, upon this supposition, would be the use or object of baptizing for the dead; of putting ourselves in jeopardy every hour; of dying daily; of fighting with beasts at Ephesus—instead of enjoying ourselves; eating and drinking, since to-morrow we die. But our whole conduct proves that we do not expect thus to perish like the brute animals; we shew by our voluntary sufferings that, at least, we are not wilful deceivers, but that we believe what we say. Judged by this rule, our actions are consistent; but let the objector say what solution he can give of them if we are fabricators; let him state, if he can, what it advantageth me to have exposed myself to fight with beasts at Ephesus, to place my life in jeopardy, and to die daily, if I do not believe that the dead rise.

My hypothesis, then, is, that there runs throughout the Apostle's argument a sub-current; and that he is proving the truth of our Lord's resurrection by shewing the disinterestedness of the witnesses for it. This supposition will account for many remarks which might otherwise appear irrelevant or inconclusive. His fighting with beasts at Ephesus was no proof that the dead rise; but it was a proof that he believed that they would, and that he was a sincere witness. The ordinary interpretation of the chapter goes only to shew what afflicting results would follow if the doctrine of Christ's resurrection were not true—and no doubt that idea is embodied throughout; for the resurrection of Christ is the basis on which the whole fabric of the Gospels rests;—but I submit that there is more implied; not to the exclusion of this, but in addition to it; namely, how insulse and self-tormenting would be the conduct of those who should

invent such a fable, and act as the Apostles had done in support of it. I will not run through the whole passage; but I will take a single verse, to shew how this sub-current appears to me to strengthen the argument. In the eighteenth verse the Apostle says, "Then they also which are fallen asleep in Christ are perished." Now, that is a mournful consideration; but it affords no proof of the truth of the doctrine; it gives no aid to the argument. But upon the hypothesis which I have suggested it is a very solid and striking proof. He had said, verse six, that the resurrection of Christ was attested by five hundred brethren, of whom the greater part were still living, but some had "fallen asleep;" a portion of whom had doubtless died as martyrs, and all had suffered persecution, for the doctrine they professed, as did St. Stephen, who "fell asleep" attesting it. Now, argues the Apostle, after adducing them (ver. 6) as witnesses, if what they said was not true, they perished in support of what they knew to be a fabrication, which brought them only trouble, and ultimately death. But was such folly probable? His argument, therefore, implies that they believed what they said, and that they were honest witnesses.

I have thrown out this hypothesis for the consideration of your readers, and shall be glad to be corrected if my argument is untenable.

PHILIPPUS.

ON THE DESIGNATIONS OF CHURCHES.

To the Editor of the Christian Observer.

A CHURCH being under erection in this town (Manchester) by the intended name of "Saint Saviour's," I would respectfully request yourself, or one of your correspondents, to state your opinion as to the propriety of that designation. Is not the application of the word "saint," in any sense, to Him whom the prophet styles "the mighty God," derogatory? Does it not involve a sentiment worse than Popish, and savouring strongly of Socinianism? It may be said that in this kingdom there are some churches so named, and that it is merely a name to a certain building; but these considerations, I think, cannot sanction the adoption of such a title in these days of rebuke and blasphemy, when Christians, especially Christian ministers, are pre-eminently called upon to "avoid even the appearance of evil."

A. B. G.*

* We do not feel the force of our correspondent's objection to a church being dedicated to the Holy Saviour; unless all such dedications, such as Christ's Church, and so forth, are wrong. Is not this very appellation of saint, or sanctified, or holy (for we need not, surely, tell our correspondent that these are forms of the same word in the Greek, as they have the same meaning in English), constantly applied to the Saviour in Scripture? Is he not called that "holy thing;" a "high-priest who is holy;" and "him whom the Father hath sanctified?" Was he not "full of the Holy Ghost?"—or, as would have been formerly said in English, and still is in French, the "Saint Spirit." And how can the phrase be redolent of "Socinianism," when it was used throughout Christendom by a Church corrupt in many respects, but which has never doubted the Godhead of the three Persons of the Holy, or "Saintly," Trinity? In the passage just alluded to, John x. 36, this very epithet is applied to Christ, in connection with a disclaimer of its being blasphemy for Him to be called the Son of God. Some of the old dedications are superstitious, such as Corpus Christi, Our Lady's Chapel, and All Souls (*pro salute omnium animarum*—to pray souls out of purgatory), but Saint Saviour's does not come under the same censure. There is much more to be said against dedicating a church to—or, as we now say, naming it after—a saint, than dedicating it to the Divine Redeemer.

RUBRICAL ANOMALIES.

To the Editor of the Christian Observer.

BEING a young man, recently ordained, and living in a remote part of the country, where I seldom have access to any clerical senior, I find myself often falling into errors by resorting to the rubrics in the Prayer-Book for direction in my difficulties. The rubrics have the authority of an Act of Parliament; and I had not the slightest conception, when I took Holy Orders, that any of them were authoritatively superseded, or that custom had rendered others of them inert. I had nearly published the banns of Matrimony after the Nicene Creed, instead of after the Second Lesson; and should have done so but for the intervention of the clerk. I was about to insist upon the notice required in the Prayer-Book from a communicant; and if I had been called to bury a suicide, I should have thought myself justified, in some cases, by the rubric, in declining to do so, notwithstanding a coroner's jury's lax verdict. I have also refused to read "the General Thanksgiving," in some instances, in which the parties desiring to return thanks had not been previously prayed for. My reason was, that this parenthetical thanksgiving was intended to be substituted for the regular office for women after confinement, with a view to elude the fees at the parish church. My adherence to the rubric in this instance has been animadverted upon; but what guide have I for my conduct in such matters, if I am not to obey the directions in the Prayer-Book?

There are some other rubrical anomalies; and I should feel indebted to any of my experienced brethren who would favour me with their advice as to how far I ought to make the rubrics my finger-post in my pastoral travels.

M. A.

IMPORTANCE OF NATURAL THEOLOGY TO THE PROOF OF REVELATION.

To the Editor of the Christian Observer.

HAVING witnessed for many years the fair and liberal spirit which has been manifested by the conductors of the Christian Observer, I assure myself that they will not hesitate to give an early insertion to the present communication.

It is by no means my intention to vindicate Lord Brougham's Discourse on Natural Theology; on the contrary, I will acknowledge that many of his arguments appear to me to be inconclusive, and some of his inferences untenable; yet, with respect to one of his propositions, which has called forth your censure and contradiction, I must express myself greatly disappointed that you did not subjoin a more explicit statement of the grounds of your opinion.

Lord Brougham remarks:—"It is a vain and ignorant thing to suppose that Natural Theology is not necessary to the support of Revelation. The latter may be untrue, though the former be admitted. ..... But Revelation cannot be true if Natural Religion be false; and cannot be demonstrated strictly by any argument, or established by any evidence, without proving or assuming the latter." pp. 204, 5.

In the Christian Observer, vol. for 1835, p. 815, your Reviewer says:—"If Lord Brougham means that Revelation cannot be true unless the arguments by which Natural Theology supports its preliminary doctrines are sound, we deny the fact. ..... Revelation might be true and demonstrable, though there were not a tittle of corroboration from external nature."

I have it not in contemplation to attempt, in this letter, the support of either opinion: at the same time I must remark, that Lord Brougham's assertion contains no new or singular doctrine. Expressions very similar, except I greatly mistake, may be found in some of the writings of the ancient Fathers, and in some of the most renowned and popular defenders of Revealed Religion in modern times.

Instead of hunting after and multiplying citations and authorities, I shall merely transcribe a short extract from Locke's Essay, and another from Bishop Gleig's Directions for the Study of Theology. Mr. Locke remarks:—"Reason is natural revelation, whereby the Eternal Father of Light, and Fountain of all Knowledge, communicates to mankind that portion of truth which he has laid within the reach of their natural faculties. Revelation is natural reason enlarged by a new set of discoveries, communicated by God immediately; which reason vouches the truth of, by the testimony and proof it gives that they come from God. So that he that takes away Reason to make way for Revelation, puts out the light of both." Essay, vol. ii. book iv. c. 19. § 5.

Bishop Gleig says:—"Before we can rationally believe that any man was ever miraculously inspired, we must be convinced that a Being exists capable of working miracles, and such a Being as will not deceive us. On this great question it is absurd to appeal to the authority of the Scriptures. Those Scriptures, indeed, profess to contain a series of revelations vouchsafed to mankind, at different times, by the Creator and Governor of the world; but before we, to whom individually no such revelations have been made, can give implicit credit to these professions, we must be convinced by other means, not only that there is a Creator and Governor of the world, but also that He is such a Being as, in a matter of such infinite importance, will neither deceive his rational creatures, nor suffer them to be deceived, if they make the proper use of the intellectual powers with which he has endowed them. ..... Those whose time is occupied in providing for the day that is passing over them, cannot indeed believe otherwise than implicitly, in the being and attributes of God, and in the Divine authority of the Holy Scriptures, &c. &c. The gainsayers, who call in question the being and attributes of God, can be convinced only by arguments deduced from the acknowledged phenomena of nature; and surely whatever knowledge of the Supreme Being we may obtain by such means, may with propriety be called *Natural Theology*; and this theology ought to be carefully and cautiously studied by the young divine, before he enters on the critical study of the Sacred Scriptures." pp. 19—21.

This appears to me to be a subject of very great importance, and it will gratify me in a high degree to see it fairly, temperately, and ably discussed in the pages of the Christian Observer. B.

*** We are very thankful to B., as we always are to any of our correspondents who favour us with fair and candid strictures; but the two names which he has adduced in corroboration of Lord Brougham's argument are among the last to which we should refer as authorities upon any theological question. With Bishop Gleig we have waged a more than thirty years' war; particularly in regard to his strong denials of the doctrine of original sin, justification by faith, and the whole fabric of spiritual religion; the degradation by the Fall being, in his view, merely that men were thereby obliged to work with their hands, and had not therefore so much time and taste for mental and moral improvement; and that Christianity undoes the Fall by refining them. As for Locke, we have never been sure that he was orthodox, even in the lowest sense of the term; and since the publication of his Life by Lord King, our apprehensions, to say the least, have not diminished. We would not value the judgment even of a Locke upon a question of Theology, if, with all his ratiocinative powers, he could not find out from the New Testament that Christ is God. But indeed we go to the full extent of Mr. Locke's argument, that right reason "vouches for the truth of Revelation;" nor do we doubt that it is "the Eternal Father of Light

and Fountain of all knowledge" who "communicates to mankind that portion of truth which He has laid within the reach of their natural faculties." The declaration that "revelation is natural reason enlarged," is explained by its being added, that it is thus enlarged by "discoveries communicated by God immediately." We hardly see, therefore, that Mr. Locke's argument contravenes ours. It does not apply precisely to the particular point in question.

Bishop Gleig's does; but he only says what Lord Brougham has said quite as well, and to which we replied with a somewhat more "explicit statement" than our correspondent has given us credit for. We will only quote our remarks, and leave the decision to our readers. We said:

"Without disparaging in the slightest degree the importance of the doctrines which may be proved by reason without Revelation, we still deny that it is 'a vain and ignorant thing' to suppose that the knowledge of those doctrines must be thus gained from extraneous sources before we can stir one step in the proof of Revelation. The fallacy arises from taking some doctrine which is essential to both systems—chiefly the being of a God—and then supposing that the knowledge of it could be derived only from unaided human science. But Revelation itself teaches these preliminary truths, as well as other truths which are peculiar to itself. It expressly says: 'Hear, O Israel, the Lord thy God is one Lord;' and it does not pre-suppose that the hearer of necessity already knew and admitted this truth from extrinsic sources. When Lord Brougham says that 'Revelation cannot be true if Natural Religion is false,' he speaks ambiguously. If he mean only that Revelation cannot be true if certain doctrines, which constitute an essential portion of it, and which also happen to be provable by natural religion, are false, this tautological statement asserts nothing to the purpose: but if he means that Revelation cannot be true unless the arguments by which Natural Theology supports its preliminary doctrines are sound, we deny the fact; for even if reason failed to bring out a truth, it might still happen to be proved by Revelation. Unless it can be proved that Revelation could not make known the being of a God, and bring a demonstration of it to one who had never discovered that fact by unassisted reason, it is not true that the Bible cannot be supported without the aid of human philosophy. Revelation cannot indeed be true if there is no God; for the existence of a God is embodied in its whole fabric; but Revelation might be true and demonstrable though there were not a tittle of corroboration from external nature. Lord Brougham's argument goes to the notion that a missionary, in addressing the heathen, must avoid all mention of a Divine Revelation, till by physical and psychological arguments he has convinced them of the being and attributes of the Deity, supposing that they are not acquainted with them; and that it would be perfectly absurd to take the Bible in hand, to state to them its disclosures, and to offer, in proof of the correctness of those disclosures, prophecies, miracles, or any other evidence. The heathen—we are putting his argument into broad terms, but not quoting his Lordship's words—might, upon his Lordship's system, reply: 'These miracles shew indeed that the Author of the Bible is a Being of supernatural wisdom and power; and his prophecies prove his foreknowledge; but still he may be a devil, and not a God, and every syllable of his Revelation may be a malicious falsehood.'

"And here Lord Brougham may say, we have caught ourselves in a trap; for how could the missionary reply but by an appeal to Natural Religion, proving to the objector, from the works of creation, that there is a Supreme Power, and that He is benevolent, and that His benevolence would not allow of his permitting miracles to be wrought to deceive us. We do not say that a missionary might not legitimately argue with a heathen after this manner: but we are not so sure that the argument would of necessity convince him; for he might point to the boiling surf in which his wife and children perished; to the volcano that desolated his village; to the lightning that struck dead his father; and to all the inflictions of pain, and sickness, and famine, and desolation, which surround him; and ask, in the untutored sceptism of the human heart, 'If the Deity be infinitely benevolent, why does he permit these calamities?' And the missionary would not have made much progress if this were the result of his appeal to Natural Theology. Yet this is the only appeal which Lord Brougham admits; and if this fail, Christianity, he contends, fails with it. If you cannot reverse this heathen's pre-conceived notions of the character of God by physical or psychological arguments, you must throw up the matter altogether; you have no standing-room for the question of Revelation, till, by arguments extraneous to Revelation, he is led half way on the journey. The Bible, according to Lord Brougham, does not carry with it its own evidence of being a Revelation from God, even though you admit the prophecies and other miracles (for prophecies in their issue are miracles) which go to prove it."

ORIGINAL POETRY.

TO A PIOUS LADY, ON THE LOSS OF HER SON WHO DIED AT SEA.

What though in bloom of youth he died
Far off upon the billow;
What though he sank, thy youngest pride!
While wild waves rocked his pillow:

What though well nigh in view of home
He lost thy voice of love,
Mid din of waves and breakers' foam,
And skies that roared above:

What though it was such stormy band
That sang while he reposed:
What though some mariner's rough hand
His dying eye-lids closed:

What though they boast no funeral train
Who find at sea their graves,
But billows marching o'er the main,
And the wild pomp of waves:

What though no tablet calm and still
At woe's behest arose;
Nor heaved affection's grassy hill,
To mark thy child's repose;

But restless waves, that lately made
The funeral of thy son,
Still traverse where his bones are laid,
And o'er him ceaseless run!

Cease, widowed mother, cease to weep!
Remember her of Nain!
He is but lent unto the deep;
'Twill give its dead again.

Forget not, while you weep your son,
What still to Heaven is due—
That widow could but boast of one;
You still are blessed with two.

Weep not! your tender fears resign;
Be calm, thou tempest-tost:
The child of tears and prayers like thine,
That child can ne'er be lost.

As though uncheered by heavenly hope,
Cease bitterly to sorrow;
In night of woe let vistas ope
Of joy upon the morrow.

Yes, cherish the assurance bright,
That from yon stormy sea
He rose to scenes of calm delight,
From whence he looks for thee!

Nor hope that he alone to you
And to your prayers is given;
But trust, with him, the other two
Will sheltered be in heaven.

Hope yet to cry before the Throne,
While round your children stand,
See, Lord! I am not here alone!
Behold my triple band!

Cease, tender mother, cease to weep,
Nor chide life's cruel main:
Hope, that, emerging from the deep,
Ye all will meet again.

H. L. W.

THE DYING CHILD.

"Sweet mother, I seem gentle music to hear:"
"'Tis but fancy, my child: turn to slumber again."
"Nay, surely 'tis music: hark, mother! 'tis near;
It floats round my couch with its gladdening strain."

"'Tis but fancy, my child: let me moisten thy lips:
These breezes will temper thy feverish brow:
Some bee buzzes by as its nectar it sips:
'Tis nothing, my child: thou wilt rest better now."

"Then, 'tis nothing, dear mother; and yet sure 'tis sweet;
It comforts my soul, for it whispers of bliss:
Were I dying, and angels my spirit would greet,
They could not bring welcomer music than this.

"And do you not hear it? and do you not see
Yon seraph that beckons me hence to the sky?
Perhaps, dearest mother, 'tis sent but to me;
May I go if it calls? may I yield it reply?"

Gentle babe, I came for thee;
I did come to bear thee home,
Far from mortal agony:
Come, then, gentle infant; come.

Cooled shall be that fervid cheek,
Every tear be wiped away;
Ere the orient morning break
Thou shalt be in endless day.

Yes, meek babe, 'twas I that sang;
Heavenly anthems thou didst hear;
Strains to soothe thy dying pang,
Hymns thy parting soul to cheer.

Tell her on whose tender breast
Soft reclines thy fainting head,
Thou shalt shortly be at rest—
Say not, numbered with the dead.

No; while o'er thy mouldering dust
Falls the tear of earthly love,
Thou shalt live, amidst the just,
Brighter life in heaven above.

Bid her, then, sweet babe, rejoice
That to her the boon is given,
To resign, at Jesu's voice,
One more cherub-saint to heaven.

And should Heaven's benign decree
'Whelm her bosom with despair,
Bid her thither follow thee ;
Tell her she shall meet thee there.

Breathe her now a soft farewell ;
Whisper, sinking on her breast,
There is joy when angels tell
Heaven hath gained another guest.

And on earth shall joy not be,
When to yon fair world of light,
Freed from sin, from sorrow free,
Eld or infant wings its flight ?

Doth thy saintly mother weep,
As her kiss imprints thy brow ?
See—she thinks those eye-lids sleep ;—
Rescued babe, where art thou now ?

Far we have outstripped the sun,
Yonder fades the last bright star ;
Hark ! the prelude has begun !
Dost thou now know where we are ?

Take thy harp ; for sweetest strain
Glads the everlasting hymn,
When earth's woe-worn, ransomed train
Voice to heaven's own cherubim.

Still she weeps ! but could she tell
How thou strik'st those golden wires ;
Could she hear thy harpings swell
The jubilance of heavenly lyres ;

Though some tear-drop still might fall—
For to weep man's race is born—
Blending smiles would gild the pall
Where those eyelids wait the morn.

Now she smiles ! her brow is calm !
Yet, earth-veiled, she doth not know
Angel guest hath strewed this balm,
Sent to minister below.

Still methinks I see her pale !
Has she meekly Heaven forgiven ?
Oh ! might we but burst the veil,
Soon would heal that bosom riven.

Yet 'twill soon be rent ; and then,
Robed with joy and decked with palms,
Mother, would'st thou take again
Thy loved babe from Jesu's arms ?

S. C. W.

THE ECLIPSED SUN.

I ROSE in my orient shining,
But mortals regarded me not ;
I verged to my western declining,
And my lustre and warmth were forgot.

I glowed at my noon-tide of glory,
Yet none deigned to owe me a debt ;
It was but a wearisome story,
That the sun rose, ascended, and set.

But now that a shadow comes o'er me,
I set the whole world in amaze :
Not of Parsee, who kneels to adore me,
More ardent and searching the gaze.

The child, and the dotard of science,
The sage, and the multitude, run ;
All eager to bid me defiance,
And gaze at a spot on the sun.

In my lustre each scornfully passes ;
To praise me none opens his lips ;
But all, peering, furbish their glasses
The moment I mourn in eclipse.

But, mortals, I scorn to upbraid you ;
Not a shade of resentment I feel ;
For ye slight thus the Being who made you,
And who taught me to shine for your weal.

His mercies are new every morning ;
They tend you from noon-tide to eve ;
They linger from night-fall to dawning,
Reluctant your dwelling to leave :

But feeble and scanty the praises
That daily to Heaven ascend ;
Scarce matin or vesper upraises
One thought of so faithful a Friend.

Yet let but the darkness of sorrow
Obscure for one moment His ray,
Though joy should return on the morrow,
Ingratitude lords it to-day :

Farewell to each anthem of gladness ;
Past joys are remembered in vain ;
Man prides him in dark sullen sadness,
And thinks he does well to complain.

S. C. W.

" FOLLOW ME."

WHITHER, Saviour, follow thee ?
Must I thorny chaplet wear ?
Is it to Gethsemane ?
Is it bitter cross to bear ?

What companions may I take ?
May I come with Self and Pride ?
Or must I, for thy dear sake,
Be to all else crucified ?

May the Miser take his gold ?
May Ambition grasp its prize ?
May soft Sloth her arms enfold,
And Envy weave her calumnies ?

Wast thou lowly, Lord, and meek ?
Must I be like Thee in this ?
Didst thou others' welfare seek ?
Was thy Father's will thy bliss ?

Foes betrayed thee ;—wast thou calm ?
Friends forsook ;—didst thou forgive ?
Passion thus must I disarm ?
Must I thus submissive live ?

And if here on earth I vow
In thy footsteps, Lord, to tread,
Shall I be where thou art now,
Rescued with thy ransomed ?

Fainting, must I follow still ?
Is to serve Thee to be free ?
Give, then, blessed Lord, the will,
Give the strength, to follow Thee.

S. C. W.

ANTICIPATION OF DEATH.

I LOVED to see thee once, sweet Spring;
And still thou art a lovely thing;
But, ah! with me thy charms decay,
For youth and health have fled away.

I loved to see the blossom burst,
And mark which flower would open first;
I loved to hear the woodland strain,
That told all nature waked again.

And opening bud and woodland trill
Beam hope, and echo pleasure, still;
But earthly scenes I now explore
As one who ne'er shall view them more.

The flower next year shall claim its hue,
The bird its wonted song renew;
But I that blossom shall not see,
Or hear that vernal minstrelsy.

But lovelier scenes, and brighter sky,
Shall open on this fading eye,
And to this closing ear be given
To list the melodies of heaven.

Then, oh! a glad, though last, farewell
To mortal scenes! I hear the knell
That bids man's fluttering heart attest
Earth's brightest home is not its rest.

S. C. W.

LET ME DIE WHERE I WAS BORN.

LET me die where I was born:
Other scenes may be more gay,
But to soothe a heart forlorn
None can be so sweet as they.

Bear me to the cot once more
Where I climbed my father's knee;
Bear me to my nursery floor,
Where my mother smiled on me.

Bear me to my natal bed;
There would I in death be laid:
Let my tottering limbs be led
Where my infant footsteps strayed.

Let me see the well-known thatch
Where the robin was my mate;
Let me lift the accustomed latch,
Guardian of the wicket gate.

Let me mark the brook, the mill,
Every flower, and every tree.—
Would that I could climb the hill
Scaled so oft in infancy!

Let me scent the fragrant briar;
Let me sip the dripping well;
Let me trace the village spire;
Let me list the evening bell.

Bear me to my parents' grave;
Shew me where my sisters lie—
My brother ploughed a far-off wave,
And sleeps beneath a distant sky.

Sure I feel again a child!
Manhood's thoughts are far away:
Pride, ambition, passion wild,
Wealth's allurements, where are they?

But the scenes I loved of old,
Every leaf, and every stone,
Warm me, now my heart is cold;
Soothe me, now I'm left alone.

Yet how changed their welcome voice!
Every where I hear a knell.
Once they seemed to say, Rejoice;
Now they echo but Farewell.

I had nothing but to live
When they gemmed my infant eye;
Now they solemn warning give,
I have nothing but to die.

Loved and lovely though they be,
Earthly scenes are not my home;
From my closing sight they flee:
"Come, Lord Jesus, quickly come!"

Pleasures e'en of least alloy,
Prospects still to memory dear,
Chased by glimpse of heavenly joy
Shall not cost a parting tear.

Deep though strikes the aged tree,
One blest moment in yon skies
Shall for ever set me free
From earth's groveling sympathies.

'Scaped to that celestial clime,
Who would wish to know again
Scenes that tell of woe and crime,
Wrecks of three-score years and ten?

No; to heaven I would but take
What from heaven unsullied came,—
All I loved for Jesu's sake;
Nought I knew of mortal blame.

In one moment shall it be
As though earth had never been,
Save the grace that followed me,
Save Whom still I loved unseen.

Oh, it is not earth that's old;
Time's a thing that passeth by;
All that's dearest is enrolled
In heaven's bright eternity.

Yet, while still on earth confined,
Is it crime, though earth be mean,
If some link of memory bind
Saintliest heart to mortal scene?

May I dare unblamed recal
Thoughts long passed to time's dark womb?
May I wish a humble pall,
Waving o'er my parents' tomb?

For did He, our Lord, despise,
Who on earth bright pattern gave,
Aught of tenderest sympathies,
Salem's woe, or Lazarus' grave?

Bear me then where I was born;
Bear me there where I would die;
And till heaven's eternal morn
There let these frail relics lie.

S. C. W.

"BRETHREN, THE TIME IS SHORT."—*1 Cor.* vii. 29.

If bridal sweetness be thy lot,
And infant tendrils twine thy cot;
Yet love as though thou lovedst not;
The time is short.

Or shouldst thou shed the mourner's tear
O'er racking couch or darksome bier,
Weep not, though all be blackness here;
The time is short.

Does joy thy sparkling cup o'erflow?
Soon may it turn to bitter woe;
Joy not; all changeth here below;
The time is short.

Were all that earth can give possessed,
Use, as becomes a welcome guest,
But, oh, abuse not Heaven's behest,
For time is short.

S. C. W.

"IN MY FATHER'S HOUSE ARE MANY MANSIONS...I GO TO PREPARE A PLACE FOR YOU."—*John* xiv. 2.

THERE are to whom heaven were sadness;
Whose mansion so gladsomely stands
That to scorn such abode they count madness
For a dwelling not made with hands.

The lordling esteemeth his treasures;
The peasant his deep-bosomed cot;
The maiden her blossoming pleasures;
Even the poet his dream-fed lot.

And oh! of those mansions, though many,
That a Saviour hath gone to prepare,
To the lover of earth are there any
So bright he might long to be there?

Then welcome the heart-aches that tell me
This prison-house is not my home;
Faith whispers, when death shall expel me
I shall not have wildly to roam;

For in heaven a mansion awaits me;
And oft, when with sorrow depressed,
In earth's darkest night it elates me
To think of that haven of rest.

S. C. W.

THE OUTCAST.

I HAVE been to the gay and the young,
But they were too merry to need me;
I have been graver spirits among,
But they were too busy to heed me.

I have been to the miser, but he
Was thinking alone of his treasures;
The spendthrift was generous and free,
But his soul was absorb'd in his pleasures.

I have been to the haunts of the poor,
But they had no home to receive me;
I have been where men sorrow endure,
But found there no smile to relieve me.

But there is a chamber of calm
Where sweetly reposeth the weary;
And the thought of that refuge is balm
When earth's brightest prospects are dreary.

Yes, soon shall I rest in the tomb,
Where angels shall hasten to meet me,
And bear me aloft from earth's womb
To worlds where my Saviour shall greet me.

And welcome his accents of love
To the outcast who knoweth but trouble;
Thrice dear solid pleasures above
To him to whom earth was a bubble.

S. C. W.

"WHENCE COME WARS AND FIGHTINGS?"—*James* iv. 1.

THERE was tumult, and there was din:
There was Satan, and there was sin;
There were groanings, and there were fears,
Orphans' sighs and widows' tears;
And there was cursing, and piercing cry,
And despair's last rending agony;
And there were vultures, and worse than they,
Hovering to gorge their human prey.
Where were such sights, I pray thee tell?
Where was on earth so fierce a hell?
There, where yon warriors, armed and steeled,
Are cheering their troops to the battle field:
There, where famed statesmen, and poets, I ween,
Declare 'tis a proud and a glorious scene.
But was there found in that brilliant day
The heart to feel, or the lip to pray?
The accents of heaven, or the looks of love,
The Prince of Peace, or the Holy Dove?

I say not what passes in secret souls,
For dew-drops may fall while thunder rolls;
But I saw them not in the haggard cheek,
I heard them not in the dying shriek;
I marked them not in the frenzied eye;
They calmed not the shouts of victory;
They were lost in the yells of the frantic breath
That pealed to the heavens for triumph or death;
They echoed not in the cannon's roar;
I traced them not in the seas of gore;
I marked them not in the battle's rush,
The oath, and the groan, and the life-blood gush;
They flashed not bright in the bayonet's gleam,
Or there where the tattered banners stream
To rally the young and the proud and the brave
To the murderous charge that digs their grave.
I judge not my neighbour's heart or lot;
They might be there; *but I saw them not.*
Men said that noble and great was War;
That patriot virtues yoke his car;
And that nought is so generous and bright to see
As a hero fresh from his victory.
I viewed e'en the solemn and sacred tomb
Emblazoned with sword and battle-plume;
And in God's own temple, flaunting high,
The captured banner and panoply;
And all did tell me how pure the flame
Whence strife, and war, and fightings came.
Yet they came, said a wise and holy page,
From lawless passions and guilty rage;
And, truth, when the field of blood I view,
Methinks that such sacred word is true;
That the bad was there, and the good forgot;—
At least, if 'twere there I saw it not. S. C. W.

"MY SON, GIVE ME THINE HEART."

My son, sweetly echoed a Voice Divine,
Whatever thou ownest or hopest is mine;
And what do I ask, in return, that's thine,
But give me, oh give me, thy heart.

I will give, said a Hypocrite, words and sighs,
With oft-bended knees and uplifted eyes,
And Bibles and Prayer-books piled high to the skies,
But the World must have my heart.

I will give, said the Pharisee, tithes and alms—
For deed meritorious sweetly calms
Each stinging of conscience with hallowed balms—
But Pride must have my heart.

I will give, said the Miser, what costs me not;
No anchoret boasts a more saintly lot;
For I watch and I starve—cold and dark is my cot—
But my Gold must have my heart.

I give, said the Merchant, full many a pound;
I am charity's self; but I never have found
One moment for God, for in business I'm drowned,
And Business must have my heart.

I will give, said the Doctrinist, precious wares,
Hooks and baits for Arminian and Calvinist snares,
With pride theologic, and splittings of hairs,
But my Wisdom must have my heart.

Worn out, I will give, said the Votary of Mirth,
To heaven, on a death-bed, the refuse of earth;
Time enough in old age for a heavenly birth;
Now, Pleasure must have my heart.

I will give, said the Soldier, a muster-roll,
And a Sunday salute; but as for my soul,
It must care for itself, for Fame is my goal,
And Glory must have my heart.

I will give, said the Statesman, with leave of the Crown,
An Act to build churches, or pull them down,
Whiche'er may most tend to my own renown,
For Ambition must have my heart.

I will give, said a Hermit, a flinty cell;
I will give, said a Papist, a holy well;
I will give, said a Churchman, a font and bell;
But I cannot resign my heart.

Some harangue for religion, and others think;
Their colours give Painters, Divines their ink;
Some even from miracles will not shrink;
But, oh! is the heart in these?

And some give altar and incense fume,
Or missal illumined, or votive loom,
Or a cross, or a shrine, or a Gothic tomb,
Yet the heart may be absent still.

A Critic presented a scholium new;
A Poet a fount of Castalian dew;
A Seceder the fringe for a table-pew;
But, oh! did they give the heart?

And I, said the Christian, what gift shall be mine?
Shall I wealth, or ambition, or pleasures resign?
Ah! scanty return for such largess Divine;
Nay, take, blessed Lord! my heart.

Oh take it—'tis thine—and e'en should my will
Forget in dark moment its pledge to fulfil,
In spite of my waywardness keep it still,
For 'tis thine, O my Saviour! 'tis thine.

Yet nought do I yield; I renounce no gain;
I do but from toil and vexation refrain;
I resign but things worthless, and fruitless, and vain,
When, Saviour, I give thee my heart.

And e'en upon earth would hearts fondly twine,
In a bond more than mortal—eternal, divine—
Let them vow, each with each, blessed Lord, to be thine;
Yes, Jesus! we give thee our heart. S. C. W.

"I HAVE MARRIED A WIFE, AND THEREFORE I CANNOT COME."—*Luke* xiv. 20.

With varied plea Heaven's message men deride:
The purchased ground, the oxen, or the bride;
But surely worst the last. Base Mammon's prize,
The groveling farm and golden merchandize,
Enter not Paradise; but holy love,
Kindled in Eden, should aspire above.
Leave, at the temple's gate, ambition, pelf,
Pride, passion, every thing of sordid self;
But, feast celestial summoned to attend,
Enter thyself, and strive to win thy friend.
Think'st thou, such largess sparkling on thy view,
She whom thou lovest is not welcome too?
Wilt thou for her resign a heavenly throne;
Or, gaining it, consent to gain alone?
Marriage is not in heaven, but wedded pair
Sure would not wish to be divided there.
All mortal bonds eternity must sever;
But Christian amities shall last for ever.
Come, then, obedient to thy Saviour's call,
And bring wife, children, friends, guests, servants—all.
Nay, if, like Moses, wide were thy command,
And mightiest nations owned thy guiding hand,

Bid them Jehovah's gladdening voice obey—
Yield not to Egypt aught beneath thy sway.
Oh, there is room in heaven for all mankind;
Welcome are all; let none be left behind. S. C. W.

"DAUGHTERS OF JERUSALEM, WEEP NOT FOR ME, BUT WEEP FOR YOURSELVES AND FOR YOUR CHILDREN."—*Luke* xxiii. 28.

"While ye behold me in anguish and sorrow
Bending my steps to the pitiless tree,
While a last glimpse of the Saviour ye borrow,
Daughters of Israel, weep not for me.

"Though numbered in death with the meanest transgressor,
A World by the sacrifice soon will be free;
Weep for the guilt of the ruthless oppressor;
Daughters of Israel, weep not for me.

"Death hath its pangs; and the bitterest anguish,
The guilt of all nations, my portion must be;
But though with a double affliction I languish,
Daughters of Israel, weep not for me.

"For Death bows before me, and Hell with its legions
Under my footsteps in spirit I see;
Eternity waits me in happier regions:
Daughters of Israel, weep not for me.

"Weep for yourselves, and in deep tribulation
Look for the hour which no man can flee;
Weep for the sins of your desolate nation:
Daughters of Israel, weep not for me.

"Weep, oh Jerusalem!—city of slaughters,
Fain could I weep as I look upon thee—
Weep for the fate of your sons and your daughters:
Widow of Israel, weep not for me."

So spake the Saviour, and so may the dying,
Who dies in the Lord, from guilt's agony free,
Say, as in death's cold embrace he is lying,
"Daughters of Israel, weep not for me:

"Weep for yourselves, in corruption remaining;
Weep for the conflict, for fierce must it be;
I go where Christ and his people are reigning:
Daughters of Zion, then, weep not for me!" T. P.

THE REFUGE.

Χριστος· ου ουδεν αμεινον εστιν.—*Ignatius.*

Ah! whither shall we go? Redeemer, say:
Thine are the words of life, and peace, and joy,
Such as the world can never take away,
Nor time, nor death, nor hell's proud gates, destroy!
Is there not one?—oh, Master, 'is it I?'—
Amid thy chosen—in this little fold—
Whom thy just indignation dooms to die?
For he the Saviour of the world hath sold;
Betrayed him with a kiss, and with a lie;
And shouted 'Crucify him! crucify!'

In that tremendous hour, when heaven and earth
Shall melt with fervent heat, and disappear,
Clothed in the garment of the soul's new birth,
Shall I that voice of consolation hear;
'Come, blessed of my Father!' or prepare
For realms of darkest horror, shame, and woe,
To gnash my teeth, and howl in vain despair—
Now tost, now sunk, in flames that ceaseless flow,
Feeding the deathless worm, guilt's everlasting foe?

Ah, murmur not! The sentence is of God—
Tremble, frail man; it is the doom of pride!
Canst thou resist His power, escape His rod,
Or under crumbling rocks and mountains hide?
No!—but there is in Jesu's wounded side
Room for the heavy-laden and opprest;
For all who dare to love The Crucified!
Saviour, I come; for Thou wilt give me rest,
Or seated at thy feet, or leaning on thy breast.

I come, like that poor heathen matron—vile,
Yet needy—willing to be scorned by Thee.
The wonder is that Purity can smile
And Mercy think on such a wretch as me!
The self-abhorred Centurion, I am he—
Speak but one word, and I shall find relief.
Mine image in the Publican I see,
And still more perfect in the Dying Thief.
Thou know'st that I believe—help thou mine unbelief!

Yet, how should I obey thy summons, Lord,
Unless my willing soul the Father drew
With that mysterious and eternal cord
Of love and joy that all thy faithful knew?
My heart shall witness that thy word is true;
My life shall prove it, or my faith is vain;
And if I build on sand, as many do,
The furious mountain-torrent, swelled with rain,
Shall beat the tottering pile till not a wreck remain.

What wilt thou have me do? There is enough
To employ thy menial in a world like this.
Lead on; I follow though the way be rough,
And thorny, 'tis the royal way to bliss.
Thou wilt in time thy weary ones dismiss,
And cry, 'Well done!' when, starting from the grave,
Unsainted Pride the vast reward shall miss;
Unveiled, at last, Hypocrisy shall rave,
And hell devour the *just* whom Heaven could not save.

Yes; I will go with Thee to Calvary;
Go with the bleeding 'Man of Sorrows' there.
While angels gaze in breathless ecstasy,
Earth heaves, rocks rend, shall *I* refuse a tear?
My sins have caused those accents of despair;
My sins have nailed thee to the bloody tree;
My sins have pierced thee with the Roman spear—
Yet there was one as vile, whom grace made free,
And, Lord, his prayer is mine—it was, 'Remember me!'

A. D. B.*

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* A. D. B., who seems to write English and French with equal facility (though he says, in one of his former papers, that "he never wrote a line for the public"), has favoured us with some pieces in French; but as these might not be acceptable to all our readers, we insert only one specimen.

LE CŒUR FROISSE.

Esaie lvii. 15.

Imitation d'un Hymne de Cowper.

Aux cœurs froissés Jésus accorde
Dans les cieux le souverain bien:
Dis-moi, Dieu de miséricorde,
Est-ce un cœur froissé que le mien?

Quand j'entends ta sainte parole,
Ce cœur, moins ému qu'un rocher,
S'il souffre, c'est qu'il se désole
Qu'elle ait manqué de le toucher.

Souvent, plein de reconnaissance,
Je veux adorer ta bonté,
Souvent, malgré ta grâce immense,
Je m'oppose à ta volonté.

Quand j'ai crié, "Seigneur, pardonne!"
Mon cœur d'un faible espoir jouit;
Soudain ta vertu l'abandonne,
Et ma force s'évanouit!

Au temple, où ceux qu'un Sauveur aime
Se réjouissent dans la foi,
D'où vient que Ta présence même
N'a rien de consolant pour moi ?

De joie, oh ! que ce cœur palpite,
Ou qu'il gémisse de douleur :
S'il n'est brisé, brise le vite,
Et s'il l'est, guéris le, Seigneur.

A. D. B. has sent us some remarks in proof that the Waldensian Confession of 1120 is not genuine; but we have inserted Mr. Maitland's fuller statement.—A. D. B. adds, that he should not, perhaps (C. O. Jan. p. 84), have called Dr. T. James the "pupil" of Reynolds; and wishes to substitute Bilton for Reynolds, "to make all right."

REVIEW OF NEW PUBLICATIONS.

O'BRIEN ON THE NATURE AND EFFECTS OF FAITH.

An Attempt to explain and establish the Doctrine of Justification by Faith only; in Ten Sermons upon the Nature and Effects of Faith, preached in the Chapel of Trinity College, Dublin. By J. T. O'Brien, D.D., Fellow of Trinity College, and Archbishop King's Lecturer in Divinity in the University of Dublin.

All our praises why should Oxford and Cambridge engross; and especially in the present eventful times, when the English, Welsh, and Irish branches of the United Episcopal Church are drawn together in bonds of more than wonted sympathy; and when Trinity College, Dublin, and the Clergy of Ireland, are placed in the forefront of the battle of Protestantism? The attacks of the opposers of all National religious establishments have made England and Scotland feel that they have a common cause in *this* matter, differ though they may on many others; but with our Irish brethren we have a *double* bond of union, being one not only in questions of external polity, but also of doctrine and internal ecclesiastical discipline; and being, we may add, very likely, in the issue, to stand or fall together.

Much has been said of Irish pulpit eloquence; the very mention of which conveys, in public estimation, a style of preaching rather bold, shewy, exaggerated, fanciful, declamatory, and popularly effective, than fair, sober, solid, chaste, practical, and fitted to convince a well-regulated understanding. Notions of this kind could not have been built up without some foundation of truth; and certainly there are enow of declamatory Irish pamphlets and speechifyings to give currency to the opinion; but, on the other hand, we are in duty bound to say, that, among the published pulpit discourses of Irish clergymen during the last few years, we have seen not a few to which our first class of epithets is as inappropriate, as our second is appropriate.

We lately noticed the chaste, though fervid, pages of Mr. Woodward. We have now to bring before our readers a volume of Discourses from the pen of another Irish clergyman. Though this volume has been published some time, it was only recently that we perused it; but having now done so, we cannot consent to deprive our readers of a portion of the pleasure and instruction which it is calculated to afford. Dr. O'Brien's discourses are academical; and they constitute a very excellent specimen of that particular species of composition. There is nothing in them of declamation or display; nothing of that very worst vice of pulpit oratory—and of all oratory—the effort to attract attention to the speaker, instead of to the subject; and to create an impression upon an auditory by peculiarities, novelties, and meretricious phantasmagoria, rather than by the due exhibi-

tion of momentous truths, set forth with Scriptural proofs, and honest, manly eloquence. The undergraduates who listened to these discourses could not but feel that their Reverend monitor was not setting off himself, but seeking their instruction and best welfare; and thoughtless and frivolous must they have been, if these discourses, so valuable for argument, and so appropriate in composition, did not, by the Divine blessing, arrest their attention, enlighten their understandings, and impress their hearts.

In the course of these Sermons, and the learned notes appended to them, Dr. O'Brien discusses most of the chief questions connected with the Scriptural doctrine of justifying Faith. Having explained its nature, he exhibits its effects; considering, as he passes on his journey, a variety of matters arising out of the discussion—such as the source of faith; the nature and the grounds of justification; the connection between faith and justification; the corruptions of the doctrine of justification by faith only; objections urged against that doctrine; and the moral effects of faith—which last important particular occupies no fewer than four out of the ten discourses—so that, if any uninstructed person could by any possibility have so grossly misconceived any of the statements in the earlier lectures as to suppose that "justification by faith only" meant by faith mortuary, he had ample opportunity for correcting his unscriptural notion and very absurd mistake.

Having alluded to the discrepancies of opinion which exist among those who profess faith in Christ, respecting the very meaning of the word—as is the case also with regard to the term "justification"—our author admits that perfect logical correctness of definition is not essential to salvation; since many a man, whose feelings are in a right state, may not be very clear in his language respecting them; just as, in regard to the bodily functions, a technical acquaintance with physiology or animal mechanics is not essential to the healthful exercise of the corporeal organs. Still, whatever faith may be, it has so much prominence in the Scripture plan of man's justification and salvation, that we ought not to consider "uncertainty about it comfortable, or error safe."

"Even in the most mitigated form in which error can exist—that is, where the faith of an individual is sound, and where his erroneous views of the nature of faith result entirely from his inability to present distinctly to himself or others the real state of his own mind—would it not be rash to represent error as of no practical importance? We can easily conceive various ways in which his false views may react unfavourably upon such an one; and they may certainly produce ill effects in ways that we cannot conceive, and to an extent that we are quite incapable of appreciating. But, supposing their entire innocence with respect to himself, is it not plain that, introduced into the minds of others where there is nothing to neutralize their injurious influence, they may produce there all the ill effects that error is capable of producing?" p. 6.

"But to leave the subject in this state would be to do great injustice to its importance. In religion faith cannot be spoken of as a thing subordinate or accessory. It holds, as all who know any thing of the Bible know, an essential and most important place in that scheme of redemption which was designed to display the character of God in new lustre both to men and angels. And it would seem eminently weak and presumptuous in us to speak or think lightly of any errors which have a direct tendency to obscure, in any degree, that glorious manifestation. I may add too, without entering prematurely upon a consideration of the effects of revealed truth upon the character, that to regard as purely speculative any errors which tend to alter our apprehensions of the object of our adoration, of our relation to him, and of his dealings with us, betrays a strange ignorance of the design and mode of operation of all religion." pp. 7, 8.

Having thus shewn the importance of the inquiry, Dr. O'Brien proceeds to define saving faith. In so doing he finds it necessary to clear it from two opposite errors. The first error is that of making faith a complex grace, of which obedience or good works form one ingredient. But, so far

from this being a Scriptural view, the Apostle Paul, who treats most frequently, largely, and professedly, upon the subject, represents faith and obedience not only as distinct, but as, in the matter of man's acceptance with God, in direct contrast. That any person, who goes to the sacred Scriptures with a view to ascertain their real meaning, should make good works a part of faith (instead of being its fruit) is most extraordinary; and we fear, with Dr. O'Brien, that the error does not arise from blind ignorance, but rather from false philosophy: so that, when a reasoner has reluctantly seen that he must admit, if Scripture be true, that men are justified freely, through faith, and not in virtue of moral observance; without going further, so as to understand, or at least to admit, all that follows from this "most wholesome doctrine;" and not being willing to give up all notion of "grace of congruity," he inserts good works into his definition of faith: so that, being justified by faith only, we are justified by a complex grace, of which good works are a part, or a foreseen result: and thus there is an abundance of human goodness inherent, after all, in "the condition" of man's justification; and the philosopher thinks he has well provided for the interests of morality by this juggle; which is near akin to the practice of some venders of illicit articles, who sell a straw and give in the valuable merchandise *gratis*. To the ear they have sold only a straw; but in reality it was the costlier article that brought in the solid coin. The philosophical objector grants, because he cannot deny in the face of plain texts, that we are justified by faith only; but he secretly gets rid of what he considers a dangerous and demoralizing doctrine, by making good works, though unnamed in the purchase, the really valuable consideration in the contract. This mistake is strikingly set forth by Dr. O'Brien. He says:—

"Ill-grounded fears of the moral consequences of proclaiming, as the Gospel does, full and gratuitous pardon to all believers, send such persons in search of conditions to clog the freeness of this acceptance, or to limit its fulness. Faith, in its true Scripture sense, will serve such a purpose badly; but obedience is found in the Bible to be the unfailing characteristic of believers; and this, which should in fairness show that God has himself guarded effectually against the consequences apprehended, is misused to suggest the human safeguard of enlarging the meaning of faith, and to supply some of the weak sophistry by which the proceeding is defended. But this is matter for future discussion." p. 11.

We are not aware whether Dr. O'Brien considers this error—we might too truly say, this evasion—as very common in Ireland; but we fear that it is at the present moment by no means rare in England. Even as recently as when we commenced our labours the great majority of the English clergy taught that men are justified before God, not through faith only, but through faith and something else; and hundreds of pages, in our earlier volumes, were devoted to the refutation of this unscriptural and Popish doctrine. At that period we were involved in constant arguments with British Critics and Anti-jacobin Reviewers, and with what were called the most orthodox divines of those days, and among them the writers or defenders of not a few of the Christian-Knowledge tracts, who boldly asserted this mongrel, unscriptural, and anti-Protestant doctrine, and accused all who opposed it of sapping the foundations of moral virtue. At length, however, brighter days arose: the increased circulation and study of the Word of God; the revived and enlarged attention paid to the writings of our Reformers and most Scriptural divines; and especially the much-neglected, and not seldom reprobated, Homilies of our Church, which are peculiarly explicit on this momentous subject; and the many important, though sometimes irritating, controversies which have been waged; together with the wide extension of sound doctrine and scriptural piety, have either enlightened the understandings, or for the most part stopped the

mouths, of objectors; so that we have been repeatedly told of late years, in private and in print, when contending for this essential tenet of our holy faith, that the task is quite superfluous, and constructively uncharitable. What clergyman, it is asked, what Episcopalian magazine, what writer of a tract for the Christian Knowledge Society, denies or doubts that it is the doctrine of Scripture and the Church of England that we are justified by faith only? Why, then, all this reiteration, this controversy, this wearisome reference to Articles and Homilies and "hackneyed texts" of Scripture? We reply, that the improvement, though great, is far from being universal, for even to this hour thousands of sermons are preached in which the doctrine of justification by faith only is avowedly contravened; so that even on this ground the discussion is not superfluous; but a still more important reason is, that orthodox ideas are not commensurate with orthodox language; and that in many quarters the doctrine under consideration, while admitted in words, is set aside in argument, and this in several ways—of which more hereafter—but one of them is by including in the notion of faith what does not belong to it. We have heard divines say, "Yes—certainly—it is not to be denied that we are justified by faith only." But when asked what they meant by faith, they replied, "In short, the whole Christian religion!" We are under no alarm for the interests of morality; these are abundantly provided for, in another and far more efficacious manner; but in the question of justification we cannot be too explicit in not allowing faith and its fruits to be ignorantly or artfully blended. "We claim no merit," say some divines, "we attribute the good works which result from faith to the operation of God's Holy Spirit; but, then, of the good works thus wrought we certainly do assert, that, being necessarily included in that complex term faith, they are regarded by Infinite Wisdom and Mercy in the matter of our justification." There are several refinements of this kind, all of which strike at the very root of the simple, Scriptural, and Protestant notion of faith, in reference to justification. The more glaring errors are not obtruded so frequently as formerly; but these specious substitutes are in many cases doing perhaps quite as serious mischief.

But there is a second mistake respecting faith, which is in diametrical opposition to the foregoing—namely, the error of the Sandemanians and others, of which Mr. Erskine has of late years been the chief reviver and promulgator; which teaches that saving faith is simply a belief in testimony. The former error was in excess—something was added to faith; this is in defect—something is taken from it. That something is, trust, dependence—in short, practical effect. Mr. Erskine says that this practical effect necessarily results from real belief; that we cannot credit testimony without acting accordingly; that if we really credit the record which God has given of his Son, our faith will inevitably be attended with trust, repose, and consequent peace and hope. But daily facts disprove this hypothesis. A school-boy may most firmly believe that he shall be punished to-morrow if he neglect his task to-day, and that the punishment will cause him more pain than his idleness will cause him pleasure; and yet, in the face of this conviction, he may neglect the duty and incur the penalty. Mr. Erskine will reply, that he did not really believe that he chose the worse lot; upon the whole, he selected what appeared to him at the time preferable; and that this is the case with every man, in respect to future rewards and penalties. We cannot think that this view of the case is correct; but we readily concede, nay, contend, that where such trust does really accompany belief, there we have the true Scriptural idea of justifying faith; but the naked belief (we say that it may be naked—Mr. Erskine says that it cannot), is not the faith that justifies.

It may be replied, that, practically, the definition objected to is not so unsafe as the objection implies; since those who assert that crediting God's testimony respecting his Son is saving faith, do not mean to shut out trust and repose; for they expressly maintain that these are necessarily included. Even supposing, it may be said, that they are wrong in argument, yet practically they must have found that they have trust, as well as mere belief; otherwise they could not have urged the argument. Now, allowing all that is due to this reply, still it is not safe that we should admit an incorrect definition of faith, just because the definer practically includes more than his definition warrants. But still less is it safe when we consider, that though in the mind of Mr. Erskine, for instance, this belief in testimony is wrapt up with corresponding consequences—so that, theoretically crediting the record which God has given of his Son, he also practically reposes upon his sacrifice—yet that in ungodly persons—persons void of fiducial trust in God—encouragement is given to their contenting themselves with a mere historical faith; as if all men had justifying faith who do not think the Scriptures to be a fable.

Dr. O'Brien's remarks on this defective definition of faith are so important, that we adjoin a few passages.

"Some, no less zealous for God's honour, but regarding it as chiefly involved in the maintenance of the freeness of the gospel, seem in the same way to consider themselves at liberty to fix upon such a notion of the nature of faith as may consist best with their view of what the freeness of the gospel is, and what it requires. Were this view, in all respects, unimpeachably correct, it is plain that they would not be secure from error in attempting to derive from it the meaning of faith. And I think it is curious to observe that, in fact, this course has led them to the same representation of its nature that is given by the church most opposed to the freeness of the gospel; and that the account of faith given by these ardent assertors of gospel freeness concurs with that of the Romish church in representing it as a process purely intellectual; and ends in describing it as a belief in the narrative of the Bible, or an intelligent assent to certain propositions concerning the incarnation, life, and death, of our blessed Lord." pp. 11, 12.

"As this representation, however, only errs in defect, the progress of the inquiry into the true meaning of faith will sufficiently exhibit it. I am, therefore, here only concerned with the principle of the proceeding; and this is plainly the same as that which led to the other class of errors, though the results are so widely different; the one modifying the representations of Scripture from an apprehension of licentiousness, and the other from a fear of self-righteousness. Both manifest a forgetfulness of man's relation to divine truth, and make him teach where it ought to be his desire humbly to learn. Both require, and equally, to be denounced as presumptuous attempts to supply safeguards which God has seen fit to omit. And the issue is in both cases as unhappy as might be anticipated from a principle of investigation so preposterous. All attempts to guard the purity of the law at the expense of the freeness of the gospel, end, as by the wise connexion between them they must end, in the overthrow both of law and gospel. Nor are human devices for the protection of that freeness more justifiable in their nature, or likely to be more innocent in their results. God's servants are, indeed, to be zealous for his honour: but the carnal pride and blindness of our fallen nature require that we should be continually reminded, that God's honour is to be maintained by the safeguards which he himself has provided for it, not by our devising new muniments for its protection." pp. 12, 13.

"The true meaning of faith in Christ, or in God through Christ, is not merely or properly belief in the Scripture narrative concerning our Lord; or an assent of the understanding to certain propositions derived from that narrative, however true, and however important they be: but it is *trust in Christ, or in God through Christ*, founded upon such an assent; an entire and unreserved confidence in the efficacy of what Christ has done and suffered for us; a full reliance upon him and upon his work." p. 14.

It is of importance, in this inquiry, to ask what is the meaning of the word Faith in ordinary conversation and writing; for, unless strong reasons can be shewn to the contrary, this ought to be admitted as its sense in Holy Writ. Now, no person, we suppose, will contend that faith, in common acceptation, includes all its fruits;—that, for instance, if a parent said to a

delinquent child, Tell me the truth, and I will remit the punishment; and the child, having faith in the parent, confessed, and the punishment was remitted, there was included in the child's faith prospective obedience, so that the transaction was not complete till future good conduct had sealed it; and that, in fact, both the parent meant, and the child understood, more than was affirmed—namely, tell me the truth, *and so act as not to displease me again;* and then the punishment for the past fault shall be remitted. The philosophic divine may think this interpretation of the parent's words necessary to prevent the child getting off so easily as not to fear offending again; but common sense forbids that such interpretation was intended. It may also be perfectly true that love and gratitude for the forgiveness would prompt to future good conduct, and the parent might know that they would do so; but still, all this had nothing to do with the simple act of the child reposing upon the promise of the parent; which was not mixed up with the question of what fruits, on the part of the child, might result from the transaction.

So much for the complex and overcharged view of faith. But the advocates for the defective definition may say that their signification *is* that which the word bears in ordinary conversation; for that, when it is said we have faith in a person, we mean only that we believe him; and that the act of trusting is an effect of faith, and not faith itself. But was not the child's trusting in its parent a part of its faith? or would it be correct to say that his faith did not include reliance? We will quote from Dr. O'Brien a few passages, which strikingly corroborate this view of the subject.

"But it is retorted, 'Does not a desire for the objects of faith necessarily flow from a correct apprehension of them?—and is not trust in Christ thus a necessary result of a new belief of what he is recorded to have wrought for us?—And does not faith thus, even in your view of its nature, seem attainable by man without the necessity of spiritual aid?' This would no doubt follow, if the foundation of the inference were granted; but it is denied, and I think, too, denied on very sufficient grounds. That the salvation which Christ lived and died to secure is an object of real desire to man, so soon as he knows what it is, seems certainly not true in any important sense. Happiness is no doubt universally desired, and salvation is certainly happiness. But it is not presented to the mind as happiness in the abstract; it is happiness of a particular kind, and bestowed in a particular way. Present pardon and restoration to God's favour are no doubt offered in the gospel to ALL, freely,—without any of those limitations and qualifications with which we are so disposed to restrict and encumber that gracious offer. But this pardon and reconciliation are only objects of real desire to those who feel their need of them deeply. Have men naturally this deep feeling of their real wants? None, it is said, can believe the truth without feeling this need, and consequently this desire. But this is assuming the very point at issue, or a most important part of it; it is assuming that a man cannot believe a truth without making such an application of the truth to himself, as to feel all the emotions to which his relation to it ought to give rise. I do not know any position which I believe to be more at war with the common experience and common judgment of mankind. But it may be said that, whatever becomes of the general principle, the objects in this case are too plainly of momentous importance to allow one who truly believes the Scripture testimony concerning them not to feel a real desire for them. Be it so. Let it be supposed that belief in the truth in this case necessarily generates some feeling of desire. Has the desire for deliverance no difficulties to overcome before the heart submits itself to the righteousness of God, and trusts, not in profession, but truly, not in part, but altogether, in the blood and merits of the Redeemer? Is man's moral pride an inconsiderable obstacle to this trust in another; or is it the same thing to be convinced that this pride is wrong, or injurious, or destructive even, and to cease to feel it?

"Suppose, however, that this obstacle is overcome, it is not the only one which the corruption of the human heart offers to trusting in the Redeemer, even under the fullest knowledge and firmest belief of the truth. I said, that of the salvation which Christ died to secure us, pardon of all sin and full acceptance with God are but a part; a deliverance from the power of sin is no less fully secured, and no less distinctly promised. And may not this latter promise be an object of dread, to one to whom the former is an object of desire? I think this is not barely conceivable; but

I am sure that, in fact, an apprehension of the fulfilment of this part of the promise often abates effectually the desire that men feel for the blessings held out in the former part;—disposes them, not to relinquish all hopes of obtaining these blessings, or to renounce their conviction that they are to be obtained but in one way, but to postpone seeking for them in that way." pp. 38—40.

"Faith, as we have said, is trust in the Redeemer and in his work. But that this trust be genuine, it is plainly necessary that we should feel truly our need of redemption, and truly desire it; as well as truly believe that Christ died to redeem us. Faith, then, is not the act of one careless about the interests of his immortal soul, and therefore consenting easily to confide any where or in any one a charge in which he feels but little concern, but of one alive to the soul's infinite value, and to the momentous importance of eternity. It is not the act of one at ease about the safety of his soul, with little sense of guilt and little fear of punishment; but of one who feels himself condemned by God's righteous law, and, by its sentence, a sinner in thought, and word, and deed; and who feels, too, the certainty of his danger as well as the reality of his guilt; and who seeks relief from this terror and remorse in none of those refuges of lies by which such salutary alarm is so often mitigated and finally extinguished; but who, feeling the nothingness of them all, and renouncing them all, has, under this sense of sin, and danger, and helplessness, come in sincerity to Christ for every thing,—for safety, and innocence, and strength. It is plain, I say, that it is idle in this case to talk of trust being reposed in the Redeemer, unless by one who feels thus that he is lost, and that he has no power of himself to help himself." pp. 45, 46.

Dr. O'Brien examines various texts, to shew that faith does thus include trust, or repose: as, for example, where our Lord says to his fearful disciples: "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more shall he clothe you, O ye of little faith?" or to St. Peter: "O thou of little faith, wherefore didst thou doubt?" or to the Syrophenician supplicant: "O woman, great is thy faith." Her great faith was not merely crediting what he had said—for he had given her no promise—but reposing upon him, even under very discouraging circumstances. This would, therefore, be an instance almost too strong to quote in illustration of the nature of justifying faith, because in this we have a promise; we both believe what the speaker says, and rely upon him accordingly. But the Syrophenician woman's trust was not, in reality, apart from promise; for she believed in Christ's Divine mission; and thus her faith embraced both credence and repose.

A very valuable portion of Dr. O'Brien's work is a series of extracts, which he has culled from the Confessions of Protestant Churches, and the writings of the earliest Protestant divines, more especially from our own Reformers and accredited formularies, in proof that this doctrine of justifying faith being trust was considered by them as the Scriptural view of the subject. But what need is there to go beyond our own Homilies?

"They declare that 'true lively faith is not only the common belief of the articles of our faith, but it is also a true trust and confidence in the mercy of God through our Lord Jesus Christ; and a stedfast hope of all good things to be received at God's hands.' They tell us that 'the right and true Christian faith is not only to believe that Holy Scripture and all the articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises.' And they, in substance, deny that any knowledge or belief, until it has issued in such trust, deserves the name of faith in any other sense than that in which the clear apprehensions and firm belief of devils are styled faith. And to this decisive testimony of our own church, I could add, if the occasion allowed such details, declarations equally express of the same views, from the public acts of *all* protestant churches, and from the writings of *all* the early reformers whose names still carry in those churches much and well-deserved weight." pp. 27, 28.

This addition Dr. O'Brien makes in a long and learned note in his Appendix. The sum is, that they all testify that justifying faith is not merely knowledge, or belief, but *trust*—the very word used in the English quotations, the Latin ones having *fiducia*. Of course knowledge and belief are included, for "he that cometh to God must believe that he is;" he must

be acquainted with His existence and His revealed will, and must believe His promises, before he can repose on them.

Such, then, are Dr. O'Brien's views of the real character of justifying faith; but he does not consider it necessary that every Christian should have intellectually mastered all these distinctions. He remarks, and the remark ought to comfort the man who has true faith, though he cannot learnedly analyze its moral constituents:

"When such questions are raised by man's perverse or contentious spirit, it seems necessary to settle them; but the preaching of the truth, which takes the word of God for its example, will not often have a tendency to engage the mind in such inquiries. The Bible does little to lead a sinner from a contemplation of that work which is the proper foundation of faith, to a scrutiny into the state of his own mind in repenting and believing. It calls upon all to repent and to believe; and brings to act upon all, forces fitted to move in all remorse and alarm; but it treats our sorrow and fear not as modes of propitiating an offended Deity, but as the course through which sinners are to be brought to confide in a reconciled God. To all it presents the same grounds of trust, and gives no warrant to delay faith, or to disquiet the peace of believing, by the old enquiry, 'Have I repented enough to believe?' And as little does it countenance the new one, by which, in the same spirit, the professors of a very opposite system impede or disturb the communion of the soul with God,—'Do I believe correctly enough to be allowed to pray?'" pp. 49, 50.

Dr. O'Brien also makes another very considerable admission, which is, that though justifying faith includes practical trust, as well as bare belief in testimony, yet that the lesser expression is sometimes used for the larger, and the larger for the lesser; and this without inconvenience, the connexion of the parts being suggested by the passage.

"This occurs constantly, with respect to our complex ideas, in all writings whatsoever. Where but a part of the notion is wanted, the word which expresses the entire is sometimes used for that part; when the whole is required, it may be occasionally conveyed, too, by expressing an important part and implying the rest. And this, as every one knows, occurs familiarly, in writings far more artificial and exact than the books of the New Testament, and without giving rise to uncertainty or mistake.

"But the instances in the Bible, to which we are called upon to apply this fair and obvious reflection, are of a kind that makes the application peculiarly easy. They are cases in which belief in God's testimony concerning his Son is used as equivalent to saving faith. Now this testimony comprehends all the promises which form the foundation of all our hopes; and that belief in these promises should be employed for trust in Him who has promised, though it furnishes an occasion to apply this reflection, seems among the simplest cases that could offer themselves for the application of it. And, on the whole, when you have once fixed the true sense of the term, by completing the scriptural investigation of which I gave you an outline; I think that if you apply discreetly the reflection which I have just made, and remember too the fair rule of interpretation—to explain the parts which are doubtful by those which are clear—I think that there is in the Bible no latitude in the use of this term which can create any considerable or permanent embarrassment." pp. 35, 36.

But, admitting this, still the full and correct idea ought ever to be kept in view:

"It was ascertained, by direct examination of the Bible, that faith is used there in no sense different from that which it bears in the ordinary use of common language. So that they who know what is meant by faith in a promise, know what is meant by faith in the gospel;—they who know what is meant by faith in a remedy, know what is meant by faith in the blood of the Redeemer;—they who know what is meant by faith in a physician, faith in an advocate, faith in a friend, know, too, what the Scriptures mean to express when they speak of faith in the Lord Jesus Christ.

"Where this is held, and remembered, the sense of this important phrase is fixed, with all the exactness that is practicable or desirable. No one who bore it in mind could easily, for example, fall into the gross error of those who regard faith in the Redeemer as standing for that combination of spiritual graces and active virtues which forms the Christian character. Nor would he readily be betrayed even into the opposite mistake of those who understand by it simply a belief in testimony. For this, though a far more covert error than the former, is one into which few would be likely to fall, except in matters of religion. Any where else, such a misuse of common language would hardly be committed; or if fallen into accidentally, would be at once detected. Men speak familiarly of faith in a living physician, or in a living patriot; but who is there that would not be startled at hearing one now

speak of his faith in Machuon, or his faith in Aristides? Even those who had least reflected on the force of language, would feel instinctively, how false and vicious a mode this was of expressing our conviction, however firm, of skill or probity, from which we expected no benefit." pp. 57, 58.

Having discussed the Scriptural meaning of faith, Dr. O'Brien proceeds to point out its effects. These he considers under two heads:—its effects upon our state before God; and its effects upon our character. Of the former he says:—

"As to the effect of faith upon our state before God—the Bible is upon it so clear and copious that I do not think it too much to say, that a plain man, who had read no other book on the subject, would find it hard to conceive how any difficulty could have ever risen about it. It is there very expressly, and in a great variety of forms asserted that, in the matter of justification before God, faith is, by His gracious appointment, counted for obedience;—that it restores us to that state of favour and acceptance with Him, in which the perfect righteousness of His law would have sustained us, had we been able to have attained to that righteousness, and to have preserved it.

"This fundamental doctrine of the Gospel of Christ—the doctrine of justification by faith only—the undoubted doctrine of our Church, and of all pure reformed churches,—I have been anxious to state thus,—as simply and as unequivocally as I am able to state it: mainly, I hope, because I regard it as of vital importance to true religion; but certainly in some degree also, I acknowledge, because vague apprehensions of its tendency lead often to a reluctance to state it in distinct terms, and that in this reluctance I should be most sorry to be understood to share." pp. 60, 61.

Dr. O'Brien did well thus distinctly to state the doctrine for which he contends, and which doctrine he shews to be Scriptural, and to be embodied in the documents of the Reformed churches. We do not, however, think that he ought to have said that "faith is counted for obedience;" for, when it is declared in Scripture that Abraham's faith was counted for righteousness, the word "righteousness" is not synonimous with "obedience;" and indeed Abraham was obedient also. The substitution in the New Covenant is not between faith and obedience, but between our own obedience and the vicarious obedience and sacrifice of our Divine Surety. Taking the above extract by itself, we might be led to attribute to faith what belongs not to it. Dr. O'Brien has, as it were, personified it; he makes it an agent: he says "it restores us to that state of favour and acceptance:" but it is only a medium, or instrument; and it may lead to mistake to speak of it actively. Some readers would suppose that he means to represent it as a substituted virtue for obedience; but we need scarcely say that he strongly objects to so unscriptural a notion. It might even be objected that he substitutes it for the sacrifice of the Redeemer; for he mentions only faith, and omits the latter, in referring to man's restoration to a state of favour and obedience. This would be a fatal error, if the omission were really intended; but it is only on the surface; since the very definition which he gives of faith is, trust in that sacrifice; so that the atonement is embodied, though not specified. It would, however, have been right to have added such explanatory words as must have prevented any possibility of misconstruction. The misconstruction would indeed be most unfair; for, as we have just remarked, defining faith, as he does, to be "trust in Christ, founded upon the knowledge of what he has done for us," he cannot mean that "faith restores us" through its own potency; and he elsewhere, in speaking on the very same subject, supplies what he omits in the above extract—as, for instance, when he says, "It is by FAITH, and by it *only*, that we possess that efficacious interest in Christ's suffering, that availing title to his obedience, which shield us from the curse of the law, and secure to us its blessings and its rewards." Again, he very lucidly remarks, that good works are excluded from the office of justifying, in a two-fold sense: they are excluded as to being the meritorious cause; for we are justified only through the merits and sufferings of the Redeemer;

and they are excluded as the instrumental cause, for that is faith only. Both exclusions are necessary to be insisted upon; for many persons, who are forced by the weight of evidence to admit that we are not justified by works, say that this means only as to the meritorious cause, which they mix up with the instrumental cause.

Having defined faith, and proved from Scripture that through it we are justified, it remains only to shew what is meant by justification. Professor O'Brien offers the following definition:—

"Whether you derive the meaning of the word from the clauses in which it stands, taken in their natural sense, or in the sense assigned to them by the clauses with which they are contrasted, or by the clauses by which they are explained, you will be led to the same result; and cannot, I think, reasonably doubt that it was used—and in the same unforced and familiar manner too—to express a judicial act, by which the innocence of the person justified is established or declared. And, I suppose, its derived meanings, when it is used so as to include some of the consequences of such a declaration; or when it is employed to express a mental decision by a judge; or a similar decision by one who is not a judge; or in such phrases as a man justifying himself; his works, or any thing else, justifying him (in the sense of proving, or establishing, or constituting his innocence, so as to cause or merit such a declaration of it); such derived meanings, I say, cannot create any difficulty that requires distinct explanation. It is evident, then, that in the justification with which we have to do—in which man is the party and God the judge—we have only to look to the law to which man is amenable, to see what his justification means—what this declaration of his innocence by his all-seeing Judge includes. And finding that that law contains clear precepts, to which exact obedience is required, no less than strict prohibitions enforced with equal rigour; finding that any failure in performing every part of all that it enjoins to be performed, as effectually overthrows innocence, as the plainest commission of all that it forbids to be done; we seem warranted and obliged to conclude, that man's justification comprehends, not only his acquittal from having violated the divine law, but his acceptance also, as having perfectly fulfilled it." pp. 64, 65.

The last expression is somewhat ambiguous; but it is intended, we suppose, to mean, not "as having perfectly fulfilled it," but as if he had perfectly fulfilled it. By the substitution of a Surety, through whom the believer becomes justified by faith, the justified man is dealt with as if he had fulfilled the law; but this is not the same as saying that he is dealt with "as having fulfilled it." We cannot speak of him as having fulfilled it; but only as having a Surety who fulfilled it on his behalf. We may add, that, if we can get at the real meaning intended to be conveyed in Scripture, we see no great benefit in arguing for scholastic terms, such as judicial, forensic, declarative, and so forth. The important idea, however expressed, is, that God regards the believer, and acts towards him, as a justified person; including under the term "justification" pardon and complacency. Still, as *condemnation* is a forensic word, its opposite, *justification*, must be so also; and the right understanding of the one throws light upon the other. Had this been always kept in view, men could not, except wilfully, have fallen into the various errors which have gone abroad from incorrect definitions of justification. One of the most flagrant of these is that of confounding it with sanctification; so that justifying a sinner is perverted from its true meaning of dealing with him as righteous, into making him so. Now it is perfectly true, that whom God justifies he sanctifies; but still the one is not to be confounded with the other. Dr. O'Brien considers this as an error so characteristically Popish, that he scarcely thinks it necessary formally to confute it in addressing Protestants. He says:—

"It belongs to a class of errors which, I think, ought rarely, among Protestants, to receive any reply. If those who have the Bible open to them will not consult it, so far as to be able to detect, for themselves, such flagrant misrepresentations of its testimony, there can be little use in discussing particular doctrines with them, and there may be some injury in doing so; for it is manifestly calculated to fall in with

the false notions concerning their real state, under which persons must lie, who neglect the word of God, and yet speak as if they had part or lot in the matter." p. 66.

We concur with the learned Professor, that such an error ought not to be known among Protestants, who have the word of God in their hands; but if he considers it of rare occurrence, he is more charitable than well-informed. It is, unhappily, of very common occurrence. We had lately occasion to allude to the case of the Society of Friends, who, as a body, blend justification with sanctification, very much as do the Papists; and if our readers will turn to our review of Professor Stuart on the Romans, in our Number for last March, page 172, they will find that learned American divine maintaining the same opinion. He says that such passages as "by the obedience of one shall many be made righteous" do not refer to vicarious righteousness, or justification through the atonement of Christ, but to actual righteousness imparted by the Holy Spirit. The same error pervades the sermons of many of the clergy of the Church of England, and not a few of the tracts of the Society for promoting Christian Knowledge. There is some difficulty in replying to this error in a way to be popularly understood, and so that an opponent may not misrepresent the argument; because of the important and not-to-be-forgotten circumstance, that whom God pardons he does most certainly renovate; and thus "those who are unskilful" ignorantly make the renovation the cause, in whole or in part, of the pardon, and the subtle disputant charges the advocate for the Scriptural doctrine with disjoining what God has connected. But he does not disjoin them in the way in which God has connected them, as they are found in union in the renewed character; he only disjoins them so far as not to make the cause the effect, and the effect the cause; and to assert that, because a justified man is made holy, his holiness was his justification. Nothing can be more clearly Scriptural than that, as in regard to faith, good works, though they necessarily flow from it, do not form a part of its essence; so, in regard to justification, though they necessarily follow upon it, they are not an ingredient in it. The distinction is very serious, because upon it depends the question, whether we are saved by man's works, or by God's grace? whether justification is really through faith, or through faith and something else conjointly.

A second incorrect definition of justification is pointed out by Dr. O'Brien in the following passage:

"Many who feel the impossibility of denying that 'Justification' is an act of God, not as our sanctifier but as our judge, hold still that it ought to be applied to that final act of judgment, by which all believers in Christ, who have been sanctified by the Spirit of God, and have kept a course of consistent obedience to the end, are at the last, for Christ's sake, accepted by the righteous Judge of all, and received into the kingdom prepared for the Lord's true followers. Now the question is not, whether justification might be used to express this act; or even whether it be actually employed in any case in Scripture to express it; but whether this be its signification in the great majority of passages in which it occurs, and these, too, the very passages, and the only passages, with which the argument is concerned. And I hope it cannot be necessary to spend time in convincing you that it is not. That men are spoken of there as actually justified, whatever justification means, and in actual enjoyment of its fruits, whatever they be, must be known to every reader of the Bible. 'Being now justified.....we shall be saved from wrath, through him'—'Being justified, we have peace with God'—'But ye are washed, but ye are sanctified, but ye are justified'—which are among the first passages that must come to every mind, would of themselves leave no doubt on the subject." pp. 66, 67.

A third error is the following:

"There are a large class of persons who cannot receive the whole testimony of the Bible upon this subject, who yet so far receive it as to reject both the former error, concerning the nature of justification, and this last mentioned one, about the period at which it takes place. They, however, make a last struggle to retain for man a share in the work of his own redemption, which God's plan does not allow him,

maintaining that justification is pardon for past sin, and no more; and that a man is not accepted as righteous until he becomes so." pp. 67.

In this last remark Dr. O'Brien has given his opponent an opportunity for the unfair retort above alluded to; as if he advocated the Antinomian doctrine, that a man may be justified who is not renovated. If he meant this, we should cast down his book with abhorrence; but what we understand him to mean is, that the being accepted as righteous through the vicarious obedience of the Redeemer, by faith, and the being made a partaker of the fruits of righteousness, or sanctification, are two things, and that he separates them only as not being identical, though they are co-existent. The gift of faith, the inestimable benefit of justification, and the infusion of a sanctifying principle, cannot be practically separated, so that one shall be where the others are not; but they are not, therefore, to be confusedly blended. An officer most unexpectedly forgave a soldier who was brought out for punishment, and ordered that he should be received back into the ranks, as if nothing had happened. The man was so sensible of the evils of his past misconduct, and so overwhelmed with gratitude at his escape, that his very disposition became changed, and he seemed henceforth to have no wish but to do his duty. Now, in one sense, certainly, this man was not "accepted as righteous" (if we may thus use the word without impropriety, by accommodation), till he practically became so; but still it would be absurd to say that he was accepted as righteous because he had become so. He was not pardoned for having become a good soldier; the pardon, and his return to the ranks, were free; so that if, instead of becoming reformed, the expedient had failed, the past would not have been reversed. We use this illustration only to shew, that when, in speaking of the gratuitous character of the Divine mercy, it is denied that a man is treated as righteous "because he has become so," it is not meant to deny that a principle of righteousness is implanted in his heart; any more than it is denied that the bad soldier became a good one, when it is said that his future obedience was not the procuring cause of his pardon. But such analogies are very imperfect; for the soldier might have been pardoned, and not renovated; whereas, in the case intended to be illustrated, both go together.

The Divinity Professor shews great dexterity in pointing out the fallacious reasonings of various theologians, among whom he especially notices Bishop Burnet, Bishop Bull, and Archbishop Lawrence, in their arguments upon this doctrine, by which a church must stand or fall. We will give a specimen of his arguments. He had said in one of the sermons:—

"Confining yourselves wholly to the Articles, you may arrive with equal certainty at the same conclusion. First appears an Article declaring expressly our justification to be by faith only; to this succeeds another Article, assigning their true scriptural place and character to good works, describing them as the fruits of faith, and as following after justification; and finally, we have an Article expressly denying the character of good works, and ascribing a very opposite character to all works preceding justification. This seems to leave nothing on the subject unprovided for—no inquiry concerning the principles of the church without an answer—no doubt unsatisfied. Does any one ask, are we justified for our good works? 'Nay,' replies the Article, 'not for our works or deservings, but only for the merit of our Lord and Saviour Jesus Christ, by faith.' Are we justified by our good works? 'Nay,' again replies the Article, 'we are justified by faith only.' 'What then,' should an objector to the doctrine subjoin the old interrogatory *ad invidiam*, 'What then, have good works no place in the doctrine?' They have, the following Article enables us to reply; an essential place; but a place wholly irreconcileable with the office which you desire to assign them. They are commanded by God; and those whom He has freely justified, with glad and grateful hearts obey his commandments: though unable to meet the severity of his judgment, they are, when performed by his children, well pleasing in his sight; and his reconciled children will delight to bring him the offering: they are the necessary fruits of true faith, and, therefore, will necessarily appear in the lives

of those whose faith is genuine; but they manifestly cannot combine with it in the work of our justification. 'And are there no other good works save these?'—should one go on to ask, None, in the decisive testimony of the remaining Article." pp. 122, 123.

To this sermon is appended a note, entitled "Evasions of the Proof furnished by Articles xi. xii. xiii. of our Church's View of Justification;" in which Bishop Burnet is introduced reasoning as follows:—

"He had, in his Commentary on Art. XI., endeavoured to prove that 'by faith only is not to be meant faith as it is separated from the other evangelical graces and virtues [it is hardly necessary to point out the ambiguity of the word separated, and how it affects the truth of the statement. If by separated be meant considered apart from all such graces, and to the exclusion of them all, it, no doubt, was the sense in which *sola*, only, was annexed to faith in the Article. If it mean existing in a mind in which no other grace or virtue exists, the Reformers certainly did not mean this, but, on the contrary, unanimously denied that the principle ever did or could so exist], but faith, as it is opposite to the rites of the Mosaical dispensation.' That 'our faith, which includes our hope, our love, our repentance, and our obedience, is the condition that makes us capable of receiving the benefits of this redemption and free grace.' And, amidst much shifting and confusion, he plainly labours very anxiously to establish this point: that these Christian graces, and this Christian obedience, are, together with our faith, and in the same way, conditions of our Justification.

"But when he comes to Art. XII., he finds that this obedience, which he has thus laboured to present as a part of the condition of our justification, is not only declared to be the fruit of our faith, but to follow after Justification. And he then, with admirable coolness, turns about, and tells us that, provided obedience be allowed to be necessary to salvation, it is very little matter how, why, where, or when it comes in. And thus he quietly dismisses the direct contradiction which this Article gives to his representation of the doctrine of the preceding one; first, however, pretty severely condemning the framers of the Articles for setting about the determination of such a nicety: and, indeed, not obscurely intimating that he thinks that they have determined it erroneously; but that it is no great matter! 'Whatever subtleties some may have set up, to separate the consideration of faith from a holy life in the point of Justification [the very subtlety of this Article, be it remembered]—yet none among us have denied that it was absolutely necessary to salvation; and so it be owned as necessary [see above, for the ambiguity of this word] it is a nice curiosity to examine whether it is of itself a condition of justification, or if it is the certain distinction and constant effect of that faith which justifies. These are speculations of very little consequence, so long as the main point is still maintained, that Christ came to bring us to God, &c.....And, therefore, even when the thread of men's speculations of these matters may be thought too fine, or in some points of them wrong drawn; yet as long as the foundation is preserved, that every one who nameth the name of Christ does depart from iniquity, so long the doctrine of Christ is preserved pure in this capital and fundamental point.' Upon the XIIIth Article, as connected with the doctrine, he says nothing." pp. 389—392.

Bishop Bull, whose doctrine, we have been lately told, is about the best standard for Christian-Knowledge tracts, escapes as ill in this conflict as Burnet. Bishop Bull argues, that as repentance is necessary to justification, and as repentance comprehends "eleven good works," even our "first justification" is not so free as some persons suppose: and as to our "second justification," the scale of meritorious acquirement is far higher; for it is after our first justification, and while meriting our second, that we are enabled to bring forth *opera egregia ac vere heroica*. But let us see how the Bishop reconciles this notable discovery with the doctrines of his own Church:—

"At length, however, it becomes necessary for the Bishop to take some notice of the Article that describes good works as the fruits of faith, and as following after Justification; which certainly would seem embarrassing enough to one who had proved, to his own satisfaction, that good works do not only accompany justifying faith, but that they are no less necessary to justification than faith itself, and that the same kind of causality is to be ascribed to faith and to works; *i. e.* that faith and works conjointly are the condition of Justification *solummodo* prescribed in the gospel covenant. (Diss. Prior. cap. 6, § 3.) But Bull is ready with a *distinguo*. We are, he tells us, carefully to distinguish between the first and second Justification, and so between the good works required for each. 'Atque hic statuendum omnino est ad primam Justificationem opera tantum interna fidei, pœnitentiæ, spei, charitatis, &c. esse absolute necessaria; cætera vero externa opera, quæ in factis externis, sive in actuali singularum virtutum quas modo enumeravimus exercitio conspiciuntur, signa tantum esse fructusque pietatis internæ, et Justificatione posteriora eaque demum

lege præstandi si non desit opportunitas.' (Diss. Post. cap. XVIII. § 8.) And he adds that this is, without doubt, what is meant by the Church in Article XII. But, without attending at present to that point, what foundation does this Article or any other supply for this distinction of a first and second justification? Any one who reads these Articles in connection, must see that the Justification which they describe as effected by faith, and which good works follow, and which no good works precede, that this is the only justification of which they speak,—the justification which we have for the merits of Jesus Christ. If there be another justification, the Articles do not speak of it, or even glance at it. They tell us, indeed, of a justification before which no good works are done, and after which all good works are done; but they do not intimate to us, in any way, that this is but inchoate, and that there is another justification, to the obtaining of which all these good works are necessary. Would not this be a strange way of presenting this important doctrine,—that there should be three, and but three, Articles given on the subject of Justification, its causes and effects; and that we should be left in ignorance of what this second Justification is—how it is to be obtained—or even that it has any existence? Is this credible?" pp. 392, 393.

A very great artifice, says Professor O'Brien, of Archbishop Lawrence and Bishop Bull (we do not think the word "artifice" proper, because it implies wilful sophistry) is, to fix the attention of the reader upon the monstrous errors of the scholastic scheme of justification, and to represent the doctrine of justification by faith, not as the assertion of important truth, but only as a refutation of certain errors. This mode of reasoning we have often been assailed with, when we have quoted our Articles or Homilies. "Oh yes! there are certainly very strong expressions in those old documents; but they are not to be construed directly, but only in reply to the errors of Popery. Thus, by good works our Reformers did not mean moral virtues, but only the superstitious observances of the Church of Rome." And thus, by turning theology into chronology, and admitting that the writers of the Homilies were justified in saying that they were good for those times, but maintaining that they are not good for ours—and indeed are very likely to lead people to undervalue virtuous deeds, and to sin that grace may abound—much of the difficulty is avoided; and men may call themselves good Churchmen, and complain that their brethren are over-scrupulous in wishing to expurgate Christian-Knowledge tracts that happen to contravene such passages as the following in our antiquated formularies. We have quoted so many scores of pages of this kind in our volumes, that we will content ourselves with only a few lines as an example, as cited by Dr. O'Brien:—

"Having explained the cause and effects of the Lord's death, the Homily proceeds to point out the mode of applying it, as a medicine to our wounds, so that it may work the same effect in us wherefore it was given, namely, the health and salvation of our souls. 'Almighty God commonly worketh by means; and in this thing he hath also ordained a certain mean whereby we may take fruit and profit to our soul's health. What mean is that? Forsooth, it is faith! Not an inconstant and wavering faith, but a sure, stedfast, grounded, and unfeigned faith. ..... By this, then, you may well perceive, that the only mean and instrument of salvation required of our parts is faith; that is to say, a sure trust and confidence in the mercies of God: whereby we persuade ourselves that God both hath and will forgive our sins; that he hath accepted us again into his favour; that he hath released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits or deserts, but only and solely for the merits of Christ's death and passion; who became man, &c. ..... This faith is required at our hands. And this, if we keep stedfastly, there is no doubt but we shall obtain salvation at God's hands, as did Abraham, Isaac, and Jacob; of whom the Scripture saith that they believed, and it was imputed unto them for righteousness. Was it imputed unto them only, and shall it not be imputed unto us also? Yes, if we have the same faith as they had, it shall as truly be imputed unto us for righteousness as it was unto them. For it is one faith which must save both us and them, even a sure and stedfast faith in Christ Jesus.'" p. 378.

"Therefore, dearly beloved, if we chance at any time, through frailty of the flesh, to fall into sin—as it cannot be chosen but we must needs fall often—and if we feel the heavy burthen thereof to press our souls, tormenting us with the fear of death, hell, and damnation; let us, then, use that mean which God hath appointed in his,

word, to wit, the mean of faith, which is the only instrument of salvation now left unto us." p. 379.

If this doctrine is unscriptural, let us indignantly dismiss such pestiferous statements from our accredited formularies; but while it notoriously characterizes the writings of our Reformers, let not those who have adopted more modern views call themselves "the old party," and require that Hooker, and Jewel, and Cranmer should sit at the feet of Bishop Bull; and that our venerable Homilies, as if they were rabid elephants, should be tamed between the Week's Preparation and the Whole Duty of Man.

There are many other matters contained in Dr. O'Brien's volume, and among them a variety of arguments upon the statements in the Epistle of St. James. We refrain from using the unseemly expression, "reconciling St. Paul and St. James," which so greatly perplexed the good woman who thought that "they must be very quarrelsome persons, as the parson of her parish was for ever reconciling them." At the same time, it were incorrect to say that there is no seeming discrepancy in their statements; and some divines have taken a short method with the difficulty, by adopting an hypothesis, and accounting very lightly of all that opposed it; and if, in this irreverend proceeding, we have had one Luther for a short time asserting St. James to be very "strawy," we have had many theologists who during their whole lives accounted St. Paul very "chaffy." Dr. O'Brien puts the question fairly, when he says that he thinks St. James's statements may be very satisfactorily "reconciled" with those of St. Paul; but that, even if he could not effect this reconciliation, he should not thence conclude that they are really discrepant, but only that he had not been able to discover the true solution. In this difficulty he should consider (so we understand him) which of them had treated the subject the most fully and systematically, and which had added what was chiefly explanatory, and for the prevention of mistakes. Now, the Apostle Paul having gone fully into the doctrine, and his statements being perfectly lucid and decisive, and forming, so to speak, a system, they cannot be set aside without denying that he was divinely inspired; and the only point is to shew their agreement with the supplementary statements of the other inspired writer. It would not be satisfactory to reverse this process, since St. James does not discuss the question with the same fulness, so as to lay down, as it were, a system—for that had been done already by his brother Apostle, and therefore needed not to be repeated. What he was led by Divine inspiration to add, was chiefly for the prevention of mistakes and abuses. Now, it might be that we could not clearly understand the bearing of some parts of his explication; but this would not authorize us to set aside what we had seen clearly and unequivocally established. The doctrine of justification solely through faith is so certainly revealed, that, if we cannot "reconcile" all that St. James says with it, the fault is in our ignorance; for there can be neither "straw" nor "chaff" in what God has revealed.

Most of our readers are probably too well read in controversial Divinity to make it requisite that we should recapitulate the various solutions which have been offered of the language of St. James, from all of which Dr. O'Brien differs; though we scarcely know how to shew the extent of his difference (so far as we understand it) without a longer discussion and more copious extracts than we have left room for. The following passages will, however, furnish a key to his hypothesis:—

"In the mode in which I have attempted to obviate this objection, I differ somewhat from other defenders of the true doctrine of Justification. And I feel it necessary to say a few words in explanation and defence of the difference.

"Some eminent writers think, that by Justification St. James means, not, as St. Paul does, our Justification before God, but our Justification before men. This is, I believe, much the more general mode of accommodating the apparent difference between the Apostles; it is the one adopted by Tindall, Bishop Jewel, Bishop

Barlow, and a host of more recent writers. Hooker holds that in St. James, Justification means that acquisition of righteousness by obedience, which is a part of the course of every believer. I do not know that he is followed by any maintainer of the true doctrine of Justification. Bucer's view is also, so far as I know, a singular one; he thinks that the word means, in St. James, the public honouring and reward by God of some special act of obedience to His will.

"When I say that I am dissatisfied with all these modes of reconciling the Apostles, I hope the amount of my dissatisfaction will not be overrated. I would wish to be understood to hold that the least probable of them is attended, in my apprehension, with infinitely less difficulty than the process to which they are opposed:—that of taking the doctrine of the Justification of sinners from St. James's position, that a man is justified by works, and not by faith only; and then, wresting Paul's reasoning, and distorting and mutilating his statements, to bring about his agreement with a doctrine which he has so often clearly argued against, and expressly contradicted. I would take any of them, I repeat, unhesitatingly, rather than acquiesce in what appears to be so preposterous and irrational a proceeding." pp. 400, 401.

"As to my own explanation, I believe I have with me almost all who have attempted to explain the passage upon any thing of sound principles, when I regard St. James as using faith in the false sense in which those with whom he had to do understood the term." p. 402.

"For you may remark first, the language with which St. James commences, 'My brethren, what profiteth it, if a man say that he has faith, and have not works?' No language can more distinctly convey a false pretence to an efficacious principle than—'what profiteth it, if a man say that he has faith;' even if what follows, 'and have not works,' did not afford a proof to all who know the truth, that the pretence was a false one. He is made in our English Bible to go on to say, 'Can faith save him?' And though I do not suppose there would be any danger of mistaking his meaning, even in this mode of expressing it; I think that upon looking at the original you will be of opinion, that his own language more exactly marks it, and would be better rendered,—can this faith save him? or can his faith save him? And this would be enough to put us in possession of the characters that he was addressing.

"But the matter is set in a still clearer light by two illustrations which he subjoins. The first is undoubtedly a case in which there is a false pretence to the principle of benevolence.—'If a brother or sister have need,' &c.; and this is to illustrate the pretence made to faith by those who say that they have it and have not works. And secondly, he intimates a parallel between the principle which they really possess, and the belief of devils, which is necessarily destitute of the characteristic of true faith, and inspires not confidence but terror. Combine these circumstances, and give them only their fair weight, and I think you cannot doubt that the persons whom St. James addressed were careless or immoral professors, who were destitute of faith, though they pretended to it; and who, in fact, mistook that speculative conviction of religious truths which may be arrived at by the natural exercise of the understanding, for that trust in the Redeemer which is grounded upon such convictions, but which is the work of the Spirit upon the heart; and furthermore, who thought of this faith, that it was a principle which, not at the period of his justification, only, but at every period of the believer's course, stood alone, not leading to a desire to obey and supplying strength to obedience, but in all cases to be pleaded as a substitute for it. So that they who sought to be justified by works, and they only, were bound by their principles to render obedience to God's commands; while those who were justified by faith were by their principles exonerated from the obligation of obeying Him.

"There was, therefore, as I said, a two-fold error to be corrected; one with respect to the individual himself, and the other with respect to the doctrine. The error with respect to the individual, was that he possessed the principle of faith. The error, with respect to the doctrine, was closely connected with this—it was a mistake of the true nature and certain effects of faith, and the true nature of justification by faith. St. James addresses himself to the correction of these errors in the practical way, which is so common in the Bible; not by laying down formally the exact doctrine upon the subject, but, by instances, shewing the true nature of justifying faith, and the true nature of justification by faith, so far as it was necessary to correct this gross error upon the subject: and he throughout, as is common in the Bible, uses the language of those whose errors he was combating—calls the principle which they called 'faith' by the same name; and adopts, too, their language concerning justification by faith, without a formal exposure of their misuse of terms. Read all that he says; remarking, especially, that he employs throughout the language of those whose errors he is seeking to remove; using faith to express their notion of it—not the true one; and, in the same way, suffering justification by faith to stand for their false view of it. Read what he says, remarking this, and you will see that it is nothing which you might not expect to hear from St. Paul under the same circumstances." pp. 154—156.

That St. James uses the word "Faith" in the sense of a dead faith, is clear; and so far we concur with the learned Professor; but we are not sure that we understand what is meant by saying that St. James uses "justification" in any sense but that of justification, that is, pardon and acceptance. Dr. O'Brien says (p. 403) that St. James "uses justification in their sense" (that is, the sense of the solifidian objectors); but in what sense, we would ask, did they use it, but as meaning a state of pardon and acceptance? Dr. O'Brien's argument would go to shew that this was not the right sense, and that they ought to have made good works a component part of it; and that when St. James speaks of it "in their sense," as including only pardon and acceptance, he means to say that their sense was wrong, for that it included sanctification also; which inclusion Dr. O'Brien has himself shewn not to be scriptural; for, though sanctification follows upon justification, yet into the definition of "justification" sanctification does not enter.

We repeat, that we are not sure that we perfectly understand Dr. O'Brien's solution; but it appears to us to make St. James go so far in reasoning with the objector, upon what Dr. O'Brien considers his false idea of justification (not merely a false idea of the character of justifying faith, which we admit, but of justification itself), as, in convicting him of one error, to lead him into another. His argument supposes the solifidian to say to St. James—

"I have been justified by faith, you are treating me as if I were seeking to be justified by works. No doubt this obedience of which you speak would be needful if I desired to be justified by works, but such bondage is not to be imposed on any who are justified by faith only." p. 404.

In reply to this, Dr. O'Brien considers St. James as taking Abraham, the very type of the whole class of those who are justified by faith only, and shewing that, according to the solifidian's notion of justification by faith and works, Abraham was justified by works, and not by faith only. But this supposes the solifidian's view to be not merely that good works were not included in justification, but that no person who did good works could possibly be in a justified state, and that it would actually unjustify Abraham to prove that he obeyed God. Now no person could avouch such a monstrous proposition, and we see no proof that those whom St. James was addressing did so. The solifidian might reply, "I did not say that Abraham did not do good works: I only said that he was not justified by them."

If the solifidian had been wholly wrong in asserting justification by faith only, this supposed argument would indeed have been conclusive; but then it would most certainly have contradicted St. Paul, and the inference would have been that gratuitous justification is an error. But the solifidian's doctrine was not *altogether* wrong; it was a mixture of truth and error: he was right in saying that we are justified by faith only; and that neither in the definition of justification nor of faith do good works enter; but he was wrong in supposing that what he mistakingly called faith could be justifying; since justifying faith is necessarily fruitful, whereas that to which he gave the name was dead: and he was in error also in supposing that a man could be in a state of justification in whom was not implanted a principle of sanctification. Dr. O'Brien asks, "Could there be a better mode" of removing the error of the solifidian, than by taking him at his word, and shewing that even Abraham was justified by works, and not by faith only? If we were sure that this was the actual mode adopted by St. James, then, being the inspired mode, it must be the best; but, being only a human, and we think doubtful, interpretation of his argument, we submit that it would not be the best, since in stopping one leak it would open another, by which the vessel would be equally endangered. The best mode, we may surely suppose, would be, to shew the

objector how far he was right, and where he was wrong; and not, as Dr. O'Brien's argument supposes, to endanger essential truth in excinding obnoxious error. Dr. O'Brien's argument makes St. James not to mean what he says. That inspired writer solemnly asserts, that in some way, whatever that way may be, Abraham was justified by works, and not by faith only. Now, the proper inquiry is, what is that way?—in what sense does he mean that Abraham was justified by works? which St. Paul had denied. Why, says Dr. O'Brien, he does not mean it in any sense; he only uses the word "justification" in an abused fashion, just to silence the Antinomian. Surely this is not a satisfactory solution. St. Paul had denied that we are justified by works in one sense (say judicially); but St. James may with equal truth assert it in another (say declaratively); but to affirm that he asserts it in no sense at all, or in a sense which he knew to be no true sense, is at war with the plain meaning of the passage.

It appears to us a sufficient solution to make St. James's reasoning bear upon the question of true and dead faith—justifying faith, and non-justifying faith—and not upon the abuse of the meaning of justification. The Antinomian said that he was justified by faith; and St. James shews him that the dead principle which he calls faith is not the principle to which is attributed the office of justifying; for that justifying faith, as in the case of Abraham, is a fruit-bearing principle. And we think that the whole scope of his argument is, "Was not the principle by which Abraham was justified a fruit-bearing principle?" And we believe that this will carry us through the Epistle without the super-addition of there being also another error included, as to the meaning of the word justification. Indeed, the hypothesis of two errors makes the whole reasoning nugatory; for what point is there in saying that a false faith does not make a false justification?

We feel assured, that, if Dr. O'Brien will re-consider his argument, he will find some mistake; and we incline to think the mistake arises from his not adhering throughout to the same terms and definitions in the construction of his syllogisms. Let him keep in mind what he had himself defined justification to be—namely, pardon and acceptance—not good works. Let him then state whether this is the sense which he thinks these solifidians put upon it; and if it was, as he must admit, why should St. James object to it, and shew its incorrectness by a sort of ironical argument? But Dr. O'Brien will see, that, if this correct definition is kept up throughout, his construction of St. James's reasoning will fail; for that reasoning would not confute the solifidian objector; or, if it did, it would be at the expense of St. Paul himself. He therefore is obliged to make St. James tacitly alter justification, or being justified, into *the state of justification and its fruits and effects*. He, in fact, makes the Apostle gain the victory over his opponent by not dealing logically by him. The fruits of faith are not a preliminary to our being justified, but they are indispensable evidences of our being in *a state of justification*. Dr. O'Brien, in his reasoning, goes inadvertently from one to the other of these two distinct ideas. He says, in his general proposition, that St. James "uses *justification* in their sense;" but when he gets into his argument he changes justification (which includes only pardon and acceptance), into justification and something else, nay, into two or three things else; including the way of justification, the character of justification, and the fruits and evidences of justification. There is, therefore, no sequence or consequence in the argument; and we have felt, in attempting to follow it up and to remark upon it, that we have laboured under a corresponding difficulty in making either ourselves or our author clearly intelligible.

If we were to express in few words what we conceive must be the general idea which Dr. O'Brien had in his mind, it would be to the follow-

ing effect. St. James may be supposed to argue: "Because St. Paul says we are justified by faith, and not by works, you, the solifidian, have taken up a notion that the Christian has nothing to do with good works, and this lawless state you call justification; but if the Christian's whole state is to be called justification, then works were a part of Abraham's justification, for he did them in this state." But this sort of dialectics is not the usual style of Scripture; and what, after all, would it prove? Not that the Antinomian was wrong in saying that a man is not justified by works, but only that Abraham, who was justified, did good works. But St. James goes farther, and says, not merely that Abraham did good works, but that he was justified by them, and not by faith only. We must therefore seek for some other solution, to reconcile his words with those of St. Paul. It is a solution to say that St. James means only declaratively; or it is a solution to say, that he means only that the faith that justified was fruit-bearing; but there is no solution in Dr. O'Brien's argument, because it mixes up the two very distinct ideas of being justified, and bringing forth the fruits of justification.

We have devoted so much space to the controverted points arising out of the first head of the subject of faith—namely, its relation to our state before God—that we have no space left for the second, its moral effects; respecting which we trust there is not likely to be any difference of opinion among our readers, except, perhaps, that some might object to what Dr. O'Brien remarks upon the subject of rewards, as connected with Christian obedience—that is, the obedience of faith and love—upon which there are some things said in Scripture and in the writings of some of the Reformers which many religious persons have not allowed themselves duly to consider. There is so obvious and fatal a snare on the side of self-righteousness, that a sensitive Christian instinctively endeavours to avoid it; but we are not, therefore, to be afraid to view evangelical graces in all their relations. They do not justify, and they do necessarily grow out of true faith; but what relation they have to higher and lower degrees of glory—whether, though all believers shall shine like stars in the firmament for ever, one star shall differ from another star in glory—is a nicer question. There is no doubt that the graces of the Christian (or, rather, God's graces in him) are well-pleasing in the sight of our Heavenly Father; and we read of "God not being unrighteous, to forget your work and labour of love;" but we feel so much difficulty in admitting any idea of human "merit"—any thing not springing out of the sacrifice of Christ—that we cannot satisfy ourselves of the truth of the doctrine of our attainments of glory in heaven being measured by our attainments in grace upon earth. We admit, however, that Dr. O'Brien is countenanced by the strong language of some of the Reformers; the Augsburg Confession, for example, explicitly affirming, that "after a person is accepted in Christ by faith, his obedience is pleasant in God's sight, and is accounted righteousness, in a certain sense, *and deserves reward.*" We are thankful that there is no such—to say the least, strong—declaration in our own Articles.

The connexion of holiness with faith and justification, and particularly as growing out of love and gratitude, is largely and forcibly insisted upon by our author: but we have no space left for extracts. We give only his concluding exhortation.

"Combat strenuously Antinomian abuses of the Gospel of Christ, if you shall encounter such in your ministry. Combat no less strenously Pharisaical cavils against it, which you undoubtedly will encounter. Above all, struggle with, mourn over, pray against the Antinomianism and the Pharisaism which you will find cleaving to our own slow hearts;—but let no man take your crown. Let neither abuses, nor cavils, nor scoffs, nor calumnies, nor the vain reasonings of your own minds, nor the sad experience of your own hearts, seduce or drive you to the presumptuous and perilous faithlessness, of qualifying God's message of mercy, or adulterating his remedy." pp. 277, 278.

DUSSELTHAL ABBEY.

Dusselthal Abbey. Count Von der Recke's Institution for destitute Orphans and Jewish Proselytes.

(*Concluded from* p. 251.)

WE were about to allude, in our last Number, to Count Von der Recke's proceedings relative to the Jews, when our typographical lines of circumvallation cut short our remarks. Being obliged, therefore, to resume our notice, before we go to the case of the "Jewish proselytes" we will exhibit more in detail the character of the "destitute orphans" for whom the asylum was first opened. The description is not barren of utility, were it only to shew the wretched condition to which vast masses, even of so virtuous and well-ordered a people as the Germans, were reduced by the demoralizing influence of a protracted war.

"Wilheim Obergunn, from Welber, about thirteen years of age, of the Lutheran persuasion, came to the Count, before the Institution had been opened, and entreated to be received. He was in rags, and his appearance was miserable in the extreme. He had been wandering for about two years without any knowledge of his parents, and had supported himself chiefly by begging. He was accordingly taken under protection. After a few months, however, when he had recovered his health, had been properly fed and decently clothed, his longing after the uncontrouled freedom of a mendicant life returned with irresistible force. He seized the first opportunity to march off, and return to his old trade. The watchful eyes of the Count and his friends followed him, and having heard that he had committed many petty thefts, they tried every means to catch hold of him again, but in vain.

"At length, after about five months absence, he came back of his own accord, covered with rags and vermin, in the depth of winter, frost-bitten, and in a state of the most abject misery. He made many promises of amendment, and earnestly besought to be forgiven—confessed with tears his deep repentance—discovered the knavish tricks he had been taught, and practised, and appeared so anxious to be instructed in better lessons, that he was taken into the Institution, and placed under a person to try the alphabet, as he had already forgotten what little of reading he had formerly learned.

"Alas! for his reformation! One fine sunny morning, ere scarcely two months had elapsed, tempted him to believe that summer had begun, and off again he set to rambling and begging. Like the boy in the fable, he soon found that one swallow does not make a summer—frost came on, and snow fell, and winter in his most frightful garb overtook him. After four months he returned in rags and wretchedness, shrivelled like a skeleton, bare-footed and frozen.

"He found the third time the same kind and benevolent reception, though without a hope that kindness would produce any lasting good: begging had become a second nature, and its unrestrained roving had so many charms, that it was thought impossible he should ever forsake it. Long and severe suffering—the effect of exposure to cold, and alternate starvation and gluttony, circumstances of common occurrence among beggars—brought him to reflection, and at the expiration of the second year he continued at Overdyke to afford good hope that a thorough change had taken place in him.

"Some cases occurred where the orphans, utterly abandoned, sunk down almost to the level of the brute creation, and the original situations of the reclaimed savages, mark a state of society similar to that of the darkest and most deplorable of the middle ages; when deserted infants, left to perish in the woods, were said to have been nursed by the beasts of the forest, after being forsaken by those in human form.

"Clemens, supposed about thirteen years old, is an instance. 'We do not know,' says Adelbert, in his description of this unfortunate, 'where in the wide world he came from; we have indeed met with more depraved characters, but we have never seen one, in appetites and manners, so nearly allied to the lower animals as poor Clemens. He could give no account of his earlier life—his language was scarcely intelligible, and partook largely of the grunting sounds of the four-footed companions of his infancy; among his most pleasurable recollections seemed to be his familiarity with the Westphalian porkers, and his most frequent stories respected always these favourite quadrupeds.

"'When a child he had acted as swine-herd to a peasant, and was sent to the fields to eat and to sleep with the swine; but his unfeeling master, less attentive to the miserable child than to his bristly charge, scarcely allowed him food sufficient to sustain nature—when hungry and faint, the poor little wretch actually sucked the

milch-sow! and to satisfy his craving appetite, browsed upon the herbage.' After unspeakable pains, the more amiable qualities of Clemens began to develope; he discovered an uncommonly kind and obliging disposition, which gained him the affections of his companions, and by his humble and submissive deportment, he became not only a favourite with his teachers, but an ensample to others who had previously enjoyed much greater advantages. He requited his benefactors by cheerfully employing his strength in the lowest services; and was, by the last notices, a faithful Gibeonite, a hewer of wood and a drawer of water for the Institution.

"Some, further advanced in years, and who might have been supposed beyond the reach of any reclaiming process, were sent to the Count, and were most wonderfully brought within the circle of humanized life.—Peter Kersten, from Elbersfeldt, supposed twenty-five years of age, was sent to the Institution by the Rev. Mr. Doring of Berlin. His education had been so completely neglected, that he did not even know a letter! He had been often balloted, and would willingly have gone to the army, but some imbecility about his limbs caused him always to be rejected. He had no remembrance of ever having been supported in any other way than by begging. His bodily and mental qualifications seemed upon a par, and both were indescribably wretched. His appearance was disgusting, lamentable; emaciated and pale, he seemed as if just escaped from a charnel house. In the following year, with not more than a twelvemonth's training, the following was the report:—'We have the pleasure to see him in good health, industrious, humble, religious, and in a few weeks we hope to be able to allow him to begin shoemaking.'

"Of all the hopeless cases which came under the cognizance of the Society, the indulged gratified children of drunken parents were the most desperate:—we select, as an illustration of this remark,

"Andreas ———, brought to the Count by one of his relations, who, unable to break him in, offered to contribute towards his support, if he could be admitted into the Institution. He was not more than thirteen years of age, and a youth of singular talents, calculated to be an ornament to society had his early instruction been attended to; but his mother had died in his infancy, and his father, deplorably addicted to intoxication, neither cared nor knew how he whiled away the most precious hours of his existence, and he was allowed to grow up like a wild sapling, whose riper foliage mocked his earlier promise. He hated instruction; obedience was intolerable, and, at the end of a week or two, he contrived to make his escape in the night, to seek his former dissolute freedom. His relation sought him out, and brought him unwillingly back, when he vowed he would set the place in flames before he should remain.

"Having been often similarly threatened, the Count paid no great regard to the menace; yet did not entirely disregard it, and ordered a boy to observe his motions. The precaution was not useless. One evening the little watcher came breathless into the sitting-room, exclaiming, 'Andreas is fled, and the house is on fire!' On going to his apartment, they found the obdurate vagabond indeed absconded, but, before leaving, he had collected a quantity of wood and rags in the middle of the floor, and kindled them with live coal from the kitchen. The wood had caught fire, but providentially the cloths were damp, and rather smothered than helped the flame, so that no very extensive damage was incurred. Andreas, as may be imagined, returned no more.

"The boy, Wilhelm Ritter, was supposed to be about eleven years of age. He was brought to Overdyke almost in a state of nature—a rag of an old night jacket was his only garment. His father, a silk-weaver, was compelled to enter the French service, in which he was killed at the battle of Hanau. The child had learned a little of his father's trade, and by what trifle he could earn at the loom, eked out with begging, procured for his mother, who was in a bad state of health, and himself, a very scanty subsistence; till, after pining for some time under her misfortunes, she died, and the whole of her effects, and among them his loom, were sold to pay her funeral expenses.

"No one had compassion on the orphan. It is none of the least deplorable consequences of war, that it destroys fellow-feeling, and engenders a callous selfishness that cares not for the wanderer's plaint or orphan's tale. The fatherless, and motherless, and houseless Wilhelm wandered from door to door, and could neither find employment, nor shelter, nor a home. Winter came on apace, but its blasts chilled not his frame, more than the cold hearts of his own species froze his spirit; the impenetrable ground was scarcely less hard than the icy bosoms of the peasantry, for the forlorn outcast. Wilhelm fled from the towns and the open fields, and hid himself during the day in the thickest woods, and only crept into the villages or huts in the evening, not now to beg bread, but to steal it.

"His long abode in the forests had made him intimate with their inhabitants, particularly the feathered tribes. As a second Bechstein, he had watched the domestic habits of birds so attentively, that he could tell by their motions whether they were flying from their nests, or too them, and whether they had eggs or young. To as-

certain this was his principal object. His desire for eggs was so keen, that he would at any time risk his life for a couple. So extraordinary was his agility in climbing, that he not unfrequently seized the old bird in the nest on the young, in which case the old were immediately devoured without cooking; the young he sometimes attempted to feed and bring up. Unacquainted with any Linnæan classification, he gave to every bird a distinctive, and often very appropriate name of his own; which they appeared to recognize, as he whistled after them. Under the tutelage of Blumhenbach, the boy might have been a celebrated naturalist.—By education in the woods he was fitting for the chief of a band of robbers, possessed as he was of excellent natural talents, yet of stronger unsubdued vicious propensities. Reading or writing were to him the most grievous tasks, submission to authority the most cruel bondage.

"He would not stay in a place where he could not get plenty of eggs to eat, and off he set. He returned in about a year, with a basket full of eggs and some black bacon, and promised that he would behave better: but his inclinations were too strong for his resolution; and as he could not be indulged, he only remained three days, and then secretly absconded.

"Commencing with such subjects, before it was possible to obtain their attention to any mental culture, it was absolutely necessary to break them in to something like regard for the lowest and most common habits of civilized life; and even when this was effected, there was no certainty of their remaining at the Institution till these habits became confirmed. The least temptation would induce them to desert, and the labour of months, sometimes years, was rendered useless in a moment." pp. 34—47.

Other similar establishments were opened under the direction of the Count and his family, and were occupied with similar tenants. We quote the following account of the very first boy who was received into one of them, as shewing the afflicting and barbarous results of war, even to successive generations.

"David Steuber, scarcely nine years old, had from almost his second year been exposed, together with his parents, his young brothers and sisters, to every privation; and nurtured in such circumstances, presented a very discouraging subject. His father in his younger days was a common servant, but quite a model in his line, being industrious, faithful, and steady, seldom changing his place for ten years together, or upon the death of his employer. By this means he had acquired a little property, and was enabled to possess a house of his own, where he was tranquilly enjoying the reward of his good conduct, when the French, in the year 1806, invaded Prussia, and the whole of the corps, then under Bernadotte—now king of Sweden—encamped for two days near the city. It was his misfortune, together with the greater part of the inhabitants of the suburbs, to be completely plundered, and his wife and himself were stripped of every thing they had in the world, except the clothes on their backs.

"With indefatigable industry he had just begun to recover from his misfortunes, when fresh disasters overwhelmed him. It was in that dreadful year, 1813, when Aschersleben was a second time the head-quarters of a division of the French army, under the command of the Viceroy of Italy. Sixteen wild outrageous soldiers were then quartered upon poor Steuber, and again the whole of his hard-earned pittance was destroyed by strangers.

"No citizen of Aschersleben can ever forget the horrors of that frightful time, of which none, except those who saw, can form any adequate conception: they fell with terrible severity on the humble, honest portion of the lower class. Steuber had borrowed a considerable sum, which he was now rendered unable to pay; his wife sickened from terror and fatigue, and he wasted with grief and affliction, was also laid upon a sick-bed: their debt accumulated, and he was forced to sell house, furniture,—all.

"Incapable, by age and distress, of doing any thing to support his family, the only resource they had was begging, and in this demoralizing occupation young David spent his earliest years. Covered with rags, and without instruction, he had wandered about seeking food for his starving relatives; but acquiring, at the same time, unsettled habits, and that careless thoughtlessness which produces obduracy in ignorance.

"Nurtured in unconstrained freedom, his strong natural constitution had outrisen all the disadvantages of his fortune; but his mental faculties appeared to have deteriorated in proportion;—the hale, weather-beaten figure of the beggar boy formed a sad contrast to the debased intellect of the uninstructed outcast. When brought to the Institution, among the first questions put to him, he was asked, 'If he knew whether there was a God?' he answered, with the greatest unconcern, 'No;' then, 'whether he knew he had a soul?' with equal apathy he replied, 'No!' a third query was, 'Do you know where you will go to when you die?' 'Oh yes!' said he, with the same regardless frankness, 'to the church-yard!'" pp. 75—77.

This poor child, whose evil habits seemed for some time invincible, was at length reclaimed; and, both in his studies and his conduct, became a model to his companions.

In the year 1822, the premises being too confined for the number of applicants, and, among other inconveniences, not having sufficient ground for the suitable employment and recreation of the children, the Count determined to venture upon the expensive purchase of Dusselthal Abbey and domain, which had formerly belonged to an establishment of Trappist monks, and was enclosed with lofty walls, which the children could not scale. The confinement at Overdyke was considered to be the chief cause of the frequent elopement of the untamed inmates, some of whom had fled and been brought back fourteen or fifteen times; but we cannot help thinking that there was too great and irksome an application of mind expected from children hitherto accustomed to a life of vagabondage. From five in the morning till nearly ten at night, we find no time allotted to voluntary amusements, except a short period—it is not stated how long—after dinner; the whole of the day, with this exception and very brief meals, being spent in close study, religious instruction, sacred worship, or learning a trade. To this too close attention, and possibly some injudiciousness in the dietary, may perhaps be in part ascribed the fact that even in their present abode, with its "extensive grounds, shrubberies, corn-fields, lawns, and fish-ponds," "frequently two-thirds of the inmates are laid on sick-beds by the fever and ague, with which in autumn and spring they are regularly visited." This unhealthiness is, however, ascribed by the Count to an extensive marsh behind the Abbey, covered with thick brush-wood; and if the illness is only in spring and autumn, this may be the case; and indeed some of the letters from visitors speak of the children as appearing to enjoy excellent health. The Count wishes to purchase and clear this jungle, which the government has lately offered for sale; and the profits of the publication in our hands are devoted to assist a fund which has been opened in Edinburgh to aid his purpose. The sum required is about 1177*l.* The property would be very serviceable to the institution, to which its occupation by strangers might be inconvenient.

We have hitherto noticed Dusselthal Abbey only as a refuge for orphan children; but it is better known in this country as an asylum for Jewish converts. The Count had long viewed with much commiseration the temporal privations to which Jews are often exposed upon their professing to embrace Christianity; and he determined, when he opened this house of charity, to make it a refuge for Jewish children and adult proselytes thus circumstanced; where they might obtain useful work, and eat the bread of industry, while enjoying also the privileges of Christian instruction and communion. He applied for help to the London Society for the Conversion of the Jews; but that society having considered it right, on very solid grounds, to decline any longer holding out hopes of pecuniary assistance to Jews professing to become converts to Christianity, could not aid his object; but several Christian friends of the Jews, and particularly the Rev. C. Simeon, contributed liberally; and the Ladies' Jewish Society of Edinburgh, it is stated, "have ever considered this interesting institution as one of their most legitimate departments of expenditure." As a general principle, the London gentlemen were right, and the Edinburgh ladies wrong; and those who have had most to do—we will not say, invidiously, with Jews—but with human nature, under all its phases, will feel that extreme caution is necessary in mixing up the question of temporal aid with religious profession. The case of the primitive church is not parallel: then the converts supported each other; they had a joint stock purse, and were mutually interested in watching over each other: besides which, the

cases were very different in other respects; for the converts forsook their former opinions, not, as now, to become members of a faith embraced by all the most opulent, civilized, and well-ordered countries in the world, but to join a few persecuted outcasts, and to endure every penalty and suffering that Jewish or Heathen malice could inflict. Yet even under these purifying circumstances we find selfish strifes respecting the pecuniary distributions, and persons pretending to contribute their all, and lying to the Holy Ghost, in order, probably, to get from the common purse a larger return than they could have made by what they relinquished. To argue, therefore, from the circumstances of the primitive church as to the duty of providing temporal relief for converted Jews, is to adduce a case not parallel. In the primitive church the converts did not rely upon their neighbours, but they shewed their sincerity by assisting each other; whereas the present doctrine is, that a professed proselyte has a claim for maintenance upon those to whom, whether truly or hypocritically, he unites himself. A claim indeed he has, in common charity if he is in want, and in Christian brotherhood if his wants are caused, without any fault of his, by his embracing the Gospel; but we are not so fully convinced that this last is of necessity the case in England, as to induce us to think the Jews' Society ought to establish a regular system of temporal aid. We have inquired into the circumstances of Jews in London, in order to ascertain whether their worldly condition would of necessity be materially deteriorated by their making a profession of Christianity, and we cannot learn that in general it would be so. We have asked both Christian and Jewish masters, who have persons of various persuasions in their employment, whether either themselves or their workmen would expel a converted Jew; and their reply has always been in the negative; provided, they said, the party would be content to work and to fare like others, and not make his religion a pretext for disputation or the neglect of his duties. A person who had for many years been a solicitor of charity as a converted Jew, and who the late Bishop of Lichfield told us used actually to follow him into the House of Lords to dun him, upon being once closely pressed by us as to whether, if he manufactured the articles usual in his trade in a proper manner, upon suitable terms, and with due diligence, punctuality, and civility, the tradesmen in his line would refuse to have dealings with him, or to give him employment, merely because he had become a Christian, ingenuously confessed that they would not; but that, when he first embraced Christianity, benevolent persons (whom he named) had taken him by the hand and "made much of him," and held out hopes and prospects (such as sending him to College!) which were not fulfilled, and that he thus got into an unsettled way, and could not afterwards apply to business so regularly as he ought to have done; and that this was very apt to be the case under the excitement of proselytism; so that new converts are too generally considered, among persons of business, not to be steady, quiet workmen. The London Society had experienced much of this sort that was very painful, and, to use the expression of Mr. Rowland Hill, they found some of their converts (not God's converts) "very expensive to convert, and still more expensive to keep converted," and they were pestered on all sides with hypocrites and relapses. Under these circumstances they learned discretion, at no trifling cost, and with much vexation, and were forced to adopt the apparently harsh regulation from which the ladies of Edinburgh dissented. We speak, of course, of adult Jews. The education of Jewish children is a most hopeful and interesting project; but the great difficulty is to procure them —that is, we mean, legitimate children, both parents being Jews. The majority of the Jewish children who have been boarded and educated in Christian asylums have not been legitimate; and a large portion of them

not the offspring of Jewish fathers; the parents availing themselves of Christian aid, which Jews would not have accepted for their legitimate posterity. More strictness is now used than was formerly the case in this matter, so as not to give encouragement to vice under the notion of making proselytes.

We have thought it just to state the above, in order to defend the prudent and Christian resolution of the Directors of the London Society; but are far from meaning to say that such an institution as that at Dusselthal might not, even as respects adult Jews, be a great blessing; especially upon the Continent, where circumstances may be different from those in England; and we admire and revere the steady perseverance, amidst many disappointments, of the excellent Nobleman at its head, the result of whose experience is not very different from that which we have above stated; for he says:—

"You wish to know what the reason was of the government separating the Proselyte Institution from the children. It was alleged to us that the government found the proselytes had an injurious influence on the children. But whether it proceeded from the existing enmity to the conversion of the Jews, or from perceiving *a want of serious upright principle among the adults*, I know not, this however, I knew, whatever was the cause, I find instructing the children much more pleasant, and the prospect of success much more likely, as I reckon the half of my labours with the grown up Jews in vain; and to my sad experience I have reason to doubt the sincerity of the greater part;—few, indeed, remain faithful! I doubt not the Lord will continue to open hearts in Edinburgh for me and my poor children, because he knows we need their love." pp. 271, 272.

Professor Tholuck gives the following testimonial of the Count's excellent management of his Jewish inmates:—

"He is possessed of one highly important talent in relation to the Jews; he takes the most correct view of their characters and of their wants, and knows how to deal with them accordingly. He is decidedly averse to employing Jews as missionaries; he wishes them to become mechanics. He is not for granting them any peculiar privileges, but thinks they should be treated like other Christian apprentices or journeymen." pp. 189, 190.

We are not aware what is the present number of children, proselytes, and teachers, under the Count's charge, but in 1825 they amounted to 366; all of whom, he says, "are daily fed by the merciful hand of God; for the Lord gave no great riches to the man he called to this work." The institution for adult Jews, as before noticed, was directed by the Government, in 1828, to be separated from the children's asylum; and as the Count could not maintain a second establishment, it was disbanded as a permanent colony; but he still, as we understand, receives adult Jews in a less formal and ostensible manner, and aids them both with work and instruction. Our authoress admits that he had been much grieved by the conduct of too many of his proselytes; for when, in 1828, the institution was under great pecuniary embarrassments, she says:

"These distressing circumstances were aggravated by the conduct of the Jewish proselytes, who, conceiving they had nothing more to expect in the way of temporal support, in spite of all expostulations and explanations, hastened to leave a place, the financial difficulties of which they deemed insurmountable; thus displaying the motives which had led many of them to embrace the professsion of Christianity." p. 261.

She adds:—

"He was forced, in the providence of God, to abandon it at the very moment when, in all human probability, he was on the eve of its accomplishment. But in doing so with a sore heart, he did not abandon, nor as he yet abandoned his exertions or his wishes for the salvation of the children of Abraham, though his hopes of success among the adult Jews are not so sanguine as they once were; and, therefore, he now more especially was led to direct his attention to the children." p. 263.

In 1826 the Count was united in marriage to a young Silesian lady, the Countess Matilda Von Pseil, who has heartily co-operated in his religious and benevolent schemes. He says of her:

"My dear wife labours with me for the good of the Institution, and its numerous inmates, incessantly from 5 o'clock in the morning till 10 at night. She is a very

expert and industrious housewife; her great economy is very remarkable; she is almost always first up in the house, and sees that every one gets his food properly. She also takes great pleasure in the dairy, which would be a most essential benefit to the Institution if we could get more cows; this want I expected, by the blessing of God, to have supplied this year, but I have got notice that a sum of money, lent by a female friend, long ago, from love to the Institution, is now required for her own use; and must be repaid, so that by the kind gift of 35*l*, you have relieved us from a pressure that we, at least for the present, did not calculate on, and thus in a great degree you have cheered our walk of faith, and lightened the steps of our pilgrimage. My dear wife dropped down on her knees with me, and with tears praised the Lord, and prayed that he might bestow eternal and incorruptible riches on the kind friends who had assisted us." pp. 287, 288.

Of his children he writes:

"My dear children are growing up, and to our great joy shew a decided preference for the best things. Mary is quiet and timid, but seems deeply impressed. Without prayer, that is, without one particularly pray with them, it is impossible to make them go to sleep. They all willingly hear of the Saviour, and have excellent memories for Divine things. They all seem, also, endowed with very considerable talents, for which I am thankful to the Lord, as they must get through life by their own abilities, for I have no time to gather riches for them." pp. 318, 319.

The Royal Family of Prussia continue to take great interest in the asylum. The Crown Prince has visited it, and examined, with much interest, its arrangements, and delighted all parties with "emptying a bowl of the children's soup." The Count adds:

"He took great interest in our fine stables and cattle. He said we were richer than he, for, till lately, he had only one cow in his dairy, but his wife on his birth day, had given him another, so that now he had two. I begged him to take a third from our stalls; he replied, he had thought of asking me to let him have one, but it would be immensely dear. I told him he need not be afraid on that head, the price would be moderate; and one was immediately sent to Berlin.

"Every thing in Dusselthal tends either directly or indirectly to the promoting of the kingdom of God; it is this that makes all my labours so pleasant. Every walk, every step, every employment, all are connected with the kingdom of God; and, oh! it is blessed to labour for that kingdom. I desire only life for this end!" pp. 301, 302.

"My dear father and mother, this last summer, with youthful vigour, celebrated their 50 years' marriage-feast; this rare occurrence excited a warm interest in all the country round. The King gave my father the star of the order of the Red Eagle, as an acknowledgment of his merit. He has also this year given me three orders: we only value these honours as an evidence that the King approves of our exertions; and we rejoice that these things cannot ensnare us." p. 311.

"'We Prussians,' adds he, 'have great cause of thankfulness for such a pious reigning family; on this account every Christian undertaking is protected, in as far as the State can protect it, against the inroads of Satan, which indeed with us never cease on every hand, whenever the kingdom of God prospers and increases." p. 305.

The benevolent authoress, in case of another edition, might be able to improve her book, by throwing her matter into a more consecutive, lucid, and chronological narrative; and we beseech her to reject such improprieties as "incarnate imps;" a child's "French indescribables"—meaning, we suppose, his trowsers; "marched off;" "catch hold," &c. We are much obliged to her for making us more fully acquainted than we were with a very interesting scene of Christian philanthropy.

We have been reminded, in perusing the volume, how forcibly many facts contained in it apply to the case of our own poor-houses, and Refuges for the Destitute; but we have not thought it necessary to obtrude our remarks, as each narrative suggests its own moral. In perusing such incidents as the following, we could not but think of the inmates of our own asylums and prisons, and of the importance of making the Gospel of Christ the basis and the superstructure of every effort to reclaim them.

"Conrad was sent to the Institution by some compassionate people in his native town, who pitied his deplorable state—perhaps worse than entire destitution. His father was a drunkard, who was never at home, and cared nothing for the tuition of his family. His mother had two children besides, whom she was unable to support, and was at the same time of a weak intellect, and incapable of managing them. In these circumstances, poor Conrad had been suffered to run idle about the streets, till

he attained his twelfth year, and was entirely beyond her controul. When she brought him to the Abbey, she described him in such dreadful colours, that they trembled to receive him, and doubled their watchfulness over him.

"Several attempts which he made to run off failed,—he being always brought back in triumph by the other boys. Once, however, when his little watchers slept, he got away, and reached his native town; the police being applied to, he was soon apprehended to his utter astonishment, for he had no idea that the people at Dusselthal could be able either to discover or drag him from his lurking-hole, as he had not gone near his mother, neither, as he thought, left any clue to trace him by. He now promised never again to run away, as he saw he could make nothing by it, and faithfully he kept his promise. Nor was that all: to the great joy of his benefactors, his conduct from that day was completely changed; he became humble, teachable, and apt to every good work; and from the wildest showed himself the gentlest; and a considerable time after, was declared by the Count one of the dearest pupils of the Institution.

"Anna and Gertrude Back, two poor girls, the one eleven, the other seven years of age, from Quesburgh. Their father, a soldier, had been dead six years, and they were left with their mother, an abandoned woman, who some weeks previous to the children's coming to the Institution, died of a disease in consequence of her sinful life. Deprived by her death of even the wretched resource of an unhappy covert, the wild ragged infant sisters of misery wandered about the streets of the town, to burrow as they might, for they had no claim to the orphan-house, and no private family durst venture to harbour such incarnate imps. At length some compassionate persons procured them to be transmitted to the Count, with whom they found a shelter and a home. Anna was cunning and talkative, and abhorred to look at a letter. For many weeks she cried sorely for her former freedom, and twice set off, but was quickly retaken. At first soothing words, which had no effect, and it was necessary to have recourse to a little wholesome severity to induce her either to learn to read or attend to work. Gertrude was more artless, but followed Anna's example in every thing—her passionate threatenings, distorted features, and frightful oaths! She, too, tried to reach her old haunts, but in vain! 'And here,' says the Report in narrating their story, 'we must remark, to the glory of God, how quick and powerful often the word of truth, when accompanied with prayer, patience, and persevering kindness, operates on young, though depraved minds. Both these fierce ungovernable girls are as completely changed, that we look forward, with regard to them, with joyful hope of the future.'" pp. 153—156.

In reading the following affecting narrative, we heartily wished that both in Germany and in England there were some provision by which the children of profligate parents might be rescued from inevitable misery and ruin. Lord Chancellor Eldon interfered in the case of Mr. Wellesley, so that the principle is established; but if the remedy is good in the case of those who can afford a Chancery suit, it is not less so, in many instances, among the vicious and drunken in the lowest ranks of society.

"Henry ———, a fine child of about ten years of age. He had been some time in the Institution, and had, from the first, by his amiable disposition, won the goodwill of his teachers and companions, and was continuing daily to increase upon their affections; while his rigid adherence to truth, a virtue so rarely found among children of his class, secured their confidence; indeed, his whole conduct evinced a sincere desire to know and to follow the will of his Saviour. In the spring he, along with a number of other children, had been seized with a nervous fever. His attack was so severe, that his recovery was considered doubtful; but his attendants, while they mourned over him, had the consolation to mark the deep impression Divine things had made upon his soul. When he saw their tears, and by them perceived his danger, he would, in such a sweet and Christian-like manner, talk of his departure and attempt to soothe them, that every word he uttered tended to make them feel more keenly the loss they feared they should sustain by his removal. All his conversation tended but to one object—the source of his salvation. His thoughts were constantly engaged on this subject; in his dreams and in his deliriums he was conversing with the Lord or with holy angels. Jesus appeared to be all in all to him, and many blessed hours were spent at his bed side, while they wept and prayed that if it were the will of God he might recover. Their request was granted. The dear little fellow did recover, and shone with renovated loveliness in the midst of his brethren.

"But alas! they were not long permitted to enjoy the pleasure of his presence and the advantage of his example. A boisterous rude intruder came—it was Henry's father! Henry had mentioned when he entered the Institution, that the cause of his leaving his father's house was his brutal behaviour. He was the veriest tyrant that existed; and compelled him to exercise the lowest and vilest methods to procure provisions and money. Since his mind had experienced a change, he looked

back with a degree of horror to the usage he had experienced, and the life he had led under the paternal roof; and now when he was called to return, he seemed to be agonized between the duties of filial affection and the sensations of servile fear. All the children in the house pressed around their favourite, to detain him, and to intreat his father to allow him to stay. The governess, too, would gladly have kept him, but the father was doggedly obstinate, and insisted upon having his son with him, and as they had no power to withstand a parent's authority, they were obliged to allow their beloved Henry to go, and he took his sorrowful departure amid the tears and blessings of his instructors and school-fellows. Thus was torn from them, to their grief, one of the first of those who in the Institution had been brought to know the Lord, and that grief was sorely augmented by hearing that he had again been subjected to the most cruel usage, his father requiring him to sell, and bring him the money every evening, thirty stivers or pence for sand, and whenever he failed to do so, a severe chastisement was the consequence. Confidence in the wise dispensations of a gracious God, who knows how to make all things work together for good to those who love him, was the only consolation the Count had when mourning over the sufferings of his poor weak little one." pp. 144—147.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

THE DURHAM ADVERTISER AND BISHOP MALTBY.

As we had abstained from offering any remark upon the translation of Bishop Maltby, it is unfair towards us, and not delicate towards his Lordship, that some of his ill-advised friends should have forced us, if only for our consistency's sake, into discussion, by misrepresenting our sentiments. We have so repeatedly stated our objections to his Lordship's theological opinions, and we so strongly urged that a divine holding such opinions ought not to have been selected for the office of a ruler in the Church, that it was impossible that any reader of our pages could mistake our views; but as his Lordship had already been made a Prelate, and as his conduct in his diocese had not been complained of as otherwise than amiable and just; and as he has not since his consecration, that we are aware of, put forth any publication reiterating the theological opinions so justly objected to; we did not see that a mere step from Chichester to Durham called for any particular remark, as personally respected his Lordship; though, as bearing upon the general question of the sin and evil of secular politicians having the power to appoint to ecclesiastical offices, it furnishes another striking illustration; and among the arguments which shew the necessity of a better regulation of episcopal revenues, one of the strongest is, that a considerable check will be placed upon the system of translation, so that intriguing Cabinet Ministers will not be able to govern Episcopal Benches so despotically as they once did. A few posts of peculiar difficulty may require Prelates who have been tried and approved in somewhat less arduous spheres of episcopal duty; but we speak of translations for merely interested purposes, just to oblige a political friend.

The conductors of the Durham Advertiser assert that Bishop Maltby's vindicator in their columns "is totally undeserving the epithet of dishonest garbler, which the Christian Observer has unblushingly applied to him;" and that "he was actuated by the best of motives, to remove what he conceived to be an erroneous impression." We certainly did not blush, because the epithet which we applied was unhappily too well deserved; and our duty obliged us to shew, that, instead of removing an "erroneous impression," he has attempted to create one—namely, that the Christian Observer has, for more than thirty years, been the panegyrist of Mr., Dr., and now Bishop Maltby. Why does not the garbler favour the public with his name? The Durham Advertiser ought to have turned to our review of his Lordship's Sermons, in our Volume for 1831, p. 556, which we referred him to, before he asserted that his informant was not a garbler. There he will find us saying: "In the very first volume of our work, nearly thirty years ago, in reviewing Dr. Maltby's 'Illustrations of the Truth of the Christian Religion'" (the very review, be it observed, which the garbler adduces as one of the two proofs of our very favourable opinion of Bishop Maltby), "we felt ourselves constrained to lament the unsoundness of the author's theology." He will find us further saying: "In 1812 we reviewed the author's Anti-Bible-Society pamphlet; in which, to the extreme affliction of all good men, whether members of the Bible Society or not, he grievously disparaged the revealed word of God; declaring, that out of threescore and six sacred books, there are not more than seven in the Old Testament, and eleven in the New, fit or necessary for general perusal.

....And, even of these favoured selections, he is unwilling to admit that they may not be likely, in some parts, 'to produce material error.'" "The mass of mankind, he says, can no more understand them 'than the tragedies of Æschylus.' Of the Epistles in general he remarks, very much in the style of Belsham and Priestly, that 'they are valuable when considered as mere matters of record connected with the introduction of Christianity:' but beyond this partial praise he does not seem inclined to commend them. ....He recommended for popular circulation, in place of the Word of God, 'a volume judiciously selected from Cappe's Life of Christ'—the work of an avowed Socinian! We need scarcely add, that Dr. Maltby seemed to be as little pleased with many parts of the Liturgy and Articles of the Church of England, as with the corresponding parts of the Inspired Text from which they are borrowed; and that he was anxious for a revision of them." We went on to remark: "The Monthly Reviewer, a Socinian, says, that 'he has carefully read *all* these discourses, twenty-four in number;' and that he highly commends them, as 'not contaminated by any of that evangelical mixture which has been falsely denominated Christianity.' This obnoxious 'evangelical mixture,'" this Socinian reviewer characterises "as pervading 'the most objectionable of the Thirty-nine Articles;' which, he complains, the clergy, goaded on by Mr. Wilberforce and Bishop Horsley, have during the last quarter of a century more generally adhered to than formerly, having before well-nigh forgotten them. He particularly specifies the Fall of man, and the Atonement, 'original sin, and the expiation of that sin by the death of Christ;' which fanatical notions, he says, have of late years gained such currency among the clergy, 'that it required some energy of character not to be carried away by the stream.' There are some, however, he tells us, who have that energy; and then he concludes, with much gratification, '*We are happy to add Dr. Maltby to the honourable band who have not suffered their sermons to be tinctured with this infusion;*'—the infusion of the doctrine of 'original sin, the expiation of that sin by the death of Christ, and other doctrines of mysterious import.'" We added: "If Dr. Maltby still retain these sentiments, it would be an offence against the Word of God and the Church of England to raise him to the Episcopal office. We are plain men, and shall speak plainly; and as Christians, and friends to the Church, it is our duty to do so."

The Garbler.

"The Editors of the Christian Observer, who have always kept a watchful eye over theological writers, speak of Dr. Maltby as '*a Clergyman of acknowledged talent and character, eminent for his learning, and already known, to his honour, as a defender of the Christian Revelation.*'" vol. xi. p. 719.

And yet, after all this, and many pages more to the same effect, it is not dishonest garbling, says the Durham Advertiser, to represent the Christian Observer as being the panegyrist of Bishop Maltby; and two or three lines in our first volume (1802), and our volume for 1812, are alluded to, in order to shew, upon the authority of "the Christian Observer, who has always kept a strict eye over theological writers," that the "impressions" respecting Dr. Maltby were "erroneous."

But to exhibit dishonest garbling, no method is so fair as parallel columns. We have before noticed the reference to our first volume; we will now place, side by side, the professed quotation from that for 1812, and the paragraph from which it is garbled. It will be observed, that the garbler has placed it in inverted commas, as an accurate quotation, and has affected to give the reference—not, we may well conclude, imagining that any newspaper reader would take the trouble to turn to an old volume of a magazine published in 1812: if he did so, the garbler well knew that every page would prove the dishonesty of his reference.

The Christian Observer.

"The publication of Dr. Maltby which stands at the head of this article, is an unexpected phenomenon. There is something bold in the idea of his work; there is something bold also in the execution of it. To the unbiassed mind it must furnish matter of deep and serious reflection, that a Clergyman of the Established Church, of acknowledged talent and character, eminent for his learning, and already known, to his honour, as a defender of the Christian Revelation, should now come forward, in the face of the church and the world, to deprecate the general circulation of that Bible which, as a Minister of the Gospel, he must weekly recommend and explain; and to withhold from vulgar eyes a very great part of 'those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church,'—(Article vi.)—and the constant and diligent reading of which is most energetically inculcated by the Church in her First Homily. To free and fair discussion on proper topics, no liberal mind will ever object; but there is something so awful in the bare idea of curtailing the Revelation of God, of opposing our shallow and contracted notions to the mighty display of Uncreated Wisdom, that we shrink almost instinctively from the supposition of the case.

The Garbler.

The Christian Observer.

We hardly think it possible that a Christian minister can tell a Christian people that there are 'many things' in the Divine Revelation which 'are liable to be misrepresented, and *more* which must be grossly misunderstood;' that he can venture to keep back from ordinary readers forty-eight entire books of the Bible, as unnecessary, or as leading to error. Yet, for such an enterprise of hazardous speculation must those be prepared who examine the pages of Dr. Maltby."—Christian Observer, vol. xi. (1812), p. 719.

We have copied only the particular paragraph which the Garbler professes to quote from; and let any reader judge whether it was honest to allude to this paragraph as being panegyrical. If it were, we sadly spoiled our manners through ten pages more of the same article; and not least when we affirmed (p. 725) that we could not comprehend how it was that Dr. Maltby "has contrived, with his sentiments, to reconcile it to his conscience to continue to officiate as a Minister of the Church of England." Even the general acknowledgment of his being a defender of Revelation was so qualified by our strong animadversions upon the character of the work in which he defended it (see the review in our first volume), that it was any thing but a eulogy.

We had written as above when a subsequent Number of the Durham Advertiser reached us, in which the garbler prudently shrinks from disclosing his name, and states that he shall give no reply to the Christian Observer; but he informs the Editor of the Durham Advertiser, that, reports having been afloat in which Dr. Maltby's name was connected with "Socinianism," he had referred to "the sharp-eyed Christian Observer," having twenty-six volumes of that work within reach; but not considering, he says, the charge of Socinianism substantiated, he did—what? he suppressed all mention that we had ever even differed from Dr. Maltby upon any topic, and tried to make the Durham people believe that the Christian Observer had highly panegyrized him; thereby causing our pages to be severely reprobated, and ourselves to be remonstrated with, and obliged to explain. Was ever a more disgraceful art of Jesuitism invented than for a partisan to read through scores of pages of severe charges and strong proofs, and then to keep back all this, and pretend that he had been reading a panegyric? Bishop Maltby, we are sure, will not thank this meddling admirer; and would even prefer, in his own characteristic fairness and candour, the rough honesty of his quondam reviewers, to the Jesuitism of his new friend. We will not, however, be provoked, even by this unfair dealing, to argue the question whether a living English Prelate is inclined to what is currently, though incorrectly, called Socinianism. It appears from this writer's statement that such a report was rife, when the Bishop was lately translated to the see of Durham; but political hostilities are so apt to mix up on such occasions with religious questions, that it was the worst possible time to argue the matter. The Christian Observer never asserted that Dr. Maltby was a Socinian; but what we did say, and "substantiate," was, the lamentable fact that his writings were of the character above described; and we added (1831, p. 568), that we were unable, in his whole volume of sermons, to discover a single expression which proved that he held orthodox opinions respecting the Atonement, and some other essential doctrines of Christianity, or that he believed our Lord to be "a Divine Person in the Triune Jehovah." His defender in the Durham Advertiser has seen (for he alludes to) a paper in our volume for 1820, in which the ominous panegyrics above mentioned of the "Socinian" Monthly Repository are quoted. Did any of Dr. Maltby's friends attempt to rescue him from that polluting fraternal embrace?—But enough, and too much;—it is not our fault that we have been dragged into this controversy.

It is the singular fortune of Bishop Maltby, in the strange amalgamations of modern Liberal politics, to be embraced warmly not only by Socinians, but by "Evangelical Dissenters," of whom he has often spoken in terms of scorn, which they are contented to forget now that so many of them prefer "liberal" clergymen to what used to be styled "evangelical" ones. If they wish to know his Lordship's opinion of what he is pleased to call "itinerant preachers and haranguers in private houses," and of people who pray extempore, they may consult with advantage our Volume for 1831, p. 572. Will his Lordship say that he has altered those opinions; or that political amities have made him lenient to what he then considered the absurdities of Dissenting fanaticism?

OBITUARY.

THE HON. AND RIGHT REV. THE BISHOP OF LICHFIELD AND COVENTRY.

It has seldom fallen to our lot to record a death more deeply or more generally lamented than that of the excellent Prelate who forms the subject of this memoir. The name of Bishop Ryder has long been associated, in the minds of good men of every denomination, both at home and abroad, with the cause of vital piety and the best interests of the Church of England; and we doubt not that the regret occasioned by his removal has been co-extensive with the knowledge of his personal qualities and of his public efforts in the service of religion.

In that part of the kingdom which formed the more immediate scene of his labours for the last twelve years of his valuable life, the sensation produced by his death has been of no ordinary kind: it may be truly said that this event, unlooked for beyond the circle of his private friends, has clothed a diocese in mourning; and the grief has been as real as the demonstrations of it have been universal. Had public testimonies been wanting to vindicate the estimation in which he was held, the sorrow and the tears of multitudes whom his kindness had won, or his charities had relieved, or his instructions had blessed and comforted, would have gone up, in secret, as a memorial before God—honourable alike to the Giver and the gift—of the grace bestowed upon His faithful servant. But in this instance, at least, the public voice has not *represented* only, but *expressed*, the private feeling; and the solemnities which struck the ear or met the eye, were not the formal announcement merely of the decease of a high ecclesiastical functionary, but the utterance of a sentiment which filled all hearts, "that the Church had lost one of the best of Bishops, and the clergy and their congregations truly a '*Father in God.*'" Hence, not in the cathedral city alone of the diocese, as is customary on such occasions, but in many of the principal towns, and even in some of the country villages, the tolling of bells on the day of interment, till a late hour of the night, solemnized his obsequies; and on the Sunday following the churches and chapels were hung in black; funeral sermons were preached very generally throughout the diocese; and not only the clergy and their families, but many also of the laity, put on mourning*. To perpetuate, by some public record, the name of so revered a Bishop, subscriptions were immediately set on foot for erecting a handsome monument to his memory in Lichfield Cathedral; and, together with this—as a memorial still more appropriate, as many thought, of his Lordship's pastoral character and useful labours—in building a church in a populous suburb of Birmingham, to be called after his name.

Let not our readers suppose, that, in dwelling on the honours paid to the deceased Prelate, we are unmindful of what is due either to his Lordship's character or to our own consistency. He sought not honour from men: and were we to offer the incense of flattery at his tomb, his sainted spirit, if it could speak, would be the first to rebuke our zeal. Our object is not to eulogize the dead, but to instruct the living, and, through the praises of His creatures, to glorify the Lord of all. In honouring the servant we wish to honour the Master whom he served; and to encourage, so far as our feeble efforts may avail, his surviving fellow-servants in the same household to walk in his steps, by shewing them that even as regards the judgment of man, defective and often unfriendly as that judgment is, the "labour of those who abound in the work of the Lord, is not in vain in the Lord."

What, then, it may be asked by those who had no personal acquaintance with the late Bishop of Lichfield—what were the qualities by which he was distinguished, and in the exercise of which he conciliated esteem so universal and attachment so sincere? In replying to this question, we neither forget, nor wish to conceal, that his Lordship possessed many *natural* endowments, which in no slight degree contributed to his eminent usefulness. He was endued with a singular *amiableness of disposition*; and the amenity of his temper, combined with the advantages of his noble birth and early habits and associations to produce that urbanity of manner which rendered him so generally attractive and so much beloved—attractive, in an unusual degree, to strangers, and those who saw him merely in the ordinary intercourse of civil or official life; beloved the most by those who knew him best; and conciliatory, in a very remarkable manner, of the respect and regard even of those who disliked his principles or disapproved his measures. To this may be added, that, though not distinguished either by brilliancy of wit, or profundity of thought, or peculiar strength of intellect, his talents were very considerable*. In quickness

* Similar tokens of affectionate and grateful regard were exhibited at Lutterworth, in Leicestershire, of which place his Lordship was Rector upwards of 20 years ago.

* Many even of his Lordship's friends

of apprehension, and a facility of seizing the main points of a question or argument brought before him, as well as in soundness of judgment, he was superior to most men. The elegance, also, of his taste, and the retentiveness of his memory, stored, as it had been in early life, with the best productions of classic and polite literature, threw a charm into his conversation, as well as a force into his written compositions, which greatly added to the effectiveness of his labours.

Indeed, so adapted was he by the qualities of his mind and heart to adorn his Christian profession, that, to a superficial observer, not acquainted with the secret springs and principles of his conduct, it might appear as if religion had done less for him than for most men, because, in fact, it had less to do. We readily admit this to a certain extent; nor are we afraid of the consequences *jointly* deducible from the admission. God works by means, in the moral and spiritual, equally as in the physical, world;—in the dispensations of His grace, no less than in the administrations of His providence. And his wisdom is often not less conspicuous in preparing men for future usefulness in this world, than His power and goodness are manifest in calling them to the nearer knowledge of Himself and of His will, when the destined season of their employment arrives. The native ardour and energy of St. Paul were as much the gift of God, as the supernatural influence which converted him on the way to Damascus; and the circumstance of his being born at *Tarsus*—a Roman "citizen of no mean city"—and being brought up at the feet of Gamaliel, in all the learning of the Jewish theology, and all the strictness of the Pharisaic ritual, were just as much parts of the Divine arrangement for making him the great Apostle of the Gentiles, as were the sudden appearance of our Lord—and the bright shining light—and the vision—and the visit of Ananias—and the baptism with water—and the transforming energy of the Holy Spirit—by which those outward means were made effectual to his conversion. And so in the ordinary processes of the Divine economy. The human instruments whom God vouchsafes to employ from age to age in His moral government of the world, differ from each other in natural qualifications and adventitious excellencies, no less than in the posts they are called to occupy, and the nature and extent of the work respectively assigned them. So do they also, in the way and means by which their minds and hearts are opened to the reception of Divine truth. This difference, however, is not *accidental*. It is, if we may be allowed to borrow the illustrations of Natural Theology, *contrivance indicative of design*. It is the adaptation of the instrument to the object—the preparation of the workman for the work. And whilst we strenuously maintain, that without a real work of grace upon the heart, and a thorough admission of the great doctrines of the Gospel, the highest gifts of what is called Nature, and the most eminent advantages of birth and education, can do nothing to save the soul of the possessor, and but little towards enabling him to save the souls of others; we are so far from disparaging those distinctions, that we love to trace in them indications, oftentimes, of God's sovereign agency, training thereby His servants for the service He wills them to perform.

We readily admit, therefore, as we have said, that, in a general survey of Bishop Ryder's character, it might have been thought that the secret of his extensive influence as a man, and usefulness as a ruler in God's church, lay in the constitutional temperament of his mind, aided by the accidental circumstances of his birth; and that, whatever modification of religious opinions he had been led to adopt, he would have exhibited to the world the same bright pattern of a Christian Bishop.

We are persuaded, however—and in saying this we are not wishing merely to uphold a favourite theory, or support a peculiar system of religious opinions—we are persuaded, that, had the exemplary Prelate of whom we speak remained, as many amiable and benevolent men in all classes do remain—it is to be feared to their dying day—a stranger to the humbling, life-giving doctrines of the Gospel, he would not, with all his natural and acquired advantages, have proved either the laborious, watchful pastor, or the mild, paternal overseer, of Christ's flock, which he successively appeared.

The fact is, and we wish it to be distinctly understood, that a great and decisive change took place in Bishop Ryder's religious views a few years after his entrance into the ministry; and this change it was, operating upon the materials already prepared of God, and moulding them with plastic energy to His will, which gave to his future life and labours, in the successive stages of his history, their distinctive quality. We must defer

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were not aware of the extent of his powers. Hannah More, in writing in 1816 to the present Editor of the Christian Observer, who happened to be drawing up a notice of his Lordship's Primary Charge, for the British Review, says:—"I am glad you have the reviewing of a certain Charge. I am highly pleased with it. The writer has turned some difficult points with great dexterity. The tenor and spirit of it I knew would be good, but," she adds, "there is more beauty in the composition, especially of the exordium," than she had been prepared to expect.

to a future number the developement of this change, and of its influence on his public conduct; and content ourselves for the present with a brief notice of some of the leading features in his character.

1. He was a remarkably *humble* man.—This indeed, as it was one of the appropriate fruits, so was it among the most decisive evidences of that change to which we have just adverted. But we mention it now, not so much in reference to the principle itself, as to the effect it produced upon his conduct. His affability and condescension struck all that saw him with admiration. Far from the haughty, cold, distant reserve, which has sometimes been thought to attach to the prelatical order, he was always easy of access, always courteous and attentive, to the humble curate no less than to the rich or titled incumbent; to the inferior lay-officers of the Church, no less than to its higher functionaries. And though there were doubtless occasions on which he was obliged to oppose the wishes, or even to reprove the conduct, of those who appeared before him; none could complain that he heedlessly wounded their feelings; all were constrained to allow that the censor was almost hidden in the friend; and that the refusal lost half its sternness, and the reproof more than half its severity, in the mildness of his language and the unaffected gentleness of his deportment. In another respect also, still more characteristic, he "condescended to men of low estate," and, like his Great Master, became the servant of all men. If occasion seemed to require, he performed the office of the parochial minister with as much cheerfulness as the higher duties of his episcopal station; not only preaching constantly, but, if needful, reading the prayers, and visiting the sick, and catechising the children in the schools. One instance of this, which occurred a few months before his death, we cannot forbear mentioning, as illustrative of his habitual "lowliness of mind"—though we may be permitted to regret, that, in considering the wants of others, he had not a more prudent consideration of his own; for he was evidently at this time labouring under the commencement of that illness which terminated in his death. The curate of a small country parish, in the neighbourhood of his episcopal residence, was suddenly called to London by the death of his father. Circumstances connected with this event rendered it very desirable that he should remain in town over the following Sunday—but his duty was unprovided for; and being a stranger, he knew not how to make provision for it at so short a notice, and in a district where clergymen do not abound. The Bishop, hearing of his distress, immediately wrote to him, begging him not to be uneasy, for he himself would undertake his duty, if it could not otherwise be done; and, in fulfilment of this kind offer, he not only performed the whole afternoon service, but took a baptism and a funeral immediately after.

2. He was a remarkably *liberal* man—liberal, we mean, not in the ambiguous sense in which the word is now fashionably employed, to denote indifferentism, or more properly *nothingism*, in regard to religious opinions; nor yet merely in a laudable acceptation of the term, as used to express the absence of bigotry and intolerance, though from these excesses he was entirely free; but we mean liberal in the use of money. It is not enough to say that he was *charitable*, though his public and private charities were great even beyond his means; his liberality shewed itself, not only in the large sums of money he gave to charitable and religious objects, but in the frank and generous way in which he gave them. If he heard of undertakings likely to prove useful to his diocese—or if *he wished to hear of them*—if a church was to be built, or a school erected, or a parsonage-house built or enlarged, or a lectureship to be established, or an additional service provided, or an assistant curate engaged in a parish where more help was wanted, but where the income of the incumbent was too small to pay for it; he not only applauded or recommended the design, but helped the execution of it: the bare mention of a difficulty, if it was of a kind to be removed by pecuniary aid, was enough to induce his offer of assistance: and many a successful enterprise has owed its origin, and, under God, its consummation, under circumstances at first apparently hopeless, to the prompt and well-timed succour proffered from his funds. With the same liberal feeling, he was among the first to avail himself of the facilities afforded by recent Acts of the Legislature for augmenting the poorer benefices connected with his Episcopal property, and giving endowments to the additional chapels in large parishes, out of the revenues of his see.

3. It is almost superfluous to add, that he was *vigilantly attentive to the general interests of his Diocese.*—Large as the sphere of his jurisdiction was, comprehending the whole of two large counties and considerable parts of two others, he soon made himself minutely acquainted with the spiritual condition of every part of it, and set himself vigorously to supply whatever he found wanting, and to correct whatever he deemed amiss; and to the last moment of his life—at least till the rapid progress of disease disabled him—his active spirit was incessantly occupied in devising or executing some plan for the amelioration of his extensive diocese.

Some idea of the result of these endeavours may be formed from the following extract from his Charge to the Clergy at

his Third Visitation, in the year 1832. "In the course of eight years, the number of non-resident incumbents is reduced in the proportion of about *one-ninth*, and yet the number of curates is somewhat increased. On the whole, there has been an increase of upwards of forty resident clergymen in the diocese. The number of churches and chapels in which double duty was performed in 1823," the year before his translation to the see, "was 263; in 1831 it was 354. The very essential benefit of double duty is therefore conferred upon 91 additional districts. Within this period 20 new churches have been consecrated, 2 entirely rebuilt, 10 more have been built or are building (of which five will be consecrated during this Visitation, and, I hope, two more during this year): so that altogether, including the various enlargements which have been made with the aid of the [*Incorporated*] *Society for building and enlarging Churches*, since the year 1823 additional room has been afforded for nearly 45,000, which is deemed a fair proportion for at least 130,000 individuals." We will only add to this extract, that the last four years of his episcopate were neither less vigilant, nor less laborious, nor less productive of results beneficial to his diocese, than the preceding eight had been.

4. We can scarcely even allude to his unwearied *zeal and activity* in the *personal discharge of his Episcopal functions.*—In preaching; in visiting the different districts of his diocese, and confirming, every other year for some time after his accession to the see, and afterwards, when it became less necessary, triennially; in the ordination of candidates for the ministry; in attending public meetings for the establishment or furtherance of institutions of various kinds, charitable or religious; in these, and many other ways, he was indeed, as long as health and strength remained, "in labours more abundant"—*superabundant*, many would say; and if we refrain from saying the same, it is not because the intense feeling of deep-seated affection, mourning over his grave, does not prompt the word, but because we fear to own it, lest we should seem to arraign the inscrutable purposes of the Most High. We would, had it been permitted us, have gently restrained his ardour; we would have whispered into his ear, "Spare thyself, for the sake of others; and waste not in excessive toil that strength, which has still much to do." But we might have erred; and we should now greatly err, if we even appeared to impeach the Wisdom which has shortened his term of earthly labour, and called him—*prematurely* as we might perhaps have thought it—to his heavenly rest. Yes! he "rests from his labours, and his works *do* follow him." May we be followers of him, as he also was of Christ!

He died at Hastings, on Thursday, the 31st of March, after an illness which, though there is reason to think it had silently been undermining his constitution for the last two or three years of his life, had not assumed a decidedly serious character till within a few months of his decease. A total prostration of strength, accompanied with an organic affection of the heart, appeared to be the proximate causes of his death.

His Lordship was the youngest son of Nathaniel, Lord Harrowby, by Elizabeth, daughter and co-heiress of the Right Rev. Dr. Terrick, Lord Bishop of London. He was born in 1777, and was consequently in his 59th year when he died. He entered at St. John's College, Cambridge; and was early ordained, by the late Bishop Cornwallis, to the curacy of Sandon, the family seat in Staffordshire. In 1802 he was appointed Rector of Lutterworth, in Leicestershire; and four years afterwards Vicar of the adjoining parish of Claybrook, in the same county. He was successively Canon of Windsor and Dean of Wells; which last preferment he exchanged, a few years since, from conscientious motives, for the less lucrative appointment to a Prebendal Stall *in* Westminster. In 1815 he was elevated to the Episcopal Bench as Bishop of Gloucester; and in 1824 was translated to the bishoprick which he occupied at his death. He has left nine sons and three daughters.

We have exhausted our space; but are far from having exhausted our remarks, and purpose resuming them in another number.

We shall be much obliged to any of our readers who can favour us with interesting reminiscences of this much-beloved and lamented Prelate.

VIEW OF PUBLIC AFFAIRS.

THE proceedings in Parliament have extended to a variety of most important questions.

The Irish Municipal Bill was admitted to a second reading in the House of Lords, upon condition that in a Committee its two parts shall be severed, as proposed by Sir R. Peel in the House of Commons, so as to abolish the old Protestant corporations, but not to raise up new ones upon principles which will inevitably throw every thing into the scale of Popery. But even if this severance should ultimately be agreed to in the House of Commons, and the Bill should become law, the Crown will still have it

in its power, we presume, to grant charters of corporation: so that there will be nothing to prevent the Cabinet, if they see fit, and with the House of Commons to back them, counteracting the policy of the Lords. The Bill is most mischievous to Protestantism.

Sir Andrew Agnew has been permitted, by a large majority, notwithstanding the profane ribaldry of Mr. O'Connell, Mr. Warburton, Mr. Potter, and Mr. Roebuck, to bring in a Bill for the due observance of the Lord's-day. He was ably and nobly supported by Sir Oswald Mosley, Mr. Plumptre, and other Members, whose names, as contrasted with those just mentioned, ought to enlighten the public mind as to the character and objects of the abettors and the opposers of the Bill. The petitions in its favour were very numerous: we say in favour, not merely of the object, but of the Bill; for Sir A. Agnew, it was well known, had pledged himself to bring in no meagre, abortive measure, as several other Members had vainly done, but to ask for full and adequate protection. We doubt whether he will gain all that is desirable; or perhaps any thing; but to proceed upon Scriptural principles, in a matter which is fundamentally religious, though also politically wise, is the only safe and sound course. If the measure fail, there has been no loss by concession of principle; and, the public mind being better informed, and more deeply impressed, the results are salutary, independently of legislative sanction. The House of Commons has most unchristianly refused to pass Rail-way Bills which contained a clause against Sunday travelling, even where the applicants desired it; so that the land will be desolated with a new species of Sabbath-breaking. In the mean time the efforts of religious persons and associations throughout the country are doing much; and we rejoice to say they are countenanced by the two most illustrious individuals in the land, who, in several particulars in their arrangements and habits, have set the nation an example which they will be guilty of great ingratitude and sin if they do not follow. The Zoological Gardens on a Sunday are a disgrace to the age and nation.

The House of Commons has determined to uphold the brutal system of flogging men like beasts, instead of managing them like reasonable beings. The Ministry, and many of their friends, have disgraced themselves by their tergiversation upon this question, which was one of their battle-horses when in opposition.

The English Tithes Bill has been greatly altered; and though it involves, unfairly, heavy sacrifices upon the part of the clergy, the landlords, who are the gainers, loudly complain of it, with a view to get a still larger boon. The peace and religious welfare of the Church require the commutation of tithes; and we feel persuaded that commutation, in order to be effectual, must not be left to individual option; but the strict principles of justice ought to be adhered to in forming the arrangements; and the investment in lieu of tithes ought not to be either of a precarious character, or such as will, in the end, bring on again the same murmurs (unjust as they are); and this would be the case with a perpetual rent-charge, after the landlord had forgotten the consideration which he had received for it.

The Archbishop of Canterbury has brought in a Bill for the restriction of Clerical Pluralities, and the promotion of Residence. The chief principle of the Bill—to some of the details of which we shall advert hereafter, when the Bill has been ripened in Committee—is, that no clergyman shall hold two benefices having cure of souls, which exceed ten miles' distance from each other, and of which the united value exceeds 500*l*. This will operate, in practice, to the extinction of the great majority of pluralities and non-residences, especially as accompanied with the other provisions in the Bill—such as those respecting noblemen's chaplains, and the facilities intended to be given for severing large and uniting small parishes. But, so much having been proposed, we think it would have been nearly as practically convenient, and far more satisfactory in every respect, to have asserted the sound principle, that no clergyman shall hold two benefices having cure of souls. In cases in which a union of benefices is desirable, let them be united, and not be a plurality; and where there is no adequate reason for a union, then forbid their being held together. The distance of ten miles, though it curtails the practical evil, keeps in existence the unsound principle. Then, again, population is a far more important consideration than pecuniary value; for it is a less evil that a plurality should make a clergyman's income too liberal, than that it should place under his controul more souls than he can attend to.

There is a portion of the Bill which refers to curates' salaries in certain cases, which is an addition to a system that we have long argued as unsound, and fraught with evils. The Law and the Bishop should take care that competent curates are provided; but it is not desirable that either of them should interfere between the parties in the matter of stipend. This part of the arrangement will adjust itself better than legislative or executive authority can adjust it. The interference, however apparently useful in particular cases, and for a time, is, in the end, as in all tampering with supply and demand, wages and labour, injurious; and most so to the very parties intended to be benefited. We have not space left at present to work out the proof; but our readers may refer to our volumes for 1834, p. 81, and

1828, p. 317, for a few remarks upon the subject; and we feel assured, that if three such judicious political economists as the Bishops of London and Chester, and the Archbishop of Dublin, will converse for an hour upon the matter, they will see ample reason to wish the total abolition of the whole of these minimum speculations, which lead to many obvious evils, and eventually do no good.

His Majesty's Ministers have brought in their Irish Tithe Bill. It embodies several beneficial modifications from that of last year; but it retains the leading vice—the spoliatory principle—the abstraction of a portion of the revenue of the Church from its legitimate objects, and appropriating this falsely-called surplus to other designs. The design proposed is popular education, without regard to distinction of religious persuasion; which, if allowed, will be a fatal blow at the root of the very principle of the Established Church, and place Popery and Protestantism upon the same level as the national faith.

We have to record the decease of three more Prelates,—the Bishop of Killaloe (Dr. Butson), Ely (Dr. Sparke), and Lichfield and Coventry (Dr. Ryder). The individuals spoken of as likely to be the new bishops are Dr. Sandes, of Trinity College, Dublin; Dr. Shuttleworth, Warden of New College, Oxford; and Archdeacon Butler, late head master of Shrewsbury school. With regard to this last appointment, we should doubt the wisdom of placing in a post which requires great labour and unremitting diligence, any individual who has worn out his best days in the arduous care of a public school, from which he had actually retired; for how can a superannuated member of another profession hope to be so vigorous, after even a few years, and when he has just begun to master the business of his diocese, as to be able to discharge the onerous and active duties which devolve upon a Prelate who wishes adequately to pervade the whole sphere of his superintendence? The Bishop whom Dr. Butler succeeds had been able to give many years of health and strength unremittingly to laborious and overwhelming exertion, first as a parochial clergyman, and afterwards as a Prelate *. We may have occasion to allude to Dr. Butler's theology, which, if it has not improved very materially indeed since the period of his well-known Cambridge Installation Sermon, on which Hannah More so strongly animadverted in her "Christian Morals," ought to have been an effectual bar to his being made a Bishop. There is nothing more exceptionable in the writings of Dr. Hampden than in that sermon.

* We have alluded to Bishop Ryder's name in an Obituary, and therefore pass it over here. Mrs. Hannah More, in writing to us in October 1818, says, "The Bishop of Gloucester (Dr. Ryder) has been almost the only visitor in my sick room. When I saw him, he had confirmed some thousands, consecrated one church and two church-yards, and preached nine sermons within ten days. If the spirit is as able as it is willing the flesh must sink under such labours."

ANSWERS TO CORRESPONDENTS.

F. F. F.; A FRIEND TO TRUTH; OCTAGENARIUS; Πιστις; IRENÆUS; J. M. H.; Ελαχιστοτερος; MINOR; A. D. B.; B. J. S.; CHRISTIAN SYMPATHY; A COUNTRY CURATE; J. B. D.; J. S.; VERITAS; J. T.; J, B. M.; A CHRISTIAN LEARNER; SCRUTATOR; and THETA; are under consideration.

H. should have sent his name.

We are requested to state, that the work referred to by "An Old Sunday-school Teacher," in our last Number, p. 209, was under revision before his remarks appeared, and some of the anecdotes marked for omission; and that his observations will receive further attention in preparing the next edition.

PRECISION is correct in saying that inconvenience arises from printing Answers to Correspondents, &c., upon the Cover. We will prevent its recurrence. We have resorted to it only when a few temporary matters pressed at the end of a Number, for which there was not room. It is, of course, so much additional expense of paper and letter-press.

We are glad to hear, from several correspondents, that the "*Pastoral-Aid Society*" is advancing so favourably.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

A SERIES OF LECTURES ON 1 PETER IV. 7,

"WATCH UNTO PRAYER." *

WHAT may be the precise point which man occupies in the scale of moral beings, what the relation which his rank bears to that of other orders of created intelligences, we cannot say. On this subject God is silent; therefore we cannot speak. Various beings, we may reasonably suppose, people those systems of worlds which astronomy has disclosed to us: angelic intelligences, we know, fill the invisible and eternal system: but whether any or all of these are, in regard to man, inferior, equal, or superior, however interesting the inquiry, it were as useless to conjecture as impossible to determine, since Revelation has not lifted a single fold of that impenetrable veil which shrouds this mysterious subject.

Even the facts which Scripture states relative to the angels, seem studiously designed to keep our judgment in the balance of suspense upon this point †. God, we are told, "passed by the angels which kept not their first estate," while He so loved the world as to plan, and Himself execute, the stupendous machinery of redemption for the restoration of fallen man. Now this fact may indicate an inferior and less excellent *nature* in those angelic beings, to the recovery of which so amazing a sacrifice would be disproportioned: or, on the contrary, it may indicate a nature too elevated, spiritualized, and simple, to bear, without the destruction of its essence, the contagion of sin; and whose virgin purity, once defiled, was prostrate for ever. The *office*, too, of those "ministering spirits, sent forth to minister unto the heirs of salvation," and to bear God's errands to man, may indicate a natural or constituted subordination: or, on the contrary, this office may be the privilege of a more exalted nature: an office of peculiar confidence and high dignity, in a system whose animating spirit is love, and where, if any will be lord of all, he must be servant of all. It may be the blessed and necessary result of a closer assimilation to the great Head of that system, who, being in the form of God, took upon him the form of a servant; and came, not to be ministered

* There is, on the part of some readers of periodical publications, so great a repugnance to lengthened discussions, that it is not without consideration that we have concluded upon inserting the following series of papers; but the importance of the subject, the piety and ability with which our correspondent has treated it, and the interesting, edifying, and often original, character of his observations, induce us to hope that our readers will not think the discussion too protracted—more especially as the subject is laid out under various heads, so that each paper may be read by itself.

† Has our correspondent, then, forgotten such texts as Ps. viii. 5; Heb. ii. 7-9, &c.?

unto, but to minister. Again: God took not upon him the nature of angels, but the seed of Abraham; and, by re-ascending into the heavens with his human body, inseparably and eternally united the human with the Divine nature. Now, whether this fact, viewed in connection with those other balanced arguments, proves a superior elevation of the human above every other created nature, we dare not pronounce, for Scripture, while it states these facts, draws no inference.

But whatever may be the precise point of elevation in the scale of the moral universe upon which man stands, this at least we know, that while, as its rightful lord, he exercises supreme authority over the world in which he dwells, and stands, above all that it contains, high as moral and spiritual is elevated above irrational and material, that still, in his highest and best estate, he stands at infinite and unapproachable distance from God, the King of kings, and Lord of lords; from Him who alone hath in Himself holiness and happiness, life and immortality.

On this Being, man, impotent and helpless, is wholly dependent. "In Him we live, and move, and have our being;" and from Him "receive life, and breath, and all things." Not only has He called us into existence out of nothing, but that life, which was originally His gift, *He* momentarily preserves; and a volition of His mind resumes it. He it is who bestows that healthful constitution of body and mind, without which every other material of enjoyment were but wearisome and insipid: His the strength for active labour; His the sleep which reposes and recruits it. He regulates the complicated machinery of providence, and orders all those ever-shifting circumstances whose light or shade define the colour and character of life, and paint themselves upon the heart in the brighter or darker hues of happiness or sorrow. His air animates and invigorates. His sun gilds and gladdens universal nature. His moon, walking in brightness, silences the world's busy hum, and calms in serene and sweet repose its bustling activities. His stars controul the peaceful night. His rivers run among the hills. His showers refresh, His dews water the earth. His fruitful seasons fill the heart with food and gladness. His are the cattle upon a thousand hills. He bringeth forth grass for the cattle, and green herb for the service of man: and the earth is filled with the fruit of His works. In a word, "the earth is the Lord's, and the fulness thereof; the round world, and they that dwell therein."

Nor is it for these earthly and temporal blessings alone, essential as they are to man's happiness—indeed, his very existence—that he is dependent upon God. Revelation has drawn aside the curtain which concealed a new and unknown world, and permitted his soul to expatiate amid new scenes and objects, and caused his heart to throb with new hopes and fears, anxieties and enjoyments. The truth of God justifies the timid, half-breathed aspirations of the natural soul; and Revelation sheds a ray upon the horizon of time, beneath whose light the grave opens a vista into eternity. On one side appear those dark mountains, upon whose bleak summits the lost stumble in misery and despair, self-exiled outcasts from the presence of the Lord, and from the glory of his power. There they sink, beneath the intolerable burden of unsolaced sufferings and impenitent regrets. Every impure and sensual passion, every revengeful and jealous feeling, is there stimulated by suitable provocation; goaded into a delirium of rage by the intensity of desire and the agony of disappointment, and then paralyzed, in the torpor of despair, by the prospect of immortality. On the other side of the fixed and impassable gulf appear the peaceful mansions of everlasting rest, the green pastures and the crystal streams of Paradise. The glittering spires of the New Jerusalem, with its unbarred gates, tower into view; thronged by an innumerable company of angels, by the general assembly

and church of the first-born, which are written in heaven; God, the Judge of all; the spirits of just men made perfect; and Jesus, the Mediator of the new covenant.

This Being, too, has revealed himself as a God of love, and has brought the testimony of facts to evidence the truth of that revelation. He is, as facts attest, a Being more ready to give than we are to desire or to deserve; and is intimately acquainted with all our real wants, while we ourselves know but our desires, too often vain and hurtful. In fine, this Being is holy, and just, and true; man guilty and depraved. But in the counsels of His love He has graciously provided a Saviour, through whom God may be just, and yet the justifier of the ungodly: by whom man may have access to God, and be not only entitled, but made meet, to be a partaker of the inheritance of the saints in light.

Here, then, is the *ground* or motive of prayer,—that every good and perfect gift, moral and physical, temporal and eternal, is from above: that God is the originating principle, the fontal spring, of all blessedness; man but the passive recipient. And that even this capability of receiving, which constitutes the moral elevation of man, is derived from God, and is his first and best gift. If we pass from the grounds and motives to the *subjects* of prayer, we find them many as our wants and infirmities, hopes and fears, sufferings and enjoyments; filling up the whole circle of providence and grace, and embracing the remotest habitation of man. The *encouragement* to prayer is the gracious invitation and express promise of the immutable God: "Ask, and it shall be given you:" "Whatsoever ye shall ask in prayer, believing, ye shall receive." The *nature* of prayer is, that it is an intercourse between the soul and God; a communion with the Father, through the Son, the one Mediator, by the influences and operations of the Spirit of grace and of supplication. The *privilege* of prayer is, that it opens heaven, and brings down God, in all His strengthening, comforting, and sanctifying influences, into the soul. Prayer gradually assimilates the soul to God, by keeping in constant exercise the eye of faith. With this spiritual eye beholding, as in a glass, the glory of the Lord, it is changed into the same image, from glory to glory, as by the Spirit of the Lord.

Such being the nature of prayer; such its grounds and motives and subjects; such its encouragements, and privileges, and rewards; might we not well suppose, that man would weary the Throne of Grace with supplications? that he would always pray, and not faint? and that his petitions, offered in faith, and answered, would only cease that they might give place to thanksgiving and adoration? Such, indeed, was man in his created innocence, when in Paradise he walked with God. But the Fall burst the bonds of reciprocal love which united man to God: sin banished that Holy Spirit, which, while it abode with him, maintained uninterrupted communion between his soul and God; and, in departing, left a wide and impassable gulf of separation, which barred all access to and intercourse with God.

It is on the return of that Spirit to the soul, that man offers his first prayer to God. He may have been trained, by strictest discipline, to a scrupulous observance of all the formalities of a ceremonial religion. Superstition or opinion, the slavish fear of God or the fear of man, may controul his appetites and passions, and thus dam, within the deep and ample channel of hypocrisy, or self-justifying pride, the corruptions which are ever springing from the impure fountain of an unregenerate heart. He may thank God that he is not as other men are, extortioners, unjust, adulterers. He may appeal to the tribunal and judgment of man, who looketh but upon the outward appearance, whether he has not been, as touching the righteousness which is in the law, blameless; nay, he may leave this appeal to the decision even of his own conscience, unawakened as it is, and unenlightened

to see the length and breadth, the depth and height, the purity and spirituality, of the Divine Law. He may often have drawn near to God with his lips, while his heart has been far from Him, a guilty wanderer to the ends of the earth. But until the Spirit helpeth the infirmities of fallen nature; teaching the undiscerning mind what we should pray for as we ought; enabling us to ask in faith; yea, itself making intercession *for* us, and *in* us, with groanings which cannot be uttered; no pathway has been discovered to the soul through that vague immense, in some one of whose many and unknown regions God is fancied to dwell; no spiritual petition has left the heart on wings of faith and hope, and found its dark, uncertain way, through the chaos of an unexplored and undefined void, into the ear of the Lord of Sabaoth; no voice has sounded to the ear of the slumbering spirit in the inner man, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" no dawn of Gospel light has discovered to him that the kingdom of God cometh not with observation, but that the kingdom of God is within him; and that the kingdom of God is righteousness, and peace, and joy; that he needs no longer to ask, in the impotency and helplessness of nature, "Who shall ascend into heaven, to bring down Christ from above; or, Who shall descend into the deep, to bring up Christ again from the dead." No: his own soul is the temple of the living God; and the Spirit of God dwelleth in him. The Father and the Son, in fulfilment of the Saviour's promise, have come unto him, and made their abode with him. He dwelleth in God, and God in him; and to enter into the presence of the living God, he needs but to enter into the recesses of his own bosom. Until the Divine Spirit thus co-operates, there can be no spiritual prayer. However amiable, benevolent, and moral, and scrupulously strict, and formally devout, and ignorantly zealous, the man may be, that word has not been pronounced by the Searcher of hearts which introduces a soul into the general assembly and church of the first-born, which are written in heaven; and is the signal that it has passed the gates of the kingdom of God, and been admitted into the spiritual world—that word has not been spoken, at whose utterance the waiting myriads of the heavenly host strike their harps in hymns of adoration, and which diffuses joy through heaven, "Behold he prayeth!"

But even when the Divine Spirit has thus in regeneration taken possession of a soul, it finds man in far different circumstances from those in which at his original creation he was placed. It is not only the infirmities of a fallen and corrupt nature; the subjection of mind to sense; the apathy of the soul to spiritual and eternal objects; the evil tempers, passions, and affections, coeval with its birth—which have grown with its growth, and strengthened with its strength, been invigorated by continual exercise, and by habit become its very nature;—it is not only this body of sin, this internal enemy, the flesh, which lusteth against the Spirit, and opposes its progress throughout the soul: the daily fulfilment, also, in its developement and detail, of the original curse, "In the sweat of thy face thou shalt eat bread," has drawn around man a train of external circumstances, and entangled him in a complicated web of toils and cares and perplexities, whose unceasing tendency it is to clog and draw down the soul from spiritual contemplation, and to distract the mind, regenerated, but not perfected, from a felt sense of the continual presence of God, and an uninterrupted communion with God.

From this imperfection, even of the regenerate; and from those circumstances, unfavourable to spirituality, in which the Fall has placed man; results the necessity for daily, *stated seasons* of prayer. These are designed to stimulate our languid faith in the invisible realities of the unseen world; and to exhibit to us, at regular intervals, just frequent enough to keep up

the habit of contemplating it, a draught of what our souls should always be, in the subordination of all their faculties before a felt presence of God. Stated prayer gradually obliterates the old, and forms new traces in the soul, in which at length the affections habitually move; and thus bring it nearer and nearer to that frame of *continual* prayer to which the Apostle exhorts when he says, "Pray always;" "Pray without ceasing:" and which is the perfection of the Divine life in the soul. The necessity for daily, stated seasons of prayer, as a mean to this, God himself recognises, and justifies us in adopting this mean by His appointment under the ceremonial and typical dispensation of the morning and evening sacrifice. Like Jacob's ladder, prayer conducts the eye of faith to heaven; and by it the messengers of God visit the soul. It lays man's wants and sorrows before the Throne of Grace, and returns fraught with Divine blessings. It bridges the unfathomable, and otherwise impassable gulf, which separates time from eternity—this world from the dwelling-place of God. It is the key of heaven: and, though the body be still chained to earth, admits the soul to expatiate, and to rest, amid the green pastures and by the still waters of anticipated paradise. At that day when the secrets of all hearts shall be disclosed, how many a votive offering will be found suspended in His chosen temple, the human soul, to the God of prayer! To how many an anxious, carking care has prayer proved a sweet and refreshing anodyne! How many a wavering purpose of good has prayer fixed! How many a timid, doubting soul has prayer nerved to run with patience the race set before it! How many a gloomy night of darkness and depression has prayer illumined with a ray direct from heaven! How many a solitary outcast, isolated by his miseries from all human sympathy, has prayer introduced into the general assembly and church of the first-born which are written in heaven! How many a struggling, perishing wretch, sinking amid the waves and storms of this troublesome world, has prayer caught up into the third heaven, and landed in the paradise of God!

But it is not the duty of *stated* or of *occasional* prayer of any kind, which the Apostle here directly enforces. This is rather implied and assumed, in the provision which it is the more immediate object of the passage before us to make for its suitable and effectual performance—"*Watch* unto prayer." And the necessity for this watchfulness, as a preparatory duty, an indispensable mean, is equally strong and imperative, and originating in exactly the same sources, as the necessity which we have been just arguing for stated seasons of prayer.

"Watch unto prayer" is an expression of the same import with the Apostle's exhortation, "Pray always; Pray without ceasing:" or with that of the Wise Man, "Keep thy heart with all diligence." To watch unto prayer, is studiously to guard the mind against the entrance of every thought which would impede it in discharging the duty of stated prayer: and also, by meditation and self-inspection, so to frame and furnish it, that it may be habitually prepared to enter upon this duty with readiness, and to perform it with spiritual benefit. As Moses, when he descended from the mount, where during forty days he held uninterrupted converse with God, retained, and reflected upon all who beheld him, those rays of glory which a protracted manifestation of the Divine presence communicated; so, thus to watch, is to study to bear away a savour of that Spirit which the more especial and sensible presence of God, vouchsafed at seasons of actual prayer, has imparted to the soul. It is to maintain carefully, in the *intervals* of stated prayer, a spirituality of mind which may connect those hallowed seasons; and, like a thread of gold, run through, and impart beauty, richness, and durability to, the dark and fragile web of secular and mortal life. This duty is man's most important business upon earth; for

it is the very life and essence of prayer; and prayer is the barometer which tests our spiritual state. The performance of this duty is not merely the index and measure, but is itself that spiritual mind, which, in proportion as it is possessed, is life and peace. In the observations which I am about to offer, I by no means contemplate to develope and exhaust the rich fulness of this most comprehensive, spiritual, and important passage. I would draw from this copious fountain of spiritual truth some refreshing draughts. I would propose a few practical rules for the cultivation and maintenance of a praying spirit, which reason, not less than Scripture, suggests, and which experience confirms. May that Spirit, promised as a guide into all truth, so open and prepare our hearts to receive the truth in the love of it, that they may, if needful, pour out that petition of the Apostles themselves, before the Spirit of grace and of supplication had been vouchsafed them, "Lord, teach us to pray;" or may be directed and animated to a more reasonable and spiritual performance of this sacred duty—that we may pray with the Spirit, and with the understanding also.

In endeavouring to assist you "to watch unto prayer," I shall proceed,

FIRST, *Negatively*, by proposing the removal of *three* principal obstacles to the performance of prayer. Under this head I shall suggest,

i. Watch over your conduct.

ii. Watch over your society.

iii. Watch over your mind. And in order that you may watch effectually over your mind, I shall endeavour to shew that you must watch against,

1st, Evil tempers;

2dly, Worldly affection; and

3dly, Wandering thoughts. Because it is the direct tendency of wandering thoughts

(1) To emasculate the mind, by exhausting its vigour and energy;

(2) To render morbid the sensibilities, and harden the heart; and,

(3) To defeat, if not extract poison from, the various means by which Providence would apply to the soul the blessings of redeeming love.

Having cleared away these impediments, I shall then proceed,

SECOND, *Positively*, by proposing the following plain duties, as supplying wholesome food for the maintenance of this spiritual life.

i. Deeds of charity.

ii. Pious books.

iii. Religious conversation.

iv. Regular attendance upon the various means of grace.

v. Frequent meditation upon spiritual truth.

vi. Frequent aspirations of the heart towards God.

(*To be continued.*)

ON THE TEST OF SPIRITUAL SAFETY.

For the Christian Observer.

To know that "we have peace with *God* through our *Lord Jesus Christ*," and that our "*names are written in heaven*," is a privilege not to be valued by any ordinary standard. Thousands are miserable for want of it; and daily confirm their misery by persevering in that "broad way," which, whether swept by morality, or defiled by vice, surely "leadeth to destruction." Even the followers of *the Lamb* are not, in all instances, possessed of that precious knowledge to which I have now referred. They have occasionally, like the poet Cowper, wanted the consolations, while

they have manifested the spirit of the Gospel; and they have written bitter things against themselves, notwithstanding it has been evident to their brethren that they were "made accepted in the Beloved."

As the assurance of spiritual safety is of such inestimable value, so it is a subject on which the most devoted Christians are not entirely agreed. Witness the conflicting sentiments of John Wesley and some of his contemporaries: he insisting on assurance as the indispensable evidence of conversion, and they confidently denying it; while each party respectively appealed to Scripture. In the present day, similar discrepancies are found among the saints of God. Cæsar Malan, for instance, in his well-known religious publications, makes it the very test of conversion that we '*know* we have eternal life;' and that in a personal sense, so as to have no doubt whatever of our interest in Christ. Nor will the divine in question, and the advocates of his system of theology, admit that any other test of our Christian security should be instituted, than our simply believing the record which God has given us of His Son (1 John v. 10).

The present subject being one of unquestionable importance, may I be enabled by the Spirit of Truth to treat it agreeably to His own revealed will!—To begin with our simply *believing the Divine record.* Where such a faith is implanted by the Holy Spirit, it may safely be admitted as a proof that the Lord has had mercy on our souls, and "called us with a holy calling:" yet it supplies a test of his acceptance to the individual alone. Who is so intimately acquainted with the heart of man, as to pronounce that "individual" sincere, on the mere ground of his profession? Though the Spirit itself may bear witness to his spirit that he is a child of God, still may he not, on the contrary, deceive his own heart on this infinitely momentous point? Jesus Christ accordingly tells us in his word (Matt. vii. 22), that it is one thing to be confident of our acceptance, and another to be really accepted on the great day. If, then, it be insisted on, by those to whom I have alluded, that, in order to prove our title to "glory and immortality" in Christ, we have simply to ask, 'Do I believe God's promise?' and not, also, to "*examine* ourselves, whether we be in the faith; and to *prove* our own selves," I would submit it to the impartial reader, if this former test, when wholly severed from the latter, be not uncertain, unsatisfactory, and, above all, unscriptural?

What, I would ask, will be its probable operation in the case of young religionists, and indeed of all who may adopt it rather suddenly than seriously? Rejecting, as legal and pharisaical, and, in principle akin to bondage, all inquiry whatsoever, either as to our conduct or disposition, as evidences of our spiritual safety, they maintain that he who hath the Spirit hath the witness in himself. What follows? Wanting, as I have ventured to suppose, Christian seriousness of mind, and being led away by strong feeling, they will scarcely "commune with their heart," and prove the character of their actions by the only infallible rule of faith and life. Never can they stop, and ask, consistently with *their* views of assurance, if they possess those marks of acceptance which (as I shall presently demonstrate) are especially pointed out in Scripture. On the contrary, they look *above* them, when considering the all-important question, Am I a child of God? I do not affirm that this theory necessarily leads to such Antinomianism in practice; but I verily think that such is its probable result. For, if we are at liberty to conclude we "are in Christ Jesus," without any direct reference to the spirituality of our life and conversation (Rom. viii. 1, 5, 8); then, though such spirituality be wanting, may we not still imagine we "abide in Him?" Let a patient be told by his physician, "If you are fully persuaded of your recovery, you need not regard any other evidence of the fact:" the patient might possibly be right; yet,

were it not probable he would be deceived? The application may safely be left to the judicious reader.

I pass on, then, to some other tests of our spiritual safety, which are of a plainer, a more practical, and, I conceive, of a more Scriptural kind; premising, however, that they are wholly and essentially different from the grounds of our acceptance with God, and therefore to be carefully distinguished from them. One of the most satisfactory, because the most tangible, of these tests, is that *love of the brethren*, which is mentioned by the Apostle John (1 John iii. 14), "We know that we have passed from death unto life, because we love the brethren." Here, if any where, we may reach the point of certainty. For by nature, as "enemies to God," we are "aliens from the commonwealth of Israel," and count the society of saints a burthen, rather than a privilege. Accordingly, when a lady of rank, after a spiritual change had been wrought in her by Divine grace, once met the sainted Wilberforce at Barley-Wood, she was suddenly so much affected as to shed many tears, and that at the painful recollection of having once abhorred his very name. When, therefore, she loved and honoured it, was not that change of feeling at least a presumptive proof of a corresponding change of character and condition before God?

That such a test as I am now considering will invariably be applied by Christians to the relief and consolation of their spirits, I am far from intending to affirm. There are cases of spiritual distress in which all arguments are insufficient to remove, or even to diminish, its intolerable pressure. The utmost ingenuity of the sufferer is perhaps exercised for the purpose of defeating the effort to console him. He is not to be reasoned, even on Scriptural grounds, out of the dreary apprehension that he has no part nor lot in Christ. Yet even here the verse in question has been known to shed a ray of hope on the despairing soul. I myself once met with a very encouraging instance of the kind, and am therefore strengthened in the persuasion that the *love of the brethren*, however imperfect, or even interrupted in its course (as in the case of Paul and Barnabas, Acts xv. 39), is still, as a dominant principle, an evidence of the Lord's mercy to our own souls, and of their spiritual acceptance in Christ. And I would the rather press the point, since it is far more easy to determine whether we love the brethren, than whether we are contrite, like Mary, or pray, like the converted Saul, or possess those gracious dispositions which form the substance of the beatitudes (Matt. v.).

Not, however, that any one Scriptural evidence of our interest in Christ is either to be overlooked or undervalued. What God has taught, man must implicitly receive: what the Lord values, man must in no wise disregard. Prayer, therefore, when proceeding from the heart, and directed to the great objects of reconciliation to God through the blood of Jesus, of conversion by His Holy Spirit, and of a consistent Christian life, must be His immediate work, and on that account is an index of our participation of the rich blessings of the Gospel covenant. As such it was clearly recognised by God himself in the instance of the great Apostle (Acts ix. 11). And the more this grace is exercised, especially in the season of temptation, or in the hour of sorrow, the more cause have we to rest satisfied that the Lord has mercifully taught us how to pray. I speak not of our devotional frames or feelings. They vary, even in the best. Yet, however dull our affections at a Throne of Grace, if still we pray, like David (Ps. cxix. 25), "My soul cleaveth unto the dust; quicken thou me according to thy word," is not this petition an evidence that we are taught of God, and adopted as His dear children? Never does a man of this world mourn secretly before God over such failures in devotion, nor implore such spiritual recovery as a blessing of the highest order.

How closely the beatitudes are connected with that spiritual safety I have noticed, is, I conceive, sufficiently clear to all who impartially regard them. I have indeed heard it asked, "Did the dying thief possess these evidences of his safety?" Admit that he did not visibly or confessedly possess them; yet who will deny that they were implanted in him by the Holy Spirit, and that they did exist, however feebly or imperceptibly, in his then contrite breast? His, however, was a case of no ordinary occurrence. After all, the beatitudes are unmeaning, if we are not permitted, and even required, to ask, in order to decide the question of our own individual interest in the blood of Christ,—Am I meek, poor in spirit, and especially pure in heart, &c. &c. Notwithstanding that impurity which cleaves to the most exalted earthly saint, there is a comparative purity imputed to him by the Spirit, as appears by certain passages in Holy Scripture (Heb. ii. 14; viii. 10; Phil. ii. 5). If, therefore, it is the fixed and intense desire of our hearts that God would cleanse their very thoughts by the inspiration of His Holy Spirit (Prayer before the Communion Service), have we not an abundant proof that we are made "new creatures," and consequently are in Christ Jesus?

In the third chapter of the First Epistle of St. John, and third verse, the question now under discussion is very simply and practically decided. "Every man that hath this hope in him, purifieth himself, even as he is pure." "He that committeth sin, is of the devil." On that love of the brethren which is next insisted on by the Apostle, I have already dwelt. The whole chapter ought, indeed, to be seriously studied both by those who have hitherto been distressed for want of some sufficient evidence of their saving union with Christ, and by those who would confine such evidence within the limits of that *inward* testimony which the Spirit generally bears to the safety of the true believer.

Nor is it unimportant to remark with what tenderness the Lord speaks to those whom he has not yet enriched with the full assurance of faith. He does not, like some pious, but, alas! misjudging men, charge such persons with unbelief (though undoubtedly, in some sense, chargeable with it); but he says to them "Fear not" (Isaiah xxxv. 4); "O man greatly beloved" (Dan. x. 11, 16); "It is I, be not afraid" (Matt. xiv. 27). And in Rom. xiv. 1, St. Paul exhorts, in the Spirit of his heavenly Master, "Him that is weak in the faith receive ye."

Is it then a fair inference from the foregoing observations, that we are *not* to seek and cherish the inward testimony of the Holy Ghost to our spiritual acceptance and security? Surely not. In attempting to handle a very difficult, as well as important, point in Christian experience, I have chiefly designed to shew that we are not to be restricted to that one branch of evidence; and that those who advocate such restriction are themselves liable to serious delusion on the subject. Happy are they who are mercifully taught by God to *know* in whom they have believed—to *know* they have passed from death unto life—to *know* that they have eternal life in Christ. Yet those who are denied such knowledge have no ground whatever to conclude that they are *not* his children. This, I trust, has now been sufficiently established, by a fair appeal to Scripture. "Comfort ye, comfort ye my people," is, therefore, the language in which *all* who look unto Jesus, whether tremblingly or confidently, should be addressed; and more particularly by their ministers. The heart of the righteous should be made sad, neither by withholding from him those texts which speak of our *completeness* and joyful affiance in the Saviour Christ; nor, on the other hand, by concealing those which pronounce a blessing on the contrite, the timid, and the poor in spirit. Let your readers bear with me, as far as I may appear to them to have erred, either in my conception or representation

of the subject. Truth is my object: and the Lord, by His Spirit, lead us into all truth; till at length He lodges us in a region where the perception of Divine things will be for ever clear, the judgment for ever sound, and the soul for ever happy, in "the excellency of the knowledge of Christ Jesus our Lord."

When I speak, as I have now done, of those proofs of our reconciliation to God in Jesus Christ which our spiritual character may supply, I would not overlook those deeply affecting cases, in which nothing but "looking unto Jesus," exclusive of all such proofs, can uphold the desponding Christian. Such a one is wont to argue, 'If I look into myself, I despair.' Let him, then, look *out* of himself, to One who was "holy, harmless, and undefiled;" and who, having obeyed the law for us, is therefore emphatically called "THE LORD OUR RIGHTEOUSNESS." To Him should every inquiry respecting the evidences of our acceptance lead the fallen creature, the miserable sinner. Thus, while we regard such evidences as inseparable from our spiritual safety, we must still make them subservient to a simple reliance upon Him, who is Himself "all our salvation." In a word, where the life proves the reality of our faith in Jesus, it is of course unnecessary to press the application of the test in question.

Πιστις.

THE VAUDOIS CONFESSION OF MERINDOL AND CABRIERES, A.D. 1544.

To the Editor of the Christian Observer.

MOST of the early Waldensic exceptionable peculiarities were renounced at the Protestant Synod of Angrogna in 1532. In furtherance of the same process of reformation, the good people of Mérindol and Cabrieres, twelve years after, deposited in the hands of Cardinal Sadolet the following cautious and improved abridgment of a Confession, against some parts of which he had mildly objected. "Il leur dit," says the continuator of Fleury's Annals, "qu'ils devoient penser à réformer leur doctrine, qui n'étoit pas celle de l'eglise; que, dans les endroits, où ils parloient du Pape et des évêques, il y avoit trop d'aigreur et d'animosité; qu'il falloit se soumettre et parler d'un style plus modéré;...et qu'il iroit bientôt dans sa maison de Cabrieres, où il s'informeroit plus particulierement de toute l'affaire." This document has been sadly used. Charles du Moulin, who has handed it down to posterity, was remarkable for his accuracy*: his book was printed the very year in which the Confession was read in Parliament; and the variations from this ancient copy in Lennard, Léger, and Jones, ought to be generally known and exposed. It is given as follows by Moulin:—

"Alia Confessio, brevior ab iisdem (Merindolianis et Caprariensibus), pro innocentiæ suæ defensione, anno 1544 Regi Francisco transmissa, et anno 1551 Parisiis in Parliamento regio publicè recitata.

"1. Credimus unum tantum esse Deum, qui Spiritus est, rerum cunctarum Conditor. Pater omnium, super et per omnia, in nobis omnibus; adorandus in spiritû et veritate; *quem solum exspectamus;* Datorem vitæ, alimentorum, indumentorum, prosperæ item valetudinis, infirmitatis, commodorum et incommodorum: Hunc diligimus tanquam omnis bonitatis Authorem, et ceu cordium Inspectorem timemus.

"2. Jesum Christum credimus esse Patris Filium et Imaginem, in quô omnis plenitudo Deitatis habitat, per quem cognoscimus Patrem, qui noster Mediator et Advocatus: nec ullum aliud sub cœlo nomen hominibus datum

* Léger professes to translate from Du Moulin his version of the Confession.

est, per quod servari nos opporteat. In hujus nomen solum invocamus Patrem: nec ullas preces offendimus coram Deo, præter eas quæ in Scripturâ Sanctâ continentur, aut cum ejusdem sensû planè conveniunt.

"3. Credimus nos habere Consolatorem Spiritum Sanctum, à Patre et Filio procedentem, *cujus inspiratione precamur, et efficaciâ regeneramur.* Is in nobis omnia bona opera efficit, atque per Eum in omnem deducimur veritatem.

"4. Credimus unam sanctam Ecclesiam, omnium electorum Dei à constitutione ad finem mundi congregationem; cujus Caput est Dominus noster Jesus Christus. Hanc verbum Dei gubernat, Spiritus sanctus ducit. *In eâ sinceri Christiani omnes versari tenentur: pro omnibus etenim indesinenter orat, grata Deo ad quem confugit, et extra quam nulla est salus.*

"5. Illud apud nos est constitutum, ministros Ecclesiæ—episcopos, nempe, et pastores—in moribus et doctrinâ irreprehensibiles esse debere; alioquin deponendos, aliosque substituendos, qui eorum locum et officium impleant. Nemo autem hunc sibi honorem assumat, nisi à Deo vocatus—ut Aaron; gregem Dei pascens, non turpe affectans lucrum, velut Cleris dominans; sed prompto animo exemplum piis præbens, in sermone, conversatione, charitate, fide, et castitate.

"6. Reges, principes, et magistratus confitemur à Deo institutos esse ministros. *Quibus parendum sit;* nam gladium gestant, ut innocentes tueantur, et malos puniant. Propterea honorem eis deferre, tributaque persolvere tenemur. Nullus autem ab hâc obedientiâ sese eximere potest, *si modo Christianus dici velit, Jesu Christi Domini et Servatoris nostri exemplum sequens. Is enim tributum persolvit, nec jurisdictionem dominationemve temporalem usurpavit, in statû illo humiliationis gladium Verbi Cœlestis exerens.*

"7. Credimus aquam in Baptismi *Sacramento* esse signum visibile et externum, nobis repræsentans *illud quod virtus Dei intùs in nobis operatur, nempe Spiritûs renovationem, et in Christo Jesû carnis nostræ mortificationem: per quem etiam Christum sanctæ Dei ecclesiæ membra efficimur, in quâ fidei nostræ professionem et vitæ emendationem demonstramus.*

"8. *Sanctum mensæ*, vel Cœnæ Domini nostri Jesu Christi, *sacramentum* credimus esse sacrum memoriale et gratiarum actionem ob beneficia per Christi mortem nobis collata, *in cœtû piorum*, in fide, charitate, suique ipsius probatione celebrandam: et ita, panem et poculum sumendo, *Christi carni et sanguini communicare*, sicuti in Sacris Scripturis *edocemur.*

"9. Conjugium esse *bonum*, honorabile, sanctum, et à Deo institutum, profitemur; nemini prohibendum, nisi Dei verbum intercedat.

"10. Pios, et Deum timentes, credimus Deo se probaturos ut bonis vacent operibus, quæ præparavit, ut in eis ambulent. Hæc autem opera sunt charitas, gaudium, pax, patientia, benignitas, probitas, modestia, temperantia, aliaque opera in Scripturis commendata.

"11. Contra, fatemur cavendum à pseudo-prophetis, quorum scopus est populum ab adoratione religiosâ *uni* Deo et *Domino* debitâ, revocare, creaturis adhærere et confidere, bona opera *in Scripturis mandata* relinquere, et hominum figmenta sequi.

"12. Regulam fidei nostræ Vetus et Novum Testamentum retinemus, Symbolumque Apostolicum sequimur. *Quisquis autem dixerit nos aliam profiteri doctrinam, longè eum falli et fallere demonstrabimus, si modò per judices ordinarios nobis liceat.*"

[See "Caroli Molinæi Opera," tom. iii., edit. Paris, 1612, Part 2, col. 578, 579, 616, 617.]

Such is the Confession of Mérindol and Cabrieres of 1544. As it belongs to the class of Reformed or Protestant Vaudois documents, we might have hoped that it would have passed through the hands of copyists and

translators unmutilated; but the opportunity of improving the doctrine of so important a piece has not been overlooked. Take the following examples.—

Art. 1. "Quem solum expectemus."—Modérateur Léger omits altogether this singular clause; Lennard reads, "God, upon whom only we wait;" and Mr. Jones, who calls his paraphrase of these Articles "a faithful translation," vol. ii. p. 53, writes, "God, upon whom we are continually dependent." But Reinerius Sacco, who so carefully distinguishes the Waldenses from the Ketters or Cathari, having himself spent seventeen years of his early life in the bosom of the latter sect, would have informed us that the Ketters believed in two gods, like the Italians Giovanni de Lugio and Belazmansa of Verona. By means of Usher and Allix, the unprejudiced reader may trace the progress of these Manichean enthusiasts from Armenia to Italy in the tenth and eleventh centuries. One of their gods was already come; but, like the Gnostics and the Parsees, they "expected" another. Gibbon, it is true, has endeavoured to confound this vile rabble of Oriental sophists with "the poor of Lyons," as many a lying friar had done before him. Why suppress or modify the indignant refutation of this slander in the Confession of Mérindol?

Du Moulin.	*Lennard.*	*Jones.*
Art. 3. "The Holy Spirit, by whose inspiration we pray, and by whose efficacy we are regenerated.	"The Holy Ghost, by whose inspiration we make our prayers; being renewed by him.	"The Holy Spirit, by whose inspiration we are *taught* to pray; being by him renewed in the spirit of our minds.

[Here the variation is almost too trifling to claim notice.]

Art. 4. "In her (the Church) all sincere Christians are bound to remain; for she prays for all without ceasing, being acceptable to God, in whom is her refuge: and out of her there is no salvation.	"In which (church) all good Christians ought to remain; for it prayeth without ceasing for all; and the word thereof is agreeable unto God, without which no man can be saved.	"In the church it behoves all Christians to have fellowship; for He (Christ) prays incessantly; and His prayer for it is most acceptable to God; without which, indeed, there could be no salvation.

[Here we see how the doctrine of a very simple and honest profession of faith is adapted *ad libitum* to "the meridian of any religious polity." The Merindolians say, "Out of the Church there is no salvation, because she is acceptable to God, and prays incessantly for all;" the old volunteer of the Flemish war, Sidney's companion, predicates of the Word what the Confession of Mérindol affirmed of the church; and the venerable elder of Cateaton Street (who generally copies a martyrologist of the name of Clark) substitutes, with the most orthodox recklessness of criticism and fidelity, the Bridegroom for the bride.]

Art. 6. "Kings, princes, and magistrates .... whom we are bound to obey.....		"(In all lawful and *civil* concerns.)
"No one can withdraw himself from that obedience, if indeed he wishes to be called a Christian, and to follow the example of our Lord and Saviour Jesus	"From which power and authority no man can exempt himself, (Omitted.) as may appear from the example of our Lord Jesus Christ, who re-	"No man can exempt himself, (Omitted.) as is manifest from the example of the Lord Jesus Christ, who vo-

Du Moulin.	*Lennard.*	*Jones.*
Christ. For He paid tribute; nor did He take upon Himself any temporal jurisdiction; wielding the sword of the heavenly word in that state of humiliation.	fused not to pay tribute, not challenging any jurisdiction of temporal power. (Omitted.)	luntarily paid tribute; not taking upon himself any jurisdiction of temporal power. (Omitted.)

[If I understand the last omitted clause in Lennard, its import is, that the church upon earth ought not to wield the sword; which is against the practice of the French Reformed.]

Art. 7. "We believe that water in the Sacrament of Baptism is the visible and external sign, shewing forth that which the power of God operates within us — namely, the renewing of the spirit and the mortification of our flesh in Christ Jesus: *by which Christ* also we are made members of God's holy church, *in which* we declare the profession of our faith and the amendment of [our] life.	"We believe that in the Sacrament of Baptism the water is the visible and external sign, which representeth unto us that which, by the power and virtue of God invisible, so working, is within us; that is to say, renovation of the spirit, and mortification of our members in Jesus Christ; by which we are also received in the congregation of the people of God, protesting and declaring before it our faith and change of life.	"We believe that in the ordinance of Baptism the water is the visible and external sign, which represents to us that which, by virtue of God's invisible operation, is within us —namely, the renovation of our minds, and the mortification of our members, through [the faith of] Jesus Christ: and by this ordinance we are received into the holy congregation of God's people, *previously professing** our faith and change of life.
Art. 7. "That so we may communicate with *the flesh and blood of Christ*, as we are taught in the Holy Scriptures.	"That so we may *eat of that bread and drink of that cup, as it is written in the Holy Scripture.*	(The same as Lennard.)
Art. 12. "Whoever shall say that we profess another doctrine, we shall convict him of being deceived, and a deceiver, if we are permitted to do so by the ordinary judges."	(Altogether omitted.)	(Altogether omitted.)

Having accurately transcribed these various readings, allow me to request that you will notice them. Of the very few authentic and genuine Waldensic pieces extant, I can scarcely mention one which has not undergone a similar treatment.

A. D. B.

*** In reply to our correspondent's request that we would notice these various readings, we have only to say, that if his quotations are fair and correct—which we have no reason to question—there has been much fraud employed in the attempt to make some of the early Waldensian documents speak a language which the scholiast preferred to that of the text. We will never attempt to conceal or to apologize for artifices of this kind, by whomsoever employed, or in whatever cause. The church

* In justice to Mr. William Jones, I must observe that he mistook "déclarant devant ICELLE," that is, *the Church*—a feminine pronoun—for "devant ICELUI," that is, *Baptism*. (See New Evang. Mag. V. 372).

of Christ can gain nothing by collusion. Let us have simple truth. Some of the early Waldensian documents might not be in all respects what we, who enjoy the full light of Scripture and Protestantism, could wish they had been; but we have reason to bless God that, in that dark and desolate age, they were what they were: but we ought not to gloss over or suppress any part of them to make out a case. We are not acquainted with Mr. Jones's work; and of the author all that we recollect is, that he was the biographer, if we mistake not, of his Anti-pædobaptist friend, Abraham Booth; but he ought not to have allowed his theological or ecclesiastical opinions to induce him to mutilate a Confession which he professed to translate accurately. We give him the full value of our correspondent's explanation, that he mistook *icelle* for *icelui* (though there is nothing in the old French words that is at all ambiguous; and why did he not refer to the original Latin, which is clear enough?); but what but seeing through a pair of distorting spectacles could make him think that "devant" meant "previously;" whereas, if he had opened a child's French dictionary, he would have found written "Devant, *before*, in point of situation," not of time. It is odd enough, that, there being only two words, he should have mistaken the gender of the one and the meaning of the other; and thus have made the Waldenses maintain, without explanation, that "previous profession" was necessary, in such a sense that no infant could be legitimately baptized.—But the interpolation of "*civil* concerns" into the document is still more unjustifiable. If the Confession was wrong, say so; but do not garnish it. We wish to know what the old Waldenses believed; but Mr. Jones's Dissenting prejudices caused him to think it his duty to prevent our supposing that they believed that the civil magistrate might concern himself with ecclesiastical matters.—"Civil concerns!" By no means a National Church Establishment.

ON MR. WESLEY'S VIEW OF CHRISTIAN PERFECTION.

To the Editor of the Christian Observer.

THE following passages, taken from a tract by Mr. J. Wesley, entitled, "The Character of a Methodist," will very clearly shew what notion he wished the uneducated people of our towns and villages, amongst whom the paper was in former years very freely circulated, to form of the doctrine of human perfection: and I believe he has completely succeeded in his wish. I have scarcely a Methodist in my parish who does not firmly believe in the doctrine of entire human perfection: and they tell me that they learn the doctrine from the Bible, and from Mr. Wesley's books. They boldly affirm of one of their preachers, who lives not three miles off me, that for these thirty years past (he is now nearly eighty) he has never committed sin. I have many witnesses about me who aver that he has said so in their presence: I never heard him: and whether this worthy old man (for we all very much respect him) would dare to affirm upon his Bible that he "sinneth not" in thought, word, or deed, or whether he thinks it possible for a man so to live on earth, I will not take upon myself to say; but surely Mr. Wesley does *say* as much in the little tract to which I have just alluded; and those for whom his paper was meant understand him to *mean* as much.

"The distinguishing marks of a Methodist," says Mr. Wesley, "are, that he sinneth not, in thought, word, or deed."—"In thought: There is not a motion in his heart but according to his (God's) will." "Every thought that arises points to him, and is in obedience to the law of Christ." p. 9.—"In word: He cannot speak evil of his neighbour. He cannot speak idle words. No corrupt communication ever proceeds out of his mouth." p. 11.—"In deed: He keeps God's commandments; not only some of them, or most of them, but ALL, from the least to the greatest. He has in all points a conscience void of offence towards God and towards man." p. 9.

"All the talents he has received he constantly employs according to his Master's will. Whatsoever he doth, it is all to the glory of God. He not only aims at this, but actually attains it." p. 10.

"In thought, word, and deed:—He thinks, speaks, and acts according to the Gospel of our Lord Jesus Christ, in all things." p. 11. "He thinks, speaks, and lives according to the method laid down in the revelation of Jesus Christ."

These are extracts which I made some long time since; I wish I had made more. The tract is now quite out of date: and it is well that it is. There is much in it greatly calculated to mislead the minds of the simple. I purpose very soon to introduce Omicron's paper in a sermon upon the present subject, that the Methodists in my village may learn, in the Church, the doctrine so admired by their founder, and of which they themselves have so imperfect an understanding *. J. T.

ON CLERICAL INTERCOURSE WITH SOCIETY.

To the Editor of the Christian Observer.

THE question lately discussed by some of your correspondents, respecting the Duty of Clergymen in Social Intercourse, has been often asked and often answered; but it seems still to be a subject of anxious inquiry, in the minds of some conscientious ministers of the Gospel, how far they may partake of worldly society without imbibing its spirit; and whether they may, by so doing, abate prejudices against religion, soften down opposition, and create useful inquiry amongst well-intentioned though ignorant persons. It has been said that a Christian should not go into company, except to impart some spiritual good, or to receive it. Is this likely to be the case in a mixed party, composed of individuals met together for the purpose of convivial intercourse; whose conversation is on the occurrences, more or less frivolous, of the day; and on whom a gloom would be cast by the mention of any topic connected with religion? Those subjects which are the most important in the eyes of the Christian, and the dearest to his breast, cannot be brought forward in such a party: he must therefore either join in the current conversation, or be silent. If the former, he is lowered as a minister of the Gospel. Serle has well observed: "Either the Christian must enter into their spirit, or they into his, before they can be agreeable companions. If he takes up their spirit, surely it will soon be his grief and burden; and it is very unlikely they should come into his."

Besides this, a clergyman who seriously exhorts his people to come out from the world and be separate, will cast a stumbling-block in their way, if he is seen to mix in worldly society merely for purposes of amusement. However deficient his hearers may be in their own duty, they are very sharp-sighted as to that of their minister; and it is often necessary to abstain from an innocent recreation, lest he should cause a weak brother to offend. St. Paul's conduct in this respect must be their example.

There is another evil, and that of no trifling nature. I mean that of taking servants into company too often calculated to overturn all the good they may have imbibed from the family instruction; for though the dining-room and drawing-room conversation, however frivolous, may be decent, that of the servants' hall is too often the reverse.

There are various modes of intercourse between a clergyman and his respectable neighbours much more calculated to afford means of doing them good, than by mixing in such parties as have been alluded to. Much may, through the Divine blessing, be effected by an occasional morning call, or

* We respectfully recommend J. T. to re-consider whether he is about to pursue a wise course.

summer-evening visit; or by lending books; and, above all, by a consistent life. The world justly looks for consistency of character in all persons professing godliness; but especially in a minister of the Gospel. It was observed, not long since, to the writer of these remarks, by a person not at all influenced by religion, when speaking in praise of a pious and exemplary clergyman, "He never dines out." The brightest examples of the ministerial character have been men who kept aloof from all worldly society, except when called into it by duty. Mr. Cecil says, "It is hard and rough work to bring God into his own world. To talk of a Creator, Preserver, Redeemer, is an outrage on the feelings of most companies." Christians, and especially ministers, must be a *peculiar* people;—they must come out from the world, and be separate. They have a high and holy character to sustain,—they are ambassadors for Christ; and their message is of infinite importance: they should therefore be looked up to as men of seriousness and prayer: and they lose most of that serenity which ought to invest their character, when viewed through the medium of common social intercourse. A knowledge of the habits and feelings of the higher classes of society would be too dearly purchased by mixing in convivial parties. Neither is it necessary, for human nature is much the same in all ranks of life: all have fallen, and all must be renewed after the image of God; and the message is the same to all—"Repent and be converted, that your sins may be blotted out." The following lines from Dryden, though often quoted, are so appropriate to the topic under consideration, that I conclude with them:—

> "The proud he tamed, the penitent he cheered,
> Nor to rebuke the rich offender feared:
> His preaching much, but more his practice, wrought—
> A living sermon of the truths he taught:
> For this by rules severe his life he squared,
> That all might see the doctrine which they heard."

CLERICUS.

ON THE JAILOR AT PHILIPPI.

For the Christian Observer.

YOUR correspondent PHILALETHES, in your Number for March, has opened a very interesting question, though he does not appear to have given a Scriptural solution of it. Will he bear with me if I venture to suggest, that, in his interpretation of the words addressed by the Philippian jailor to the Apostle Paul, he has, however unconsciously, approached the borders of Neology? For what is the principle of that too popular, because pernicious, system, but to lower the sense of Revelation till it sinks to a level with the apprehensions of the human intellect? I do not affirm that such is the principle of the exposition now adopted by your correspondent: but its tendency, I fear, is Neological; since he proposes to sweep away at a stroke the *spiritual* import of the inquiry, "What must I do to be saved?" and by so doing he would, without a sufficient warrant, I conceive, deprive a portion of Scripture of that awakening and edifying power which, when spiritually taken, it possesses. And notwithstanding the remark of your correspondent, that "in the present case there is nothing (spiritual) to give up," he must suffer me to maintain a directly opposite opinion.

Before I state the reasons of it I would observe, that certain difficulties, which your correspondent finds in understanding the word "*saved*," in a spiritual sense, may easily be multiplied in our perusal of the Sacred Volume. He alleges that the term is therein variously interpreted, and insists on there being no "*proof*" that it was spiritually adopted by the jailor.

In reply, it might lawfully be asked, What "proof" have we of the precise, or rather of the spiritual, meaning of such passages as I will now subjoin? Peter (Luke xxii. 62) "went out and wept bitterly:" "The disciples believed not for joy" (Luke xxiv. 41): and, "Lord, remember me when thou comest into thy kingdom" (Luke xxiii. 42). Your correspondent has probably understood, in common with the church at large, that Peter's sorrow was penitential; that the disciples' joy was caused by the glorious resurrection of their Lord; and that the desire of the thief was to be remembered by being finally admitted into the kingdom of God and of his Christ. If, however, in these and like instances, we have to *prove* the correctness of the exposition, we must evidently be at a great loss to vindicate and sustain it.

Yet, though direct "proof" is confessedly wanting in the case referred to by your correspondent, there is a strong presumption (and to presumption we must frequently resort) in favour of that exposition of the passage which has been given by Matthew Henry, and indeed by a vast majority of enlightened readers of the Bible. For the jailor was not only in circumstances singularly calculated to produce, through the grace of the Holy Spirit, a sense of spiritual danger and helplessness in the sight of God; but he also received an answer which on the hypothesis of Philalethes must have been well-nigh unmeaning and unintelligible. If the trembling sinner intended merely to inquire, "How may myself and my family escape torture and death?" he could not have been satisfied with the reply, "Believe in the Lord Jesus Christ, and thou shalt be saved." The Saviour being as yet unknown to him, how could he infer from the expression that temporal deliverance would be the sure result of faith? Had such been the object of the jailor, surely he would have repeated his question, and that too in a more intelligible shape; and the Apostle also would have answered it in a more suitable and precise manner. How a mere heathen (for such apparently he was) could possibly extract from the reply the assurance of his bodily preservation, I am unable to conceive. The supposition that "the answer went beyond the question," does not appear to me to master, or even to meet, the difficulty. Proof (so much insisted on by Philalethes) is here unquestionably wanting. And when we pause on the important fact that the jailor presently, it should seem, "rejoiced, believing in God, with all his house," there arises a high probability that his mind had been awakened by the Spirit to feel his need of a Redeemer, and to inquire where he might find him.

Nor am I at all embarrassed by the expression, "thou shalt be saved, and thy house." These words of the Apostle are apparently elliptical. This I infer from the current language of the world on such subjects as are in fact analogous. I shall use an illustration that occurs to me. Had Moses said to an Israelite who had been wounded by a fiery serpent, "Look up to the brazen serpent, and thou shalt be saved, and thy house," would he not have understood by the promise that both himself and his family would be healed by using that appointed remedy? Just so in the other case: the jailor might immediately collect from the Apostle's answer, "By looking unto Jesus, both thou and thy household shall be saved." An inference this which is greatly supported by the fact above noticed, that the jailor believed in God, with all his house. By "believed" I may fairly understand that he trusted in the promises of God as made to him through Jesus Christ.

In candour I must now confess that I cannot go the length of that preacher whose opinion startled your correspondent, and gave occasion to his remarks: the former perhaps as much exceeded as the latter has fallen short, in representing the true sense of the language made use of by the

jailor. The truth appears to lie between the two opposite interpretations. By this I would be understood to say, that the context forbids me to suppose, either that the jailor, at the time of his alarm, contemplated his temporal deliverance, or that he was then acquainted with all the doctrines connected with that of our redemption in Christ.

As Philalethes seems, by the honesty which pervades his communication, to be well entitled to that name, I have not hesitated to submit to him that view of the passage he has dwelt upon which I have deliberately and prayerfully adopted; but which I will readily surrender on his producing "proof" (Scriptural proof) of its unsoundness. The Lord open our eyes, and never suffer us to lean to our own understanding, in questions connected with eternity. Πιστις.

CATHOLICISM OF MR. WILBERFORCE.

To the Editor of the Christian Observer.

IN this day of unbrotherly strife, when the blind political Liberalism and bitter spirit of too many of the Dissenters, and, permit me to add, the bigotry and semi-popery of some who call themselves Churchmen, have divided many whose hearts ought to be united, and whose efforts should be combined against the common enemy—against vice, and ignorance, and irreligion—it is refreshing to my spirit to look back upon past days and past friendships; when to be mutually united to Christ was felt among Christians to be a bond of union to each other; and when, therefore, a pious Churchman was not insulted by an "evangelical Dissenter" with the scurrility of a Popish newspaper; or a pious Dissenter by an evangelical Churchman, with the uncharitable and unchristian absurdities of a Popish tract.

Of all the men of modern days, no one was ever more anxious and unremittingly vigilant in checking this bigoted and unhallowed spirit than the late sainted William Wilberforce; whose name I allude to for the sake of copying the following characteristic and monitory incident, which I do not recollect to have seen transcribed in any publication, or to have heard mentioned in any of the addresses at religious meetings. It is related by Dr. Adam Clarke, in a letter to the Bishop of London in 1829. Dr. Clarke says:—

"At an anniversary meeting of the 'Prayer-book and Homily Society,' an excellent clergyman, quoting something that I had written, was pleased to preface it by the remark, 'The worthy Doctor, who of all men I know who are not of our Church comes the nearest both in doctrine and friendship to it.' When he had done I arose, and, after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe; I was born, so to speak, in the Church; baptized in the Church; brought up in it; confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich; have held all my life uninterrupted communion with it; conscientiously believe its doctrines; and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the resurrection to the perishing multitudes without those most respectable orders that come from it, I must strive to be content; and if you will not let me accompany you to heaven, I will, by the grace of God, follow after you, and hang upon your skirts.' This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with 'winged words,'

said, 'Far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the 'church of the first-born whose names are written in heaven'—far from preventing him to be of the company who are pressing in at the gate of blessedness—we will not indeed let him 'follow,' he shall not 'hang on our skirts,' to be as if dragged onwards,—we will take him in our arms, we will bear him in our bosom, and with shouting carry him into the presence of his God and our God.' The worthy clergyman, whose speech had given rise to these observations, soon placed him on the best ground, with 'Indeed, Dr. Clarke, my observations went only to the simple fact of your not being a clergyman of the Established Church.'"

In this incident we see the watchful anxiety of this beloved man to prevent a breach of friendship, or an alienation of feeling, between the members of Christ's mystical body, which neither he nor the "large assembly" of clergymen and Church laymen then present, felt it necessary to confine, like a few modern zealots at Oxford, to the Church of Rome and the Church of England. And why should not such halcyon days return? Why should not Churchmen be Churchmen, and Dissenters Dissenters; and yet, where each party is truly united to Christ the common Head, all feel that there is that which unites them to each other, and causes them to avoid all provocation but that which leads to love and to good works? Why should any pious Dissenter forget his piety in his politicalism; and why should any pious Churchman forget the duty of Christian charity in ecclesiastical bigotry?

In common with all who knew and loved Mr. Wilberforce, I anticipate with warm ardour the too long delayed memoir of that admirable man; which, if composed in a spirit like his own, will be one tissue of such feelings as beam forth in the above incident; and which, even in the midst of political strifes and religious differences, raised him high, in a pure atmosphere of faith and love and peace and joy, and enabled him to adorn the doctrine of his God and Saviour, and to win over to their own souls' welfare many who were walking in the paths of sin and bitterness. The world needs such examples; and who can say but that the faithful exhibition of the character of this eminent servant of Christ may be as seasonable and powerful an instrument for healing the wounds of our common Christianity, as his admirable book was in awakening public attention to the subject of religion, at a time when the Church of England was in a state of most lamentable spiritual apathy. In the world where he now is, faith and hope are superseded; but his charity still remains, and is doubtless enlarged to a measure of expansion which even he, much as he drank of his Divine Master's spirit, could not conceive upon earth. In this he has left us an example that we should follow him as he followed Christ. Nor will this interfere with our several honest predilections, grounded upon what appear to us solid reasons, for our various shades of opinion in matters non-essential—such as are the chief matters of ecclesiastical discipline—for, to use an expression attributed to himself, or to some person of kindred spirit, "a man should love the whole army of Christ's church militant, but he may love his own regiment the best." J.

ON THE DETAILS OF CHRISTIAN CONSISTENCY.

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for March, laments that the principle of Christian consistency is often lost sight of by professing Christians at

social dinner parties. He alludes to the use of wine to an extent which, though customary, and not generally accounted improper, is sufficient to disturb sobriety of mind and spirituality of feeling. But I wish he had added, what as a physician he must allow to be the fact, that the same evil results follow excess in eating, or any other inordinate indulgence. Among the marks of thoughtlessness mentioned as belonging to the antediluvian age, it is said, "they did *eat*, they drank:" and He who is our Redeemer, and who will be our Judge, has said, "Take heed to yourselves, lest at any time your hearts be overcharged with *surfeiting*, and drunkenness, and cares of this life; and so that day come upon you unawares." Our spiritual foe is always lying in wait to destroy us; and as the Christian is vulnerable in every part, he needs a shield of faith, and holy love, and willing self-denial, to protect the whole man. "When thou sittest to eat with a ruler, consider diligently what is before thee," said the Wise King; thus warning us not to commit sin in our daily actions: and an Apostle exhorts us, by Divine Inspiration, "whether we eat or drink, or whatever we do, to do all to the glory of God."

A COUNTRY CURATE.

ON MAINTAINING INTERCOURSE BETWEEN TEACHERS AND THEIR FORMER PUPILS.

To the Editor of the Christian Observer.

SOME letters lately appeared in your Journal upon maintaining personal intercourse in after-life between Sunday-school teachers and their pupils. The object is highly desirable, especially during the first six or seven years after the young persons are of age to leave school. During this eventful and critical period the character usually becomes fixed for life; and for the most part for eternity. Happily, however, young persons usually evince an attachment, often affectionate and ardent, to a teacher under whose instruction they have long been placed; and this communicates to the teacher a moral influence over them, which, if kept up and rightly employed at a period of life so peculiarly exposed to danger, may, under the blessing of God, be attended with most beneficial and enduring results.

Among the means to this end your correspondents have scarcely alluded to the establishment of Bible classes; a measure above all others calculated, by the blessing of God, to promote the object in view. If teachers of piety and experience would select some suitable hour every week, or fortnight, to meet those whom they have heretofore taken so much pleasure in instructing, they would rarely find any reluctance on the part of the young persons or their parents; and with regard to those of them who may be in service, a word spoken with judgment, and in due season, to their employers, would generally elicit liberty for attendance. The afternoon or evening of Sunday would probably be found the most advantageous time; since even servants are then, for the most part, disengaged.

The method of conducting such a class will readily suggest itself to every one. The reading of a few verses of Scripture may often be made to furnish suitable materials for conversation. The young persons should be encouraged to ask questions; or questions may be proposed by the teacher; and instructive incidents may occasionally be alluded to, or extracts from authentic biography or narrative be read and commented upon. The whole should be concluded, as well as commenced, with prayer by the teacher alone. A young person may need some advice, or perhaps reproof, which cannot properly be given in the presence of others; but which, if judiciously and affectionately administered in private, may sink deep into the heart: and it is easy, on such occasions as these, to request such young

person to remain after the departure of the rest, or to appoint some other time for an interview. Where the number of efficient teachers is small, the duty of conducting such a class may most advantageously devolve upon the clergyman himself, as it respects the young men; whilst his wife, or some experienced female, may conduct a similar one for the benefit of the young women.

Having adverted to the kindly feeling frequently subsisting between teachers and scholars, I will relate an incident, which lately came to my knowledge, illustrative of this subject, and affording one among many evidences of the moral advantage of Sunday-schools.—A teacher had been visited with a very dangerous illness, and his life was despaired of; but he was mercifully restored; and had the delight of finding, upon his recovery, that the boys of his class had, during his illness, agreed among themselves, without having received any suggestion upon the subject, to hold a meeting for prayer for his recovery; and he could not but look upon his restoration as an answer to the prayers of these poor children to Him who "out of the mouth of babes and sucklings perfects praise."—In another case, one of the boys of a Sunday-school was guilty of such gross misconduct as to incur merited punishment. The teacher observed nothing in his school-fellows of that air of triumph, or fancied superiority, so common to our fallen nature, and so frequently evinced by children when one of their number has fallen into disgrace: but he did not know till afterwards, that these youths had secretly held a meeting among themselves to *pray* for their offending companion.—Such circumstances as these, in connection with a multitude of instances in which the good seed, although apparently it has lain dead for many years, has afterwards sprung up and brought forth fruit abundantly, afford ample encouragement to the teachers of Sunday-schools "not to be weary in well-doing." C. W.

CRITICAL REMARKS ON COLOSSIANS II. 23.

To the Editor of the Christian Observer.

The rendering given in our authorized version to the words ουκ εν τιμῃ τινι προς πλησμονην της σαρκος (Coloss. ii. 23), is admitted by all commentators to be involved in considerable obscurity; and, in fact, it seems almost impossible to assign any definite and satisfactory meaning to the Apostle's language as thus translated. But among the interpretations suggested by commentators themselves, not one, that I am aware of, is to be found which entirely removes the difficulty. Parkhurst renders the words, "not in any respect or regard (paid to the body, namely) for the satisfying of the flesh." This is but a trifling variation from the received translation, being merely the substitution of "respect or regard" for "honour." Bloomfield proposes, "in the not cherishing it;" considering ουκ εν τιμῃ τινι equivalent to εν ου τιμᾳ, "for the full satisfying of the wants of the body (*i. e.*, so as to fit it for the services of the mind):" or should this be deemed inadmissible, "with no regard for the body so as to satisfy its cravings." Doddridge quotes the Prussian Testament as translating it, "having no regard to the satiating of the flesh." Now in the above interpretations ουκ εν τιμῃ τινι is regarded as exegetical of the preceding αφειδιᾳ, and it appears to me that Doddridge's remark on the last of these renderings is applicable to them all: "this," says he, "exchanges the spirit of the concluding words for a flat tautology," a style of composition unusual in St. Paul; and in addition to this, σαρκος is perhaps confounded with σωματος, without sufficient reason.

Valpy, on the other hand, gives the passage thus, "but without value

(in the sight of God) being (only done) for the satisfying of the flesh." Biddulph, as quoted by Valpy: "(availing, indeed) to the satisfaction of the flesh (or carnal mind), but not in any respect that could be honourable or profitable." Doddridge: "which tend to the dishonourable satisfying of the flesh." In these passages τιμη is with better reason taken to be antithetical; but the ellipsis implied by Valpy's rendering is objectionable; and in the two latter instances, as Doddridge again says, "the two clauses must be transposed;" and this strikes me as being an objection of still more weight; for may we not conclude that St. Paul would in all probability have placed προς πλησμονην first, if he had intended it to be so understood? Neither Diodati nor Scott offers any remark that varies at all from the views already noticed. Macknight and Howe render τιμη provision; but the references (1 Tim. v. 17; and 1 Cor. xii. 23) of the former, in proof of this signification, are by no means explicit; and indeed the principal difficulty would still remain. Might not the following translation meet the difficulties of the passage, and add strength to the Apostle's argument, while it simplifies his language? I propose it, indeed, with much diffidence, from the impression that, unless there were some objection to it of which I am ignorant, it must have occurred to others before now: I would throw it out, however, for your consideration: "But without any value against the satisfying (or full gratification) of the flesh (or fleshly lusts);" in other words, "not possessing any efficacy so as to restrain the carnal gratifications," which is the only mortification the Gospel enjoins; the rest is a mere routine of external observances, which profit nothing. It is superfluous to add, that τιμη constantly signifies *pretium*, and that προς very frequently has the force of *contra*.

Ελαχιστοτερος.

POETRY.

THE CHURCH'S LAMENT FOR ST. JOHN.

(*From the* "Poetical Works" *of the* Rev. T. DALE.)

He hath gone to the place of his rest,
He is safe in the home of his God;
And we who have loved him, forsaken, oppressed,
Submissive would bow to the rod.
Though his accents can cheer us no more,
His love yet may speak from the grave:
And thus on the broad wing of faith may we soar
To One who is mighty to save.

Our friend and our father we heard
On earth paint the glories of heaven;
But now the lone church, like a wandering bird,
To the home of the desert is driven.
Entranced on his vision we hung;
Our hearts and our hopes were above;
For the words of persuasion fell soft from his tongue,
And the soul of his teaching was love.

In vain the stern tyrant assailed
With threats of the dungeon or grave—
He spoke but the word, and the timid ne'er quailed,
In pangs that had mastered the brave.
The babe hath endured, while its frame
With the scourge and the torture was torn,
The maiden, the mother, in chariots of flame,
To glory triumphant were borne.

For what were thy terrors, O Death?
And where was thy triumph, O Grave?
When the vest of pure white and the conquering wreath
Were the prize of the scorned and the slave?
Oh! then to our father was given
To read the bright visions on high;
He gave to our view the full glories of heaven;
We heard, and we hastened to die!

Some died; they are with thee above—
Some live; they lament for thee now—
But who would recall thee, bless'd saint, from the love
That circles with glory thy brow?
Long, long didst thou linger below:
But the term of thine exile is o'er,
And praises shall mix with the tears that must flow
From the eyes that behold thee no more.

Praise! praise! that thy trials are past;
Joy! joy! that thy triumph is won.
The thrones are completed—for thine is the last
Of the twelve that encircle the Son.
O Lord! shall the time not be yet
When thy Church shall be blessed and free?
Thou, who canst not forsake, and who wilt not forget,
Come quickly—or take us to Thee!

WATERLOO BRIDGE (FOR JUNE 18)

(*From the* Rev. S. C. WILKS's "Rosebuds Rescued.")

YES! 'twas a fearful deed; the sun's dark flood,
That rose in tear-drops, poured his setting beam,
Red with solstitial splendour, blood for blood,
As weeping Heaven had blushed to view the stream
That stained earth's bosom;—yet e'en thou, proud theme,
Thou Waterloo, to younger names shalt yield;
Soon shall thy fame a distant meteor seem,
Known but as Agincourt or Cressy's field,
While future heralds deck some newer, baser shield.

Vain feverish man! that think'st thy insect toil
Can snatch e'en Waterloo from time's decay!
E'en while we gaze, death strips this mortal coil,
Our life an hour, our memory but a day;
And then, when every glory melts away
An icy palace, vain yon granite pile
To tell to distant age the wild affray
That stampt its name. Ah, distant age shall smile
To think man's feeble art oblivion would beguile!

No; Waterloo shall be but as a dream,
To fill some book-worn brain, where learned lore,
Deep treasured, sheds a momentary gleam
On deeds forgotten; pointing where, of yore,
Europe coleagued unnumbered trophies bore
From Belgic plains; and where a tyrant's band
Drank the dark cup the world had drunk before;
Their blood-stained lord expelled to distant land,
To pine life's lingering day, on Helen's desert strand.

Yet then, when faithless to man's dearest pride,
The chissel'd granite yields its age-worn trust;
And yon proud arch, that spurns the crouching tide,
Shall sink, at length, a monument of dust;
Then blest shall be the memory of the just;
Whose lowly deed, in Heaven's fair page enrolled,
Shall bright survive the warrior's trophied bust,
And, fresh with wreaths that ne'er may waxen old,
Shall teach how vain the wise, how impotent the bold!

Oh then be mine the fame that cannot die!
The wisdom mine that tells of worlds unknown!
Be mine the faith that lifts her tranquil eye

To heaven's bright orbs, and calls them all her own!
And when the breath that wafts my parting groan
Shall lose its burden in the passing gale,
And nought shall live but one frail funeral stone,
Whence soon must lapse the plaintive moss-worn tale,
Then stretched be Faith's bold wing, and swell'd Hope's joyful sail!

And heaven be mine, and heaven's eternal year;
And glories bright, and ecstasies divine;
And mine the Almighty Father's voice to hear—
"Servant well done! thy Saviour's joys be thine."
I would not 'scutcheoned pall, or gorgeous shrine,
The plausive tablet, or the chantry's pride,
The sculptor's emblem, or the minstrel's line;—
Be mine the merits of THE CRUCIFIED;
Of Him who for me lived, of Him who for me died."

NOTES OF PRAISE.

(The Hon. and Rev. B. W. NOEL's *Dedication of his Selection of Psalms and Hymns to the Congregation of St. John's Chapel, Bedford Row.*)

NOT in the church alone (though there 'tis sweet
To hear the swelling notes of praise ascend),
But in all scenes, to our Almighty Friend
Let us with constant love our hymns repeat;
When by our hearths our chosen friend we meet,
Round our domestic altars meekly bend,
Retire an hour in solemn prayer to spend,
Or walk in tranquil thought the crowded street;
For He is worthy of unceasing praise.
To whom in all vicissitudes we cling,
Whether the hours flit by on joyous wing,
Or gathering sorrows darken all our days.
His love in heaven angelic myriads sing,
And we, not favoured less, our humbler praise will bring.

PROTESTANT WORSHIP AT ROME.

(*From* "Sonnets" *by the* Rev. C. STRONG.)

PACING, as I was wont, on day of rest,
Amid the Coliseum's awful round,
From distant corridor there came a sound
As of a voice that published tidings blest:
Along the vaulted way I forward press'd,
And soon a group of dark-eyed Romans found,
Intent and fixed, like men some spell had bound,
The preacher with such power their souls addressed.
The words he spake, his gesture, and rapt look,
Betokened one whom Heaven had rendered bold
To ope the treasures of the sacred book.
Methought the shepherd visibly forsook
Temples, where holy things were bought and sold,
For two or three thus gathered to his fold.

THE CHRISTIAN'S WARFARE.

(*From the* "Songs of La Colonna," *by* M. A. T.)

"*We receive this child into the congregation of Christ's flock; and sign* him *with the sign of the cross, in token that hereafter* he *shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto* his *life's end.*"

THE fight must be fought, the race must be won,
The prayer must be offered, the work must be done,
The armour is ready thy covering to be,
The course is marked out, and waits only thee!

Up! up! why sittest thou here?
In the air, in the earth there are sounds of fear;

In the air, in the earth, there are joys divine;
Why sittest thou here in sloth supine?

Lo! I hear the sound of the battle-cry,
And the field of warfare is in mine eye,
For the hosts of God rush on to the fight,
And the foe flies before their heavenly might.

Come! let us join them—away! away!
The banners wave wide and the Cross display!
I feel, I feel the thrilling strife,
For the war is for glory—the combat for life!

PATMOS.

(*From* "Poems on Sacred Subjects," *by* MARIA SAFFERY.)

"*I was in the Spirit on the Lord's day.*"—*Rev.* i. 10.

WOULDST thou muse much of heaven? then learn to keep
Watch, where the Lord of heaven was seen erewhile,
Where solitude looks sad, on that lone isle
That rises o'er the wild Egean deep.
Go, visit Patmos:—from her rocky steep,
Above the billows of her rolling sea,
There is a voice, believer, speaks to thee.
Long ages have not hush'd that sound to sleep.
O Zion! wake thine heart and lend thine ear.
Thus saith "the Spirit to the churches" now:
Soon shall the Son of Man, the Lord, appear,—
And at the sun-like radiance of that brow,
In which, entranced, the loved disciple lay,
Earth, as a midnight shadow, pass away.

WHY DOES THE SUN GO DOWN?

IN REPLY TO THE QUESTION OF A LITTLE CHILD.

(*From* "The Martyr of Verulam and other Poems," *by* T. RAGG.)

"WHY does the sun go down?"
Thy infant lips exclaim,
As thou gazest on the departing orb,
While heaven seems wrapt in flame;
It goes to cheer another sphere,
Make other hills look bright,
And chase away from distant realms
The hovering shades of night.

"Why does the sun go down?"
Perchance thou soon mayst say,
As the fond bright dreams of childhood's years
Are vanishing away;
Those fairy dreams desert thee now,
And their magic charms are riven,
To shew the earth is at best but dark,
And light proceeds from heaven.

"Why does the sun go down?"
Perhaps thou mayst whisper too,
As the warmer beams of youthful love
Are flitting fast from view;
To bid thee fix thy heart on things
Beyond the gulph of time,
And never expect enduring bliss
In the earth's ungenial clime.

"Why does the sun go down?"
Thou mayst ask in deeper gloom,
When the hand that writes these verses now
Is laid in the silent tomb;
And oh may Heaven this sacred truth
Stamp deep on thy bosom then,
It does but quit the scene awhile,
In glory to rise again.

SINCE O'ER THY FOOTSTOOL.

(*From the Journal of the Institute at Flushing, United States.*)

SINCE o'er thy footstool here below
Such radiant gems are strown,
Oh what magnificence must glow,
My God, about thy throne!
So brilliant here these drops of light,
There the full ocean rolls how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught,
Be, Lord, thy temple's outer veil,
What splendour at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase
Flinging o'er earth the golden shower,
Till vale and mountain blaze,
But shews, O Lord, one beam of thine:
What, then, the day where thou dost shine!

Ah, how shall these dim eyes endure
That noon of living rays;
Or how my spirit, so impure,
Upon thy glory gaze!
Anoint, O Lord, anoint my sight,
And robe me for that world of light.

REVIEW OF NEW PUBLICATIONS.

LIFE AND WRITINGS OF TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ, published in 1526; being the first Translation from the Greek into English; by that eminent Scholar and Martyr, William Tyndale. Reprinted verbatim, with a Memoir of his Life and Writings, by GEORGE OFFOR: together with the Proceedings and Correspondence of Henry VIII., Sir T. More, and Lord Cromwell. London, 1836.

THE late tercentenary commemoration of the printing of the whole of the Scriptures in the English tongue by Miles Coverdale, has incidentally inflicted some injustice upon another and greater name, that of Tyndale *; for though all the clergy who alluded to the subject doubtless took just care to specify that the commemoration related only to the printing of *the whole* of the Scriptures; and to add, that Tyndale had printed the New Testament nine years before, that his book had already passed through six or seven editions, and that he had also translated and printed the Pentateuch and the Book of Jonah; yet a general impression, upon the unlearned part of the public, certainly there was, that Coverdale was the precursor in the English translation and printing of the Holy Scriptures. We need scarcely remark, that in the matter of *translation* the priority is not due either to Tyndale or to Coverdale. Wicliffe, about the year 1380, had translated the whole of the Scriptures from the Latin Vulgate into English; and copies of the whole, or parts, of his version were in great request: but no portion was ever printed till Mr. Lewis committed the New Testament to type in the year 1731. Shortly before or about the time of Wicliffe, John de Trevisa, Vicar of Berkeley, is related to have rendered the whole of the Scriptures into English: but a still earlier English translation, being, so far as is ascertained, the very first, had been given by an individual whose name has not reached posterity,

* Tyndale's name is often spelt Tindal; but this is not the original spelling. He himself spelt it Tyndale; which is doubtless correct, his grandfather having been Baron de Tyndale, of Langley Castle, Northumberland. The family of the present Lord Chief Justice of that name, who stated in the debates on the Catholic Relief Bill that he was descended from the martyr, spell their name after the modern usage, Tindal: and the Religious Tract Society has of late familiarized the public eye to this spelling, in its reprints of the works of the Reformers. The Christian Knowledge Society has recently given to the world "The Prologues of Tyndal;" and that spelling is perhaps as good as any, preserving the *y* of the river Tyne, but converting the "dale" into "dal," as in many other words, such as Kendal. But even Tyne is often spelt Tine (the ancient letter *y* being the modern *i*); and we still read of Tineham, and Tindale Tarn, in Cumberland: so that each mode may plead both etymology and precedent. We observe, that in our brief memoir of the martyr in the opening paper of our volume for 1807 we wrote Tyndale; and as this is Mr. Offor's reading, we have the better reason, though we are not inventing "personam novam," of following Horace's rule of

Servetur ad imum
Qualis ab incepto processerat, et sibi constet.

Most old names are subject to similar variations. The name of Wicliffe is spelt in nearly twenty ways. His most elaborate biographer, Mr. Vaughan, prefers Wycliffe. Mr. Lebas follows Lewis in writing Wiclif, for the somewhat singular reason that "this orthography" (there may be many spellings of a word, but how can there be more than one *orthography*?) has the smallest number of letters. Mr. Baber preferred the same spelling, but for a better reason—namely, that it is that, he says, which occurs in the oldest document in which the name is known to appear, that is, in a paper referring to his embassy in 1374;—but Mr. Vaughan says that the documents respecting the dispute about Canterbury Hall are undoubtedly older; and these read Wycliffe, both as applied to the Reformer and to the village whence he derived his name.

about the year 1290. Of this venerable manuscript Oxford possesses the only copies extant—namely, one in the Bodleian Library, one at Queen's College, and one at Christ Church.

Our present business is with Tyndale, who first committed the New Testament to type in the English tongue. That we may not, however, disparage the claims of Coverdale, or the propriety of the late commemoration, we must not neglect to add, that his edition of 1535, besides being the first impression of the whole of the Scriptures in English, was also the first which could be called national, being allowed by Royal Authority; and he had likewise been a diligent fellow-labourer with Tyndale in translating the Pentateuch. Still, however, the first and chief honour is due to that memorable volume, the verbatim reprint of which is now before us.

Of Tyndale's first edition, which was printed upon the Continent, many copies soon found their way to England; but the reading of them was prohibited: and Bishop Tonstal has immortalized his sapiency, as well as his zeal, by a scheme like that of the Irish rebels who endeavoured to ruin the banks by destroying their promissory notes; or of the English gentleman who proposed a public subscription to buy up the works of Paine and Voltaire; forgetting that every copy purchased afforded a profit to print several in its room, besides stimulating the market, and advertizing the book. The Bishop purchased the whole edition, except the copies that had gone out, and of these he collected as many as he could, and caused them to be burnt at St. Paul's Cross; thus enabling Tyndale with the proceeds to print a new and improved edition. And the more the book was harried, the more it came into demand; so that several editions were speedily absorbed. Sir Thomas More, much as he loved a jest, never made or enjoyed so good a one as that in virtue of which he laughingly forgave the poor captured heretic, who told him, in answer to his inquiry as to how Tyndale contrived to live abroad, and who assisted him from England, that it was the Bishop of London, who had sent him money to buy up his Testament. It is afflicting to think that such a man as More should have been among the most cruel persecutors of the devout and holy men who imported or possessed copies of the word of God. But of this hereafter.

These persevering efforts must soon have rendered copies of the earliest edition of Tyndale's Testament very rare; and even if some few escaped, it is probable that a further destruction took place during the persecutions in the latter years of Henry VIII., when that capricious monarch revoked his permission to read the Holy Scriptures, and also during the Marian persecution. In consequence of these proceedings, numerous copies of the Scriptures, of which there were already many texts and editions, were destroyed by the officers of Papal vengeance, or by their possessors in order to avoid the suspicion and punishment of heresy. So complete, in the case of Tyndale's first edition of the New Testament, has been the spoliation, that only one complete copy is known to survive the havoc—namely, that in the Baptist College at Bristol. There is, however, a defective copy, wanting forty-eight leaves, in the cathedral library of St. Paul. No other relic has been discovered.

The present reprint has been taken from the Bristol copy, the Principal of the Baptist Seminary having, with great liberality, entrusted that precious volume to be transcribed for the purpose. The volume is in the most beautiful preservation; the cuts are emblazoned, and every leaf is ornamented, as if the copy had been intended for presentation to some great personage. The title, if ever it had one, is lost; but the reprint gives for a title an elaborate framework of the four Evangelists and five of the Apostles, surrounding the words and date "The New Testament, M.D.XXVI." Are this illuminated page and title taken from a manuscript leaf prefixed

to the Bristol copy? The best account we have seen of that invaluable volume occurs in our own pages (see Christian Observer for 1824, pp. 25, 68, 140). The communications (signed J. E. R.) were sent us by that much-respected and excellent man, the late Dr. Ryland, the Principal of the Baptist Seminary. The book came to the Baptist library as part of a very valuable collection of early editions of the Scriptures bequeathed to it by Dr. Andrew Gifford, formerly Sub-librarian of the British Museum. Its previous history was as follows. It was discovered by John Murray, one of the collectors of Lord Oxford, the founder of the Harleian Library; and his Lordship was so highly delighted at possessing a copy of the first edition of the English Testament, not a shred of which was known to be in existence, that he rewarded Murray with an annuity of twenty pounds a year. Lord Oxford died in 1741, and Murray in 1748. Ames, the well-known book collector, and author of the History of English printing, says, in a manuscript, copied for us by Dr. Ryland, that Lord Oxford's books were sold to Thomas Osborne for 13,000*l.*, and among them this gem; which Osborne's catalogue-maker (see, says Ames, his catalogue, No. 420, anno 1743) represented to be "some Dutch edition of the New Testament." Ames discovered it in the Harleian collection; and Osborne, not knowing its value, sold it to him for fifteen shillings. Mr. White, as he himself attests in a memorandum forwarded to us by Dr. Ryland, bought it at Mr. Langford's sale in 1760, and sold it to Dr. Gifford for twenty guineas, which, he adds, was the price Lord Oxford had paid for it. Mr. Offor states that White paid fourteen guineas and a half for it. The book came into Langford's sale in consequence of Ames's death. White sold it to Gifford in 1776; on whose death, in 1784, it found its present destination. Some one of its possessors, Dr. Ryland informed us, has "illustrated" it with portraits of the Earl of Oxford and his collector Murray. What price would now be esteemed an equivalent for it?

There is no reason to doubt that this and the imperfect copy in St. Paul's cathedral * really belonged to Tyndale's first edition. Ames says, "This singular English translation of the New Testament appears perfect to a person understanding printing, although it bears no date, which many books about that time wanted; also the subject at that time so dangerous to meddle with." Ames adds, "And be sure observe the last paragraph

* Mr. Cotton, in his elaborate *List* of Editions of the English Bible, printed at the Clarendon press in 1821, states, that he was the discoverer of the copy in the library at St. Paul's cathedral. That copy is imperfect, both at the beginning and the end; and some one of its possessors, as if afraid of a second Bishop Tonstal, has contrived most ingeniously to disguise and disfigure it, by intermixing the Gospels and Epistles with each other in the strangest manner. The volume is in half-binding, and is lettered "Lant's Testament." Mr. Cotton strongly recommended that it should be taken to pieces and examined; the deficient parts supplied by a transcript from the Bristol copy; and the whole re-bound in order, and placed under lock and key, under the special superintendence of the librarian. The last head of advice has been complied with; so that the volume is rescued from the mischances which were likely to befal it while tossed about among the vulgar rabble of dusty books; but we trust that the ill-advised suggestion of taking it to pieces and re-binding it has not been followed. The irregularity of the binding, and the incorrect lettering, are among the most curious memorabilia of the book, and of the times in which it was thus transmuted. While the splendid Bristol copy was, perhaps, reposing in the archives of some prince or prelate, or might be preserved in some secret storehouse of documents for official purposes, or might be the identical copy of More, Tonstal, or King Henry himself; or was guarded by some distinguished personage, who either was privileged to retain it, or had opportunities of keeping secret its retention, or, being out of the reach of Papal jurisdiction, was not afraid to hold it, the St. Paul's copy seems to bear marks of having been purposely disguised; or, at least, there hangs by it some tale of mystery which has not been developed.

to the reader, in this same book." This paragraph, we presume, is the translator's address at the end, a verbatim copy of which we inserted in our volume, above alluded to, for 1824, p. 140. Dr. Gifford adds to Ames's statement, "And what puts it out of all doubt that it is prior to all other editions, are his (the translator's) own words in the second page of his address: '*To the Reder. Them that are lerned Christenly I beseche that the rudnes offe the worke nowe at the fyrst tyme offende them not.*'" These words, "nowe at the fyrst tyme," are certainly strong; but Dr. Gifford might have gone on to quote the following, which are still stronger, and leave on our minds no more doubt that this was Tyndale's first edition, than if the name, date, and place of printing had been recorded on the title-page.

"That the rudnes off the worke nowe at the fryst tyme, offende them not: but that they consyder howe that I had no man to counterfet, nether was holpe with englysshe of eny that had interpreted the same, or soche lyke thinge in the scripture before tyme. Moreover, even very necessitie and combraunce (God is recorde) above strengthe, which I will not rehearce, lest we shulde seme to bost oure selves, caused that many thynges are lackynge, whiche necessaryly are requyred. Count it as a thynge not havynge his full shape, but as it were borne afore hys tyme, even as a thing begunne rather than fynnesshed. In tyme to come (yf god have apoynted vs there vnto) we will geve it his full shape: and putt out yf ought be added superfluusly: and adde to yff ought be oversene thorowe negligence: and will enfoarce to brynge to compendeousnes, that which is nowe translated at the lengthe, and to geve lyght where it is requyred, and to seke in certayne places more proper englysshe, and with a table to expounde the wordes which are nott commenly vsed, and shewe howe the scripture vseth many wordes, which are wother wyse vnderstonde of the commen people: and to helpe with a declaracion where one tonge taketh nott another."

This passage is curious in many respects; and among others, in that it shews that Tyndale was not aware of, or at least had not access to, the version of Wycliffe, or any other English translator. The modesty, delicacy, and Christian simplicity of the passage are very beautiful.

In the above extract we have kept the old spelling, which the reprint before us retains throughout. Under the peculiar circumstances of the case this was perhaps proper; but as a general rule we should say, that it is far from being desirable, in reprinting old books, to retain the antiquated spelling, which is extremely inconvenient to most readers, and usually induces them impatiently to lay aside a volume thus printed. In Mr. Offor's Memoir of the translator there is a considerable quantity of interesting quotation, which would be as popularly intelligible as modern English if divested of its obsolete spelling, but which impatient readers will not take the trouble to decipher. There is no more reason, in ordinary cases, to retain the old spelling than the black-letter characters; though either, or both, are proper in particular instances—as, for example, in a typographical or antiquarian publication. The Bible and the Prayer-book are not printed in the obsolete spelling in which they were first written; and why should a quotation from Cranmer, or Jewel, or Tyndale, be arrayed in its antique habiliments, any more than one from Shakspeare? The great additional labour and expense of transcription and printing are worse than wasted; for by how much it is difficult to the transcriber and printer to copy the old spelling, by so much is it difficult to ordinary readers to peruse the words written in it, when copied. We are willing, as before said, to except the case before us; because, in reprinting the first edition of the English New Testament, it might be proper to retain as much as possible of its venerable air, and to regard it with something of literary and antiquarian feeling; but, then, fully to answer this purpose we must have had a fac-simile as well as a reprint; the black letter must have been retained, as well as the obsolete spelling: so that, upon the whole, for the purposes of utility, even in this peculiar instance, we should for ourselves have preferred (the black

letter having been dropped) that the spelling also should have been made easy; and a few pages have been given as a fac-simile specimen of the original work in type, spelling, and decoration. A black-letter book reprinted in Roman characters but retaining the old spelling, is out of keeping. In the case before us there is also another circumstance worthy of consideration. Tyndale is the fountain of most of the subsequent translations, down to our present vernacular version; and in reading his book aloud the ear perceives a far closer resemblance to our modern Bibles than does the eye. If a reader, in collating Tyndale with our current copies, would see how much of his venerable version has been retained, what has been improved, and how astonishingly his diction, by being used for ages in our churches and in private, has tended to fix our vernacular tongue, he must forget as much as possible the difference of spelling; just as in tracing family features in old portraits we divest the canvas of any peculiar habiliments which bewilder the attention.

It is possible that our notions in this matter may be too utilitarian; for, though it is easier to read and to collate correctly and rapidly without the intervention of two kinds of spelling, some readers will doubtless prefer knowing, not only what words Tyndale wrote, but how his printer spelled them. We shall therefore only say, adopting the spelling we complain of, that yyf a nother man perceyuethe nott wyth our yees, & countethe our aduyse & cownsayles euyll & wolde leuer goo a nother waye, we being benignelie, gracyouslie, & louenglie mynded, medle not off hym, nor ley hondes on hym, & axe not that he woulde lene unto our opynyons. Our remarks apply only to the popular reader, who usually prefers the readiest way of catching the sense of what he peruses. We, however, conclude that Mr. Baxter, the worthy and spirited publisher, has taken good advice in the matter. He has certainly presented to the Christian student a very valuable volume. The high character of his press renders it unnecessary to speak of the beauty and correctness of the typography; but we must not omit to mention that the volume before us is enriched with well-executed fac-similes of the wood cuts and ornamental letters of the original work. The imitation and air of antiquity are also kept up, by giving the headings and running titles in black letter, and by numbering by folios (leaves) instead of by pages; so that, with the exception of black-letter text, we have Tyndale himself before us. We ought certainly to welcome this reprint, having been ourselves the first to urge it; for, in our volume for 1824, p. 68, we recommended the possessors of this unique copy to take this measure, "in order to secure from casualties the text of the First Translation and Edition of the New Testament in the English Language." We added: "In the present flourishing state of Biblical studies, a reprint of this work would be a valuable accession to sacred literature; and the work infinitely better deserves reprinting than scores of volumes of black-letter trash which have of late years been rescued from oblivion, and re-obtruded upon the world."

The original work contains 336 leaves, the last three being occupied with the address to the reader, already mentioned. It is divided into chapters and paragraphs, but of course not into verses.

Before we proceed to Mr. Offor's Memoir of the venerable translator, we will give a specimen of the version. It matters little where we open; and we will therefore extract a portion of the Second Lesson for the evening on which our remarks will meet the eye of our readers—namely, 1 Cor. xv.; for June 1. It is very interesting to see how closely this first printed version approaches our own copies.

"The xb. Chapter.

"Brethren as pertaynynge to the gospell which I preached unto you, which ye have also accepted, and in the which ye continue: by the which also ye are saved,

I do you to witt after what maner I preached vnto you, yf ye kepe it, except ye have beleved in vayne.

" For fyrst of all I gave vnto you that which I receaved: howe that Christ deyed for oure synnes, agreynge to the scriptures: and thatt he was buried, and thatt he arose agayne the thyrd daye accordynge to the scriptures: and thatt he was sene of Cephas, then of the twelve, after thatt he was sene off moo than five hondred brethren atonce: off the which many remayne vnto thys daye, and many are fallen a slepe. After that apered he to James, then to all the Apostles.

" And last off all he was sene off me, as off one that was borne out off due tyme. For I am the lest off all the Apostles, which am nott worthy to be called an apostle, be cause I persecuted the congregacion of God: but by the faveour of God I am that I am. And his faveour whych is in me was not in wayne: butt I labored moare aboundauntly then they all, not I, butt the faveour of God which is with me. Whether ytt were I or they, so have we preached, and so have ye beleved.

" Yf Christ be preached howe that he rose from deeth: howe saye some that are amonge you, that there ys no resurreccion from deeth? Yff there be no rysynge agayne from deeth: then is Christ nott rysen. Yff Christ be nott rysen, then ys oure preachynge vayne, and youre fayth is also in vayne: Yee, and we are founde falce witnesses of God. For we have testified agaynste god howe that he raysed vppe Christ, whom he raysyd nott uppe, yf it be so that the deed ryse nott vppe agayne. For yf the deed ryse nott agayne, then is Christ not rysen agayne. Yf it be so thatt Christ rose not, then is youre fayth in vayne. and yet are ye in youre synnes. Also they whiche are fallen a slepe in Christ, are perisshed. Yf in thys lyfe only we beleve on Christ, then are we off all men the miserablest."

We now turn to the Memoir, which will, perhaps, carry with it the greater interest at this moment, since the present year is the exact tercentenary of Tyndale's martyrdom. The chief events in the history of this remarkable man are well known; but Mr. Offor has, with much labour and research, collected some new particulars; and minutely verified, corrected, illustrated, or amplified some old ones. The popular narratives, of which there are many, appear, if Mr. Offor is right, to require emendation in some matters of date and other circumstantials; but the general features of Tyndale's life and character are substantially exhibited in them all. They are, indeed, all taken, with abridgment, and a few gleanings of addition, from Fox; and Fox is still the text to which Mr. Offor has had recourse.

Of Tyndale's birth and parentage little is known, except what has been repeated in every sketch of his life—namely, that he was born towards the close of the fifteenth century (Mr. Offor thinks about 1477), at Hunt's Court, Nibley, Gloucestershire; and that he was descended from the ancient and baronial house of Tyndale, of Langley Castle in Northumberland; his family having settled in Gloucestershire in consequence of being on the losing side in the contests between the houses of York and Lancaster. Some of the narratives of Tyndale speak of the Gloucestershire family as having sprung from the Tindalls of Tansover in Northamptonshire, who sprang from Baron Adam de Tyndale of Langley; but Mr. Offor does not even allude to this Northampton intercalation, but states, upon the authority of a pedigree communicated to him by J. Roberts, Esq., of the Temple, a descendant of the martyr, that our William Tyndale (otherwise called Hutchins, or Hochyn, the fugitive family having for a time assumed that name) was the son of John Tyndale, or Hutchins, of Hunt's Court, and the grandson of Baron Tyndale, who escaped from the field of battle when the Yorkists were overcome by the Lancastrians. William had two brothers: the younger was Thomas; one of whose descendants, Lydia, married, a Quaker, Roberts of Liddington, whose piety and persecutions are perpetuated in an interesting memoir published by the members of his society. The elder was John, an eminent merchant in London, who was punished for corresponding with his brother William while abroad, sending him money, and reading his Testament. Besides a ruinous fine, he was condemned, with another merchant, to ride through the streets of London with their heads to their horses' tails, and with papers stuck about them, and with English Testaments and other heretical books tacked all over them, which they were

to cast into a fire kindled for the purpose at Cheapside. This, however, was tender mercy, compared to the imprisonment, scourgings, and cruel death which befel many others for like offences.

Respecting Tyndale's early history, Mr. Offor has not been able to glean any new facts. All that is known is, that he was a diligent and well-ordered youth; that he studied at Oxford with such diligence and success that he read and expounded the New Testament to his fellow-students in Magdalen Hall and Magdalen College; and that, having taken his degree, he removed to Cambridge, where he became "well ripened in God's word." At college he formed a friendship with that admirable man Frith, who afterwards shared his Biblical labours, and received, three years before him, the crown of martyrdom. Mr. Offor has favoured us with a very interesting original memorandum, for which he acknowledges his obligations to the Rev. R. Barham, of St. Paul's. Tyndale had been ordained at the conventual church of the Priory of St. Bartholomew in Smithfield, in 1502; and, having taken the vows, he became a friar in the monastery at Greenwich, in 1508: and he speaks of himself, twenty years after, in the "Parable of the Wicked Mammon," as having been "a Brother of Greenwich." Now Mr. Barham has discovered, in the cathedral library at St. Paul's, upon the title-page of a book printed in 1495, the "Sermones de Herolt," the following illustrative memorandum:—

"Charitably pray for the soul of John Tyndale, who gave this book to the monastery of Greenwich of the observance of the minor brothers, on the day that brother William, his son, made his profession, in the year 1508."

We suppose this Greenwich book came into the Pauline library at the dissolution of the monastery. Might not Tyndale's mutilated Testament have come from the same quarter? It was not improbable that some of his old companions, or perhaps his monastery, might feel anxious to see their heretical associate's denounced book; and if concealed in that house, it might migrate unnoticed, with masses of other books, at the dissolution, and scarcely have been glanced at till Mr. Cotton discovered it.

Tyndale, as long back as when at Oxford, had begun translating the Scriptures into English; and Mr. Offor is in possession of his original autograph of those translations, which came into his hands from the library of an eminent antiquary, the Rev. H. White, of Lichfield cathedral. It is a quarto volume, ornamented like a Missal, and dated 1502. On a scroll in one of the drawings is inscribed "Defend me, O Lord, from all them that hait me. W. T.;" so that even at that early period Tyndale, notwithstanding his pious, amiable, and unblemished character, found that "Veritas odium parit." The passage extracted by Mr. Offor shews Tyndale's extraordinary proficiency as a translator from the Greek, twenty-three years before he printed his English Testament: and yet it has been made a question whether in that Testament he translated from the original tongue, or only or chiefly followed Luther. We will copy a few verses as a specimen, and by the side of them place the text of 1526. It would have interested Biblical students if Mr. Offor had collated his curious and valuable manuscript with the Bristol book, and this with Tyndale's final edition, and given as notes the most remarkable alterations and improvements, so as to shew the progress of correction.

MS. of 1502.

"And one of the Pharises desired him that he wolde eate withe him. And he wente into the Pharises house; and sat downe to meate. And beholde a woman in that cytie (whiche was a sinner) as sone as she knewe that Jesus sat at meate in the Pharases house, she brought an alblaster boxe of oyntment, and stoode at

First Edition, 1526.

"And one of the pharyses desired hym that he wolde eate with hym. And he cam in to the pharises housse, and sate doune to meate. And beholde a woman in that cite, which was a synner, as sone as she knewe that Jesus sate at meate in the pharises housse, she brought an alablaster boxe of oyntment, and she stode at

his fete behynde hym wepynge: and began to wasshe his fete withe teares, and dyd wype them withe the heeres of her heade: an kissed his fete, and anoynted them withe the oyntment. When the Pharise whiche had bydden him, sawe, he spake within himselfe, saynge, yf this man were a prophet, he wolde surely knowe who, and what maner of woman this is that touebed him; for she is a sinner. And Jesus answered, an saide vnto him: Simon, I haue somwhat to saye vnto the. And he saide. Master, say on."

his fete, behynde hym wepynge, and began to wesshe his fete, with teares, and did wipe them with the heares off her heed, and kyssed his fete, and anoynted them with oyntment.

"When the pharise which bade hym to his housse, sawe that, he spake with in hym sylfe: sayinge: Yf this man wer a prophet, he wolde surely have knowen who and what maner woman this is which toucheth him, for she is a synner. And Jesus answered, and sayde vnto hym: Simon I have somwhat to say vnto the. And he sayd: Master saye on."

We pass over the well-known facts of Tyndale's engagement as chaplain and tutor in the family of Sir J. Welch, of Gloucestershire; his controversies with the neighbouring priests and friars, who came to enjoy the Knight's hospitality; the offence he thereby gave to the Knight and his dame; and his translating Erasmus's Enchiridion* for their instruction; which produced so powerful an effect upon them that the clergy became sensible of an alteration in their deportment, and accused him of heresy to the chancellor of the diocese, and ultimately drove him from the neighbourhood.

The dame, says Mr. Offor, "asked Sir William Tyndale" (clergymen were at that time usually called Sir) "whether it was likely she could prefer his judgment to that of such wealthy prelates." But Fox gives the anecdote with more characteristic quaintness, very much in the arch words of Hannah More, who asked, if a yeoman can be expected to believe some doctrine of religion, when he knows a squire of five hundred a year who does not believe it? †

Tyndale's reply to one of his Gloucestershire opponents, who said, "We had better be without God's laws than the Pope's," is well known; but there is a circumstance noticed by Mr. Offor which adds to the force of the anecdote:—

"He replied: 'I defy the Pope and all his laws; and, if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do:' a pledge which he amply redeemed by not only publishing the New Testament in English, adapted to the most refined society, but also in the orthography of the country people and ploughboys." p. 11.

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* Mr. Offor, we suppose, takes it for granted that all his readers know familiarly what this Enchiridion was; but should any of ours be uninformed, we add its more expressive title of "The Manual of a Christian Soldier." In this work, which the Reformers often appealed to (it was published in 1501), Erasmus taught that masses, vigils, fastings, penances, and pilgrimages, were not religion; but that God required the service of the heart, renovation of soul, and holiness of life.

† We believe we are quoting more from a reminiscence of a conversation than from her works, though the idea occurs there to the same effect. We might not, however, have apologised for verbal discrepancy, had not such anecdotes as this of Dame Welch been repeated in so many forms as forcibly to remind us, by contrast, of the importance of minute accuracy of citation. Must not an ignorant person, if there be one left in these enlightened days, be astonished at the India-rubber elasticity of many professed quotations? Suppose, for instance, that such a person has been reading in the Religious Tract Society's narrative of Tyndale, "Then said Lady" (she was not Lady, but only Dame) "Welsh, 'Well, there was such a doctor who may spend (dispend) a hundred pounds, and another two hundred pounds, and another three hundred pounds; and what? were it reason, think you, that we should believe you before them?" and that, with these words still in his memory, he turns to the Rev. J. Middleton's Memoirs of the Reformers (3 vols. 1829) and reads: "She asked him one day, rather warmly, Mr. Tyndale, our friend Dr. A. has been advanced to the wealthy dignity of B——; and Dr. C. is the rich beneficiary of D——; and Dr. E. is the powerful rector of F——; and do you think it reasonable that we should believe you before them?" Would not such a reader be somewhat puzzled at such variations in professed quotations marked between inverted commas? and how much more must he admire Mr. Middleton's ambitious version, than the verbal extract of the Tract Society from poor plain Fox!

Whether it was necessary to adopt rustic spelling, as Tyndale did in one edition of his Testament, in order that rustics might read the book with more facility, we very much doubt: besides which, what was orthography in Yorkshire would be heterography in Somersetshire, and only darken the text: but Luther had done the same in German, and Tyndale proved thereby how much he was in earnest for the spiritual instruction of all classes of the people. Mr. Offor gives a specimen of this edition, from a copy which belonged to Dr. Adam Clarke. The false spelling would now be less easy to a ploughboy than the true. To this edition was prefixed, for the first time, as Mr. Offor thinks, headings to the chapters; so that we are indebted for that convenience to Tyndale's zeal to make the Bible easy to ploughmen.

Tyndale being "turmoiled" in the country, came to London, where he hoped his classical learning would commend him to Bishop Tonstal; but in this he was disappointed; for he found, says Fox, not only that there was no room for him in the Bishop's house to translate the Scriptures, but also no place in England; and he therefore determined to migrate to Germany. In so doing he had, says Fox, "some aid and provision by God's providence ministered unto him" by "certain good men," especially by Humphrey Monmouth, a pious and benevolent Alderman of London, in whose house he had resided for some months. Monmouth came into great trouble some years after, for suspicion of heresy, chiefly for aiding Tyndale. He, however, gave the most honourable attestation to the piety, diligence, and mortified spirit of his guest, who, he informs us, wore only coarse and cheap clothing, drank "small single beer," ate "sodden meat," and "studied most part of the day and of the night at his book." Monmouth, in the days of his Popish ignorance, had promised Tyndale ten pounds sterling to pray for his father's, mother's, and all Christian souls; but he afterwards came to a better knowledge, for by his last will he appointed Latimer, Barnes, and "two other Gospellers," to preach thirty sermons after his death; and forbad masses, and the customary superstitious ceremonies at his funeral. He says:—

"When I hard my lord of London preache at Powles Crosse that Sir William Tyndall had translated the New Testament in Englishe, and was noughtely translated, that was the first tyme that ever I suspected or knewe any evill by him, and shortly all the letters and treatyes that he sent me with dyuers copies of bookes that my servant did write, and the sermondes that the priest did make at St. Dunstanes, I did burne them in my howse, he that did write them did see it. I did borne them for feare of the translator more than for any yll that I knewe by them *." p. 13.

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* Mr. Offor, in quoting this passage, has recurred to the original documents respecting Monmouth's case, which are still preserved among the Harleian papers in the British Museum. We presume, therefore, that his quotation is correct. In the Religious Tract Society's Life of Tyndale, we observe "noughtely," in the above passage, altered to "naughtily," which changes the sense from valuelessly to wickedly; and the phrase "*by* them" is altered to "*of* them." The former is merely a mistake; but the latter is evidently altered of set purpose, in order to modernize the diction; which we regret, because the old phrase is used in Tyndale's Testament (1 Cor. iv. 4), and is still retained in our Authorized Version, "though I know nothing by myself," an expression which appears (see our Number for last January, p. 27) to have perplexed some readers, for want of their knowing the old usage, which is still provincially retained. The Religious Tract Society, our readers are aware, does not profess to print the writings of the Reformers, or we believe any other book, verbatim, but uses such liberty, in omitting or altering, as may appear to the editor of its publications advisable, in order to suit ordinary readers. We do not at present argue the principle; but so it is, that, the Society having adopted it, no person, in reading any passage in its publications, can be perfectly *sure*, without collating the passage with an authentic text, that he has the writer's own identical words. We should have preferred that the reprints from our Reformers should have been minutely accurate, so far as they go, except where seemliness of necessity required the omission or alteration of a particular word or phrase. As for

It was in the year 1523 that Tyndale went over to the Continent, where he enjoyed the society of Luther, and other eminent men among

obsolete words and expressions, they often easily explain themselves. Even the word "damn," which the Society is so careful to alter into "condemn," would not puzzle the reader when he was accustomed to it; and would enable him the better to understand the Bible and Prayer-book, where the old use is still retained. Indeed, one great incidental value of these reprints might be, that they would explain some Scripture phrases which have grown ancient; whereas now, if we should tell an ignorant person who mistook the meaning of the word "damnation" in the Church of England Communion Service, or in the passage from which it is copied in St. Paul, that our forefathers used it generally for condemnation, he might reply, that he knew better, for that he had read thousands of pages of their writings in the Religious Tract Society's publications, and never saw it so used; but always, as in modern books, found condemn used in the lesser sense, and the other word in the greater. Where, however, a glossary is necessary, the explanatory word might be printed in italics, in parenthetical crotchets. And why should the Society modernize our venerable forefathers' *eth*; just as one of Lady Huntingdon's ministers chose always to read "He pardons and absolves," instead of "pardoneth and absolveth?" Surely the Society's editor cannot affirm that the ancient form is either less intelligible, or less euphonious, than the modern sibilance: indeed, country people in many cases still prefer it; so that the innovation is as unnecessary as it is contrary to good taste. It may be said that such alterations are not important; but whether they are so or not, they render a text not quote-worthy. We open on the very first of the Society's pieces from Tyndale, "The wicked Mammon," and there we find throughout such variations as the following—and all the Society's publications are edited on similar principles.

Russell's Edition.

"For that which *proveth* a man sick, *healeth* him not, neither *doth* the cause of wrath bring to favour, neither can that which *damneth* save a man. When the mother *commandeth* her child *but even* to rock the cradle (and) it *grudgeth*, the commandment *doth* but utter the poison that lay hid, and *setteth* him *at bate* (contention) with his mother, and *maketh* him believe she *loveth* him not."

"*Secondarily*, all good works must be done *free*, with a single eye, without respect of any thing, and that no profit be sought thereby. *That commandeth Christ.*"

"But *on this wise goeth* it with heaven, with everlasting life and eternal reward: likewise, as good works naturally follow faith (as it is above *rehearsed*)."

"Take a *gross ensample:* hell, that is, everlasting death, is threatened unto sinners, and yet *followeth it sin* naturally, without seeking for. For no man *doth* evil to be *damned* therefore."

Tract Society's Edition.

"For that which *proves* a man *to be* sick, *heals* him not, neither *does* the cause of wrath bring to favour, neither can that which *condemneth* save a man. When the mother *commands* her child *only* to rock the cradle, and it *grudges*, the commandment *does* but utter the poison that lay hid, and *sets* him *to contend* with his mother, and *makes* him believe she *loves* him not."

"*Consequently*, all good works must be done *freely*, with a single eye, without respect of any thing, and that no profit be sought thereby. *This Christ commands.*"

"But *thus goes* it with heaven, with everlasting life and eternal reward: likewise, as good works naturally follow faith, as it is above *stated.*"

"Take a *general example:* hell, that is, everlasting death, is threatened unto sinners, and yet *it follows sin* naturally, without seeking for. For no man *does* evil to be *condemned* therefore."

We recommend the whole question to the careful re-consideration of the Tract Society. The last sentence quoted may shew, as well as a hundred, the inconvenience (to use a light word) of the practice. Tyndale had just spoken of "hell, that is, everlasting death;" and he immediately uses the word "damned," evidently with this reference; but the Tract Society's editor says "condemned," thus softening down the sense to temporal punishment; for where he considers "everlasting death" to be meant, he retains the word "damnation," of which an instance occurs a few lines after, in the very same paragraph. What right has the Religious Tract Society's anonymous editor, in professing to reprint the works of our Reformers, to assume to himself the office of a running commentator and critic?

While we are referring to this subject, we would recommend to the serious consideration of the Church of England members of the Society another very important matter connected with its publications—namely, the aspect given to them by the necessity of omitting whatever a Dissenter might object to circulate. While the Society published merely popular tracts, the effects of this principle were not sensibly felt; but now that it issues libraries of volumes it is becoming very apparent. The silent omissions, retrenchments, and meltings down, in the Lives and Writings of many of the Church

the Reformers. Fox remarks correctly, that he first repaired to Saxony, and afterwards made his abode in the Netherlands, at Antwerp, where he died. Most of the narratives of Tyndale say that he printed the first edition of his Testament at Antwerp. That statement, if we recollect rightly, is copied from Strype; we do not observe it in Fox; and the following passage from Mr. Offor leads us to consider it incorrect.

"It was at Wyttemburg, that with intense application and labour Tyndale completed his translation of the New Testament. In this he was assisted by his pious friend, the eminently learned John Frith, who, with William Roy, acted as his amanuenses. The printing of this important work was attended with difficulty. One (the first) edition, probably of three thousand, was prepared for general circulation: this was quickly followed by a more elegant edition in 4to. with glosses, commenced at Cologne in 1526, and finished at Worms or Wyttemburg. The type, cuts, and ornaments of both these books, are those used by the German printers on the Rhine. The popular error which ascribes either of them to the Antwerp press, is the more extraordinary, as no similar type was used there; nor did Tyndale visit that city until the year 1530. In addition to these circumstances, we have the positive evidence of Brovius, as to the one (the first) being printed at Wittemburg, in 1525; and that of Cochlæus, who interrupted the printing of the (the second) 4to. with glosses, at Cologne, in 1526." p. 16.

This "popular error" is easily to be accounted for, from Tyndale's having been resident at Antwerp, and also from the circumstance that several pirated editions were printed by Dutchmen, particularly at Antwerp; and probably most of the copies of the genuine editions came over to England through the same place.

The dates respecting Tyndale's first edition are in such confusion that it is not easy to unravel them. Mr. Offor gives us, as above, and throughout his narrative, 1525; but in the ornamented title-page prefixed to his Bristol re-print, and also upon the label of his book, we have M.D.XXVI. Fox says that Tyndale "was moved, and no doubt stirred up of God, to translate the Scriptures into his mother tongue, for the public utility and profit of the simple vulgar people of the country, first setting in hand with the New Testament, which he first translated about the year of our Lord 1527." Now, if Tyndale only "first translated about the year 1527," the

writers on the Society's list, often give to them an aspect quite different to that which they wear in the original memoir or publication of the author, taken as a whole. We are resigning, in popular opinion, some of the ablest champions of Episcopacy, and of the rites and formularies of the Church of England; their biographies and writings being exhibited to the public chiefly in selections, professedly and honestly intended to be *neutral*, but which are virtually, and in their influence, very powerfully (to say the least) Non-church. This result has been very strongly mentioned to us in the case of the Society's Commentary upon the Scriptures, which we have warmly commended, and still consider full of piety and evangelical and admirable exhortation. But we have been asked, and we think not unfairly, whether a conscientious Churchman ought to be satisfied, that, in a commentary upon the whole of both Testaments, such a writer as Mr. Scott should lose every vestige of his principles as an Episcopalian and a Member of the Church of England; and that the public should be led to suppose that the Bible itself is wholly *silent* upon all such matters? In mere detached tracts we make no undue concession when we select for inculcation important points in which pious Churchmen and pious Dissenters agree; but in a Commentary upon the whole Bible, which embraces all religious truths, it is difficult to draw the exact line between warrantable silence and undue compromise. Of course the Dissenter may reply on his side in a similar manner, and we admit his plea; and also cheerfully add, that the Society would not, we are sure, publish any attack upon the Church of England: but, still, the reciprocity is not equal. We have a National, and, as we believe, a Scriptural Church; but attacks are made upon us, and we are placed on the defensive side. Now if we consent to yield the point that a Commentary upon the whole of the Scriptures may be really neutral without any sacrifice of truth; and if we present to the world our most pious and eminent Churchmen in their lives and writings, without any remnant of their distinctive garb, we do not trim the balance fairly; for the general impression which goes forth to the public will be wrong, though no one statement may be blameable. We state the matter for discussion, and are willing, nay, anxious, to be better informed. See, again, the Society's un-Church Church History.

book could not have been printed in 1525 or 1526. But it so happens that Fox, in another part of his work, enables us to correct his own error; for he had given us Bishop Tonstal's proclamation against "the New Testament of Tindal's translation" (Fox's own words), and that proclamation is dated, under the Bishop's seal, October 23, 1526. Tonstal says, "Of the which translation there are many books imprinted; some with glosses and some without." He therefore was conscious of the first edition (octavo), and the second (quarto). The date of the second is clearly 1526; the first we incline to think was printed at the close of 1525, having been perhaps a considerable time in the press; and that it began to circulate at the beginning of 1526. It is strange, that Mr. Offor should not have alluded to these discrepancies between one half of his book and the other. In the title to the memoir we read, "Memoir of William Tyndale, who first printed the New Testament in English 1525;" and on the title of what professes to be this very Testament we read 1526; and in the full title, which we have transcribed at the head of this article, we read, "published in 1526;" and all this without one word of explanation.

The life and times of Tyndale are so interesting and important, that we think it better to resume our notices in another Number than to cut them short. We ought not, however, to lay down the present volume, even till our next Number, without respectfully suggesting to the biographer, who has bestowed so much labour upon collecting materials for the life of the venerable Tyndale, whether he has rightly appreciated the real character and objects of that Reformer's writings. That we may not mistake or misrepresent his views, we will copy at length the passages in which he has expressed them.

"The great object which he endeavours to illustrate through all his works is the important difference between the Old and the New Testaments or Covenants. No man of that age, nor perhaps from that to the present period, had more distinct and pure sentiments upon this very important subject. The former dispensation, pointing by signs and ceremonies to the latter, in which a spiritual but sublime simplicity of worship takes the place of outward pomp and splendour. He was severe on those ceremonies, the inventions of men, alike at variance with Revelation and reason, by which all religion was made to consist in bodily motions—howling—pattering—creeping—crossing, &c. &c. His great object was to place the soul before its Creator to worship him in spirit and in truth—well knowing that the result of such intercourse must be a blameless and useful life of active benevolence. He advocated the simple ceremonial institutes of the New Testament, as calculated richly to promote the great object of spiritual worship. Deeply impressed with the importance of religious principles—he gave up none of his preconceived opinions until satisfied by divine truth that they were wrong. His was the gradual emancipation of a spirit determined, fearless of all consequences, to try all things, and hold fast that which proved good. This is the great principle of the Reformation. This is the leading truth of Revelation—a principle which, while it establishes the right of private judgment, also imbues the mind with a sense of individual responsibility at the day of judgment.

"While many men, of distinguished talent and piety, have advocated the imposition of ceremonies, creeds, and confessions, they appear to others fraught with unmingled evil; their effects are intolerance, bigotry, and persecution, to those who cannot conscientiously conform, and hypocrisy in those who subscribe them merely for place or lucre." pp. 48, 49.

"It is not possible to identify Tyndale with any of the little detachments of Christians called sects, the whole of which form the Christian army. These differences have at all times existed, both in the Jewish, the Roman Catholic, the Greek, and the Protestant churches; whether they be called Pharisees, Dominicans, Calvinists, Sadducees, Franciscans, Arminians or by any other term. Tyndale's time was so fully occupied in defending the great principles of Christianity, that his sentiments upon what are called non-essentials cannot be ascertained. This is certain, that he most justly conceived the church of Christ to consist of all those who from conviction and affection received the Gospel, and proved their sincerity by strict morality and amiable conduct; all those who were obedient unto faith, and considered Christ to be the sole head of his universal church.

"The republication of this volume, formerly prohibited under the severest pe-

nalties, is not merely intended to gratify the antiquary or the philologist, but to promote and assist researches after divine truth. The severe trials of our forefathers have secured to us extensive privileges: they sowed the seed with tears: we are reaping the harvest with joy. They immortalized their names by having, through sufferings almost inconceivable, given to us the inspired volume. And be it our glory to send this heavenly gift to the uttermost parts of the earth; until its triumphs shall be completed by exterminating war, slavery, and all other evils, and by disposing every human being to seek the glory of God, in promoting peace on earth and good-will towards his fellow men." p. 89.

Now this is a most defective account of Tyndale's character and objects. We have seen panegyrics of much the same kind applied to Dr. Priestley; and for any thing that appears to the contrary in these passages, Tyndale might have been little more than a modern Unitarian Liberalist; and it is this very species of compliment to the Reformers that we have so often complained of in the speeches of Swiss and German Neologists at the Jubilees of the Reformation. To shew fully the defectiveness and positive error of such a representation, it would be necessary to dissect it line by line, and to contrast it with Tyndale's own writings. But we are persuaded that this task is not necessary for those into whose hands our pages are likely to fall. Nothing can be more obvious, to any person who reads the works of Tyndale with any measure of theological information, than that his writings are what would be currently, and correctly, styled, in the highest degree, Evangelical; that he was a faithful expositor of the doctrines of grace, and a champion and martyr for them. The doctrine of justification by faith, which Mr. Offor wholly passes over, was the foundation of his whole system—if system that may be called which is but following where the word of God leads us by the hand. We suppose that for these remarks Mr. Offor will include us among some of those "sects" with whom Tyndale, he says, was not identified, instead of soaring to that elevation which disregards the "non-essentials" of doctrinal matters—such, we suppose, as the Atonement—and places "the great principles of Christianity" in throwing off "ceremonies, creeds, and confessions," and substituting for them "morality and amiable conduct."

The very first sentence of the above extracts proves that Mr. Offor is quite ignorant of "the great object" which he says Tyndale, and we may add all his brother-Reformers, contended for. He, indeed, affirms truly, that it was "the important difference between the Old and the New Testaments, or Covenants;" but when he comes to state what he considers those covenants to be, and what was the difference between them, he argues that Judaism was pompous and ceremonial, and Christianity simple and benevolent; and that the Papists had gone back to the old, while the Reformers embraced the new. He, in fact, identifies the Old and New covenants merely with the old and the new volume of the sacred oracles, and not with the covenants of works and of grace. He utterly overlooks the real question. He supposes Tyndale to object to the Papists that they placed their religion in vain ceremonies, instead of in "morality and amiable conduct;" and this he evidently considers was the argument of the New Testament writers. But the real object of Tyndale and his fellow-labourers, as well as of our Lord and of Paul his Apostle, was to distinguish, in the matter of justification, not between ceremonial observance and moral observance, but between both kinds of observance and justification freely through faith in the vicarious sacrifice of Calvary. It is astonishing to see how strangely many persons misconceive the writings of the Reformers, by mistaking the nature of the errors which they were combating. They find them accusing the Church of Rome of substituting works for faith, human merit for the obedience unto death of Christ; and they suppose them to mean substituting masses, pilgrimages, and ceremonials manifold, for sincerity and morality. We have known persons, even in reading the

Homilies of the Church of England, make this strange mistake; arguing that the Church did not mean to exclude "really good works," works of moral virtue, from the office of justifying, but only those mummeries which the Papists *called* good works. The early Christians, say these reasoners, were justified by faith, that is, "by the pure code of Christianity" and good moral conduct, without the works of the Law of Moses; and in like manner the Reformers, say they, contended that we are justified by the same right principles and right actions, without Popish ceremonies. If any of our readers wish to see how defective and incorrect a view this presents of Tyndale's opinions, they have but to read any of his works in order to be rightly informed. Quotations were superfluous, for we speak of their whole drift. However, to shew what we mean, we will take the Tract-Society's publication, and quote the very first passage which occurs in the book, and which turns out to be the following, being the opening paragraph from his "Wicked Mammon," published as early as 1527. We did not carve the extract for our purpose; but if we had, it could not be more apt. He says:—

"Forasmuch as with this, and divers such other texts, many have enforced to draw the people from the true faith, and from putting their trust in the truth of God's promises, and in the merits and deserving of his Christ our Lord; and have also brought it to pass—for many false prophets shall arise, and deceive many, and much wickedness must also be, saith Christ (Matt. xxiv.); and Paul saith (2 Tim. iii.), evil men and deceivers shall prevail in evil, while they deceive, and are deceived themselves;—and have taught them to put their trust in their own merits; and brought them to believe that they shall be justified in the sight of God by the goodness of their own works, and have corrupted the pure word of God," &c.

While Tyndale's works are in our hands we will quote a passage on another subject, alluded to—but not discussed—in our last Number—namely, the connexion of future rewards with evangelical obedience. We quote from the beautiful folio edition * of his Entire Works, printed with

* This collection was made by the venerable Fox, the martyrologist. He says that Tyndale was usually called "The Apostle of England;" and that he and Frith and Barnes were the "three chief ringleaders" of the latter times of the Church of England. He wished that diligence had been given to collect and reprint the works of others of the early Reformers.

Before concluding our note we will add the following notices to what we have above written.

With respect to the pedigree of Tyndale, we have traced the Tansover story to the Biographia Britannica, the compilers of which give as their authority for it "Jekyll's Genealogies *in manuscript*."

We have looked over all the authorities which we could find, to ascertain whether Tyndale was at Wolsey's new college of Christ Church, Oxford, of which some accounts say that he was a canon. Both Anthony Wood and Tanner say that he was obliged to quit Christ Church on account of his addiction to the doctrines of Luther. We see nothing to prove that he was a canon there, and the story is not probable.

With regard to the date of the first edition of his Testament, the compilers of the Biographia Britannica concluded that it was published in 1526. In Fuller's Abel Redivivus (p. 128) we find the words "translating the New Testament, A.C. 1527;" but on turning to his own Ecclesiastical History we find him giving references to Fox; and though Fox says, as above *quoted*, about 1527; yet, as we have already remarked, he quotes Tonstal's proclamation against it, dated in 1526. Anthony Wood, in his Athenæ (1722, p. 42) says, "he finished it in 1527." Ames, in his History of Printing, assigns 1526. We had an impression that there is an allusion to the matter in Tanner, but we cannot find the passage. Strype says in his "Annals" (Oxford, 1824, vol. ii., part i., p. 322), "The translation and publication of the New Testament was done by Tyndale about the year 1525." He remarks in his "Memorials" (vol. ii., part i., p. 113), that at a very early period "the New Testament, by Hotchyn, that is, Tyndale, was in many hands, and read with great application." We suspect that the two names by which Tyndale was known may have been the cause of some mistakes and loss of facts in his history; and we may add, that, as Fox tells us that his lodgings were searched when he was apprehended, it is probable that his books and papers were seized, and destroyed after his martyrdom.

those of Frith and Barnes, in folio (black letter), 1573. He says, in his prologue upon Exodus, p. 10:—

"If any man ask me, seeing that faith justifieth me, why I work? I answer, Love compelleth me; for as long as my soul feeleth what love God hath shewed me in Christ, I cannot but love God again, and his will and commandments, and of love work them; nor can they seem hard unto me. I think not myself better for my working, nor seek heaven, nor an higher place in heaven, because of it.....If I had wrought the will of God those thousand years, and another had wrought the will of the devil as long, and this day turn, and be as well willing to suffer with Christ as I, he hath this day overtaken me, and is as far come as I, and shall have as much reward as I; and I envy him not, but rejoice most of all as of lost treasure found. .....I rejoice with all my might, and praise God for his grace and mercy."

Perhaps some of our readers will say there is more of sentiment than of sober doctrine in this. (*To be continued.*)

WORKS ON CHRISTIAN MISSIONS.

(*Continued from* p. 246.)

2. *An Account of New Zealand.* By the Rev. W. YATE.

IN resuming our notice of Works on Christian Missions, we take up the account of the Church Missionary Society's proceedings in New Zealand, by the Rev. W. Yate. The Society, its labours, and Mr. Yate's interesting account of them in New Zealand, are so familiar to our readers, that it would be superfluous to detail matters systematically, as if we were describing unknown events and regions. We shall therefore chiefly throw together a few passages from Mr. Yate's work, which is as entertaining as it is instructive. It may be divided into two parts,—the general description of the island and its inhabitants; and the great changes, both physical and moral, which are taking place in consequence of the introduction of the Gospel among the people. The latter portion is that which, to the Christian mind, is far the most interesting and important; but the account of the island and its aborigines, as they were, and beyond the influence of Christian missions still are, is necessary, were it only to catch before they vanish those remarkable features, physical and moral, which in a few years will have been superseded by the progress of civilization and religion. When New Zealand shall have become, as, by the blessing of God, there is every indication that it rapidly will, a humanized and Christianized, a thickly peopled and well cultivated country, the tale of its primeval forests, and its savage inhabitants, will be known only in the pages of its earlier historians.

Mr. Yate describes, in a very simple easy style, what he has witnessed or gleaned. The object of his book, as of his personal labours, is strictly missionary; but he does not therefore think it necessary to travel with his eyes shut, and he has collected in his way some of the chief matters connected with the aspect of the country—not indeed as a professed geographer, botanist, geologist, or natural historian, but as a traveller of general intelligence and good taste—as we shall proceed to shew by a series of extracts.

To the accuracy of Captain Cook's narrative he gives the following attestation:—

"The survey which Cook made of the coast and its various harbours, and the charts which he published, are among the most correct extant. The line of coast, and its indentations, as delineated in his charts, are, for the most part, minutely given. More recent surveys have been taken; but little improvement has been made in the general outlines. The bays and harbours have been sounded, and the rivers explored; and thus large additions have been made to the mariner's stock of knowledge."

"'I compared with care,' says M. Crozet, 'the chart which I had drawn of the portion which we ran along of the coast of New Zealand, which was taken by Cap-

tain Cook and his officers. I found it to possess an exactness and minuteness which astonished me beyond all expression. I doubt whether our own coasts of France have been delineated with more precision.'

"The descriptions given, by our English voyager, of the manners and customs of the inhabitants of New Zealand, are remarkably correct; considering the shortness of his stay there, and the disadvantages of a first visit among a strange people—of unknown language—barbarous in their habits—and the greater portion of whom had never before beheld the face of any but their own tribes and people." p. 3.

Of the aspect of the country Mr. Yate says:—

"Other regions may possess greater variety of climate, or may produce a greater collection of luscious tropical fruits; but none can exceed New Zealand in the general aspect of the country,—for rich and varied scenery,—and for every thing which naturally strikes the eye as beautiful or sublime. In the southern parts of the northern island, the first objects of attention are, the cloud-girt or snow-capped mountains, rising, with gigantic grandeur, above the more humble hills by which they are skirted. Some of these mountains rise more than fourteen thousand feet above the level of the sea; their sides covered with forest timber, and their whole appearance strikingly rich and grand. Such is Mount Edgcombe; and such, though not so high as this, is Hikurangi; which rises out of the valley of Waiapu, and terminates the beautiful view which is presented from the sea, looking up the valley. I saw it with all its varieties of lights and shades: I gazed upon it in its loveliest forms: and, when it assumed a darker feature, the black clouds resting half way from its summit downwards, I was astonished at the solemn, silent majesty with which it seemed to bear the burden of its crown. The country is remarkably hilly and broken: the ranges of hills extend from the north to the south of the island; some of them barren, or only covered with fern; others, clothed with most noble forest-trees, of foliage variously and richly tinted. The tops and sides of some of these hills are studded with caves, deep, dark, and frightful." pp. 3, 4.

Considerable portions of the country are volcanic. There are numerous hot springs, and springs of diluted sulphuric acid, from some of which issues "a fœtid smell"—we suppose that of sulphuretted hydrogen gas like some of our English mineral springs. The natives often cook their food at these springs; and some of them, Mr. Yate says, "are higher than boiling heat." The words are self-contradictory; but he of course means than 212 deg. of Fahrenheit, which *would be* boiling heat if the springs were merely pure water under the ordinary pressure of the atmosphere. The fact of their not boiling at the point at which pure water under common atmospheric pressure would rush into steam, is easily accounted for; for we learn from him that "a bituminous and sulphuric matter floats on the surface of these springs; and the water is all more or less tainted with it." First, then, the water is rendered more viscous, and of greater specific gravity, than pure water, and therefore will not boil at 212 deg., though open to the atmosphere: and secondly, the floating coat adds to the power of the atmosphere in confining it, and thus further elevates the boiling or steam point; just as, in culinary processes, water which would boil at 212 is made susceptible of greater heat without evaporation, by adding salt; and greater still by superadding a coat of fat to float on its surface. The farmer's wife justly says that the fluid in which her bacon is boiling "scalds more than plain water;" and the principles on which it does so are applicable to more learned phenomena.

New Zealand is not very favourably circumstanced for navigable rivers; but it has abundance of water for ordinary purposes, and there is every facility for commercial intercourse from the circumstance of its consisting of two long, straggling islands, indented with bays, some of which form excellent harbours. Mr. Yate shall describe the best harbour and the finest river.

The best harbour is that of the Bay of Islands, on the eastern coast of the northern extremity of the two great islands which compose New Zealand; and it is the more interesting as being the focus from which the Church Missionary Society's operations have radiated.

"The harbours of New Zealand are now generally known, from the vast number of whaling and other vessels which visit all parts of the coast for timber and flax,

and for supplies of fresh provisions. — The Bay of Islands, properly so called from the number of islands with which it is studded, and denominated, by the natives, *Tokirau*, or 'the Hundred Rocks,' is a remarkably fine and capacious harbour; affording shelter for an almost unlimited number of vessels, in all weathers, and at all seasons of the year. The value of this harbour is much enhanced, from the perfect ease and security with which vessels are able to enter it. Its width, from point to point, is eleven miles; thus affording sufficient sea-room for the largest ships to beat in, when the wind is contrary: and the coast is so bold, that, without fear of danger, they may approach very near the shore." p. 20.

The finest river is the Thames, which is thus described:—

"The river Thames, the mouth of which lies about a hundred miles from the head of the Bay of Islands, is a splendid run of water, and, from Aotea, or Barrier Islands, as far as Kopu, is navigable for vessels of one hundred and thirty tons burden." p. 9.

"The scenery is most lovely on the fresh-water banks of this river: the only drawback to its enjoyment is the difficulty of landing, except at high water, on account of the depth of mud deposited on its banks. It is true, that, for fifty or sixty miles, there is a great sameness in the views, being confined by hills on one side, and an immense flat forest on the other; yet the whole is so peaceful, so well suited for meditation, and fitted to calm the ruffled passions of the soul, that hearts, even the most insensible to the beauties of nature, must feel its influence. The copsewood and flax, with reeds and rushes of every description, flourish most luxuriantly on the banks of this noble river: ducks, and other water-fowl, sail proudly and undisturbedly on its placid bosom; and are so remarkably tame as to come fearlessly within reach of the paddles, with which our boats are rowed. Nor does the fragrance exhaled from the flowers and shrubs fail to increase the pleasure derived from an excursion on this stream. Indeed, the whole atmosphere seems impregnated with perfumes: sweets are borne upon the wings of every gale; and every breath inhaled stimulates the system, and strengthens man for the labour which may lay before him." p. 10.

But rivers, however beautiful, are chiefly valued as they contribute to utility: the lovers, however, of the picturesque and romantic may revel in New Zealand in all the luxuries of precipitous cliffs, and ravines, and torrents, and vast untrodden forests, as well as in the bland features of gentler scenery. One waterfall, and one sketch of forest scenery, are as much as we have space for on our canvas.

"Of the remarkable or beautiful waterfalls, which abound in this hilly and undulating land, first, for grandeur and beauty, so far as I have hitherto seen, is the Waianiwaniwa; or 'waters of the rainbow,' as it is poetically denominated by the natives. It is a fine fall of the waters of the Kerikeri, about two miles from the Mission Station, on the banks of that river. Those who have visited it have never failed to be both astonished and delighted, not merely with its grandeur, but with its beauty and loveliness. The water rolls over a rock, whose perpendicular height is about ninety feet; and is received in a circular pool or basin, the margin of which is formed of loose stones, covered with moss and water-plants: above these are trees and shrubs, of numerous descriptions, in the highest state of verdure; being constantly moistened by the mist which rises, and which is scattered from the water as it rushes down the declivity. About twenty feet from the surface of the basin is a large cave, or indentation in the rock, covered with underwood, growing inside. Formerly, a few people resided in this cave; and, as I was gazing with delight upon the beautiful scenery before me, its romantic appearance was much heightened by my guide passing across the mouth of the cavern, and becoming just visible through the broken and foaming waters, as they fell from above; presenting no bad idea of one of the fabled 'Children of the Mist,' concealed in their caves, or hovering on the side of their mountains. The stream, from the Waianiwaniwa, passes swiftly through a deep ravine, for nearly the space of a mile; when it joins another stream, and rolls peaceably on for a few hundred yards; but only again to be disturbed by pouring their united waters over another rock, called Warepoke, about thirty feet high; and then, rushing with great velocity till it reaches the Kerikeri Settlement, it dashes itself down a fall of ten feet, and grumblingly mingles itself with the waters of the southern ocean." pp. 11, 12.

"The forests of New Zealand are truly magnificent, and are totally different in their appearance from those of New South Wales and Van Dieman's Land; and most of the timber with which they abound is of a very useful, and, some of it, of a very durable quality. It is impossible to force your way through the underwood: if you would travel in a forest, you must keep the beaten track; which, on account of the roots of trees over which you have to pass, and the danger of being caught by the chin by some strong fibrous creepers, the ratan, or supple-jack, which are sus-

pended from the branches, you find that it is no easy task to make good your way faster than one mile an hour. The natives, within the last few years, at the suggestion of the Missionaries, and in order that they may more frequently and conveniently be visited by them, have begun to cut through the woods, and to remove the obstacles by which our course was formerly impeded." pp. 15, 16.

In New Zealand, the features of natural scenery, whether in their more lovely or their severe aspect, impress the mind the more forcibly from the absence of man and his works, and from the deep silence and solitude which shut them in from the busy world. The lover of seclusion may find spots so beautiful, so serene—a poet would perhaps say, so unearthly—that you may almost forget that there is any such thing as vice, or strife, or distress, in the world; and may come to regard the notion of towns and cities, of rail-roads and steam-engines, as incredible fairy dreams. Yet it is in reality a more sublime, though less sentimental reflection, that these unbroken solitudes, these untrodden rocks and glens, these uncleared forests and undrained swamps, will probably before long teem with sentient and rational beings; and, what is a still more exalted picture, that, through the blessing of God upon the labours of His servants, we may devoutly hope they will be peopled, not with wild savages, but with those who shall be jewels in the crown of our Divine Redeemer—a portion of that heritage which was given him for his possession, as the reward of the travail of his soul, and the object of his eternal complacency and satisfaction.

New Zealand is, however, beginning even already to lose its character of a new country, as the following facts will shew.

"During the last ten years, all parts of New Zealand, where harbours are found, have been visited by European vessels; and in many places mercantile establishments have been formed, which have realized, on the whole, a tolerable return to the adventurers engaged in them; though, as might be expected, in several instances they have failed. Vast numbers of whaling vessels touch at the various harbours on the eastern coast, for supplies of potatoes and pork and other fresh provision, the produce of the country. In the Bay of Islands there have been at anchor, at one time, as many as twenty-seven vessels, most of them upwards of three hundred tons' burden; all of which have been supplied, by the industry of the inhabitants, with a sufficient stock of fresh provision for a long whaling cruise. The harbours to the south of the Bay of Islands are resorted to by vessels trading for flax: and in Cloudy Bay are several large whaling establishments; as, in calving time, that large sheet of water is visited by immense numbers of the black whale, many of which are killed; and, as they afford a good quantity of oil, the trade, in a prosperous season, is a lucrative one. There are also several establishments for the seal-fishery on the coast of New Zealand, or on the small islands in the vicinity of the coast." pp. 27, 28.

"The advantages which Hokianga holds out for procuring timber has induced many, at imminent hazard, to run their vessels in. A few miles up the river is an establishment at which have been built two most excellent vessels; the one a schooner of 120 tons' burden, the other a ship of upwards of 300 tons; both of them beautiful as models, and strongly built. These vessels were however liable, at any time, to seizure; as they were not allowed to carry the British ensign, nor could have a British register; and there was then no acknowledged flag of the nation. A flag has, however, been presented by the British Government, and accepted by the natives; so that now any vessel bearing a register from a Native Chief, countersigned by the British Resident at New Zealand, and hoisting the National Standard, will be allowed to trade to all His Majesty's ports; and will be everywhere acknowledged and protected by the flag of England." p. 29.

"Many of the settlers engaged in the timber-trade have been in New Zealand ten or twelve years; and, in addition to their trade with the natives, have found employment as carpenters and house-joiners. Others find a precarious subsistence for themselves and families by acting as ship-agents, and by supplying vessels with fresh provisions, which they have previously purchased from the natives, or have reared or cultivated with their own hands. The immense quantity of flax which has been exported from this country, and which fetched good prices, has brought the inhabitants into a way of barter, with which they were before unacquainted: and as roguery has been practised to a great extent on the part of Europeans, it has latterly been met with a corresponding degree of knavery by the natives: each party seems to have striven to overreach the other. For example, the chief article of barter, next to muskets, has been powder, which is commonly sold in casks. A native of New Zealand always

requires to see and examine what he is purchasing: small holes are therefore bored at the top or bottom of the cask, that he may examine its contents: it appears very good; and he goes home perfectly satisfied with his bargain: when, however, he opens his treasures, to distribute amongst his friends, what is his rage and disappointment, to find that there is only a little powder scattered at the top and bottom of the cask, and that all the rest is mould!—Can Europeans be surprised that the New Zealanders should pay them in their own coin; that they should half fill their flax-baskets with stones, to increase the weight, or their baskets of potatoes with pieces of wood, to increase the bulk?" pp. 30, 31.

Thus we see that in New Zealand, as in so many other places, Europeans, and Christians, so called, if they have imported nothing else, have imported the arts of commercial knavery. The South Whalers, in former years, acted towards the natives in the most perfidious, licentious, and cruel manner; and the massacre of the crew of the Boyd was but an act of what those savages considered just retaliation. The aspect of affairs has greatly changed, by means of the labours of the missionaries, and the appointment of European residents as magistrates, to keep in order the lawless men who visit these shores, and who greatly impeded the extension of civilization and Christianity.

In New Zealand, as wherever else European vessels have touched, spirituous liquors have been introduced among the natives, and with most injurious effects; but we trust that the example and persuasions of the missionaries will nip the evil in the bud. Most earnestly would we urge missionary establishments, all over the world, to allow no ardent spirit to be kept within their precincts, except in the medicine-chest. Mr. Yate goes with us in this matter; but we are sorry to find him pleading for tobacco. It is a great, a very great mistake, Mr. Yate; and pray do reconsider it. There is a Wesleyan missionary establishment in New Zealand, and we hope that its missionaries have not forgotten the principles of their founder respecting tobacco, as well as ardent spirit*.

In his second chapter Mr. Yate describes the "trees, birds, quadrupeds, fish, insects, shells, climate, seasons, soil, minerals," of New Zealand. There is not much of classification in this popular survey, otherwise it would be difficult to conjecture why "trees, birds, quadrupeds, fish, insects, and shells," came to intervene between the "mountains, hills, hot springs, swamps, and forests" of the first chapter, and the "climate, seasons, soil, and minerals" of the second. However, there they are, and our museum of specimens shall be as miscellaneous as Mr. Yate's collections.

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* While we are writing, the following interesting intelligence, as reported at the Temperance Society Meeting at Exeter Hall, has fallen into our hands. It is highly gratifying to every friend of humanity, civilization, and Christian missions. It is a portion of a letter received from the wife of a Wesleyan missionary in New Zealand, dated last September:—"A Temperance Society has been established in the Bay of Islands, and also one on our station (Mangungu, on the river Hogianga). We have a meeting here this day (Sept. 21), the first public Temperance Meeting held in New Zealand. Our spacious new chapel was comfortably filled. The native chiefs on this river wish to enact a law prohibiting the importation of spirits into the Hokianga; some of the low white population violently oppose this measure. The new British Resident, Captain M'Donnell, is a decided friend to the Temperance Cause, and lately stove a cask of rum in sight of the natives and Europeans. Spirits have been the ruin of nearly all the white inhabitants of the middling class in New Zealand. The Europeans, many of the principal traders, have agreed to enter a protest against the importation and sale of ardent spirits. A few of the most confirmed and habitual drunkards, who were present, signed the declaration or pledge. The holders of spirits also agreed to have what was in their possession staved, and a warrant was issued forthwith by the President, Captain M'Donnell, for three individuals, as officers, to proceed to the different stations, to destroy all that could be found. Two Europeans, and the Zealand chief Nene, have just executed their warrant. The chiefs are rather more enthusiastic than prudent, but nothing can be done effectually without their agency. I cannot but believe that Mangungu is the first place in the world, perhaps, where such a decided measure has been adopted."

Of the trees he says:

"Some of the trees which grow in the immense forests of New Zealand have been found very serviceable to Europeans, not only for the erection of houses, and the building of vessels, but also as spars for masts for the British navy. The staple trade of these islands must ever be their timber and their flax, both of which are articles highly valuable to the merchant and to the ship-owner. Many exaggerated reports have been circulated respecting the facility of obtaining spars of sufficient magnitude to answer the purposes of the British navy. They may be obtained; but it can only be with much labour, and at great expense. The nature of the forests is such as to render the task extremely difficult and hazardous. The finest trees grow in the deepest ravines; and the underwood is so strong, and the ratan or supple-jack so netted from branch to branch, and interwoven with the underwood, as to prevent either ingress or egress, unless pioneers have cleared the way before you. Then again, as there is nothing at the bottom of these ravines except a small brook, the spars must be dragged up three or four hundred yards of very steep hill, rolled down the opposite side, and then, perhaps, have the same process to undergo, before they arrive at one of the main branches of the river, leading to the tide; and even then they must await the contingency of a flood, for floating them down to the harbour where they are to be embarked." pp. 33, 34.

Besides various woods adapted for building, New Zealand has others which may be used for ornamental works; and some of them are doubtless finding their way to our lathes and workshops. However, the old adage still holds true, that "non ex quovis ligno fit Mercurius;" and most gentlemen-turners, as well as ordinary workmen, well know that newly introduced woods, imported under great promise, often in trial disappoint expectation. The following, among others, would probably be worth trying, at least to eke out a deficient cargo; for the distance renders freightage onerous. If the forests can be turned to good account as merchandise, the natives will have an immediate stimulus to industry, in places where they have not, as yet, any great stock of articles for barter.

"Aki—called the *Lignum Vitæ* of New Zealand, from its hardness, weight, and colour: is useless for all common purposes, and is very difficult to work. It is a crooked short tree, scarcely more than a useful shrub; being not of larger diameter than from six inches to a foot. Its wood takes the most beautiful polish; and its grain seems to be only a continuation of hard knots, which gives it a peculiar, but very beautiful appearance, when wrought. It resembles the tulip wood of Australia, more than any other plant I have seen. If sent to England, I doubt not but it would be a most valuable wood for making elegant cabinets and work-boxes; but the patience of the artist would be severely put to the test, from the hardness and brittleness of the material which he would have to work." pp. 47, 48.

Mr. Yate gives a popular account of a great number of New Zealand birds; but we can copy the description of one only, which he styles "the most remarkable and curious bird in New Zealand."

"*Kiwi*—The most remarkable and curious bird in New Zealand. It is about the size of a three-months-old turkey; and is covered with feathers, coarse, long, and slender, similar to those of the Emu of New Holland: its beak is precisely the same as that of the curlew, and is used to thrust into the ground for earth-worms, upon which it feeds: the eyes are always blinking: the head is very small in proportion to the size of the bird; and from the nostrils grow out several long, strong, black hairs, or feelers, like the whiskers of a cat: its legs are short, remarkably strong for the size of the bird, and are of the gallinaceous character. It has no appearance of either wing or tail. It makes a kind of hissing noise when in search of prey; and strikes the ground with its strong heavy feet, to rouse the earth-worms, and put them in motion. Its sense of smelling appears to be very acute. These birds hide themselves during the day; and come out of their retreats, which are generally small holes in the earth, or under stones, at night, to seek for their food. They run very fast, and are only to be caught by dogs, by torch-light, which they sometimes kick and bruise severely. They are highly prized, when taken, which is very rarely, by the natives; and their skins are kept till a sufficient number are collected to make into a garment. I have only seen one garment made with skins of this bird, during my six years and a half residence in New Zealand; and no consideration would induce the man to whom it belonged to part with it. The flesh is black, sinewy, tough, and tasteless. There are but few of these birds to be met with north of Hikurangi, a large mountain at the East Cape; but in this place they abound, and are generally larger than in any other part of the island." pp. 58—60.

Mr. Yate says truly, that this bird is curious and remarkable; but he does not seem to be aware of its extreme rarity in cabinets of natural history. From the circumstance of its being wingless, it will probably, in the course of a few years, become extinct, as the Dodo is conjectured to be; though it has swiftness of foot in its favour, which the persecuted, defenceless Dodo had not *. If a few specimens of this New Zealand bird, or even of its skin, can be still procured, they would sell for a very large sum to the European and American collectors. We will copy the following account of this remarkable bird, lately published by the Religious Tract Society, in one of its volumes of instructive entertainment—a very beautifully decorated volume for a present to a young person.

"We have here, then" (in the Dodo), "one bird which has become so completely extirpated, as to have left scarcely any relics to testify to its fate. Strange, however, to say, such, it is strongly suspected, is, or soon will be, the case with our second example, the Apteryx Australis (Shaw). Of all extraordinary birds, this appears to be the most; and so anomalous is the whole of its conformation, that the existence of any specimen has been denied to which such a combination of characters could legitimately belong. That such a specimen does exist, is, however, as indisputable as its genuineness; but it is the only one extant in Europe. It was brought from New Zealand, and was in possession of the late Dr. Shaw, who gave a description of it, accompanied with a figure, in his 'Naturalist's Miscellany.' This unique specimen now forms part of the collection of Lord Stanley. This bird, having been previously unstuffed so as to lay it completely open, that its genuineness might be proved, has been exhibited, and subjected to the most rigid scrutiny; and whatever doubts may have been previously entertained respecting it, they must now be dissipated.

"Of the habits, food, and general modes of life of this singular bird, nothing is ascertained; in fact, no other example is known, nor has any one ever seen a living specimen, though traces of the bird have even recently been discovered in New Zealand. Perhaps, however, no living specimen now exists—certainly none will long exist. Unable to escape its foes, or conceal itself from their attacks, it will soon be, if it is not already, exterminated by the savage tribes of the island whence, as one of the last of its race, the specimen alluded to was brought; and the scientific of a future day will have only the figures and descriptions of the present era to warrant their belief that such a bird as the Apteryx Australis ever dwelt upon the earth.

"Since writing the above, the Zoological Society has become possessed of a specimen (now making the second in Europe) through the exertions of A. Macleay, Esq., Colonial Secretary, New South Wales. In a letter accompanying this valuable acquisition to the stores of science, he states that the individual from which the skin was obtained lived for nearly a fortnight in the possession of the Rev. W. Yate of New Zealand. Its food consists of earth-worms, and its mode of obtaining them is thus detailed: 'It strikes with its bill on the ground, and seems to know by the sound where its prey lies. It then thrusts its bill into the ground, draws up the worm, and swallows it whole and alive. They kick very hard, and their legs are remarkably strong for the size of the bird.' Mr. Yate observes that it is very rare in the land, but that he will endeavour to procure others, an endeavour in which we trust he will be successful."

If Mr. Yate's account of there being a plentiful supply of this rare bird at Hikurangi prove correct, he had better get a good store of samples presented as contributions to the funds of the Missionary Society. Lord

* We need scarcely inform even our younger readers, that the heavy, strange-looking, gallinaceous bird, which they see pictured and described in books of Natural History by the name of the Dodo, is not to be found in any modern collection, and is not now known to exist in any part of the world. Researches are in progress, in the Mauritius and elsewhere, to ascertain if a straggler, alive or dead, can still be discovered, but none has yet been traced. Yet there are undoubted evidences that this anomalous bird existed, not very unfamiliarly, only two centuries ago. It is described in several independent works; portraits have been taken from distinct specimens; and, above all, a beak and a leg are still preserved in the Ashmolean Museum at Oxford, and a foot in the British Museum. A portrait of the bird is still seen at the latter; and the bird itself once adorned the former, but was destroyed in 1755, having become decayed. The Dutch found the bird in some of the East-India islands, or at least somewhere beyond the Cape of Good Hope; but it is not likely that a fat, heavy bird, probably fit for food, and confined, by its weighty body and small wings, to a waddle, would long survive the approach of man, unless domesticated.

Stanley and the Zoological Society's specimens will not now long be the only *par nobile* in Europe.

The chapter upon quadrupeds is almost as short as the celebrated chapter "Upon venomous animals in Ireland:" "There are no venomous animals in Ireland"—(the description would not apply to some modern Irish bipeds);—for there is no aboriginal quadruped in New Zealand, except it be a rat; which, however, the natives say was brought thither by the first ship that touched upon the island—Tasman's—and a small lizard, which comes rather under the delineation of a reptile, and is the only reptile on the island. There are not many insects, and few of what there are are troublesome, except a small sand-fly, and a mosquito, which Cook said he found in abundance in the woods; but the natives affirm, that, like the rats, they were imported. Mr. Yate adds, that the shells are of few varieties, and of the most common kinds, and would not repay a naturalist for a long search; but, as in the case of his rare bird, he is surely richer than he thought; for, in a letter addressed to him last July by Mr. Gray of the British Museum, in acknowledgment of the donation of a box of shells collected on the east coast of New Zealand by Mr. Yate, and presented by the Church Missionary Society to that national repository, we find Mr. Gray saying:—

"On examination, they proved exceedingly interesting, many of the species being *quite new to science:* which is the more remarkable, as the French Naturalists, who accompanied the late Voyages of Discovery, have been paying considerable attention to the animals, and especially to the shells, of that country. The greater part of them were desiderata to our collection; and most of the rest were useful in making up the series of those specimens that were previously in the collection." p. 307.

Of the climate and seasons Mr. Yate says:

"The climate of New Zealand is decidedly temperate; neither exposed to scorching heats in summer, nor to blasting frosts in winter; though the summer is warm, and the winter cold. It is no doubt salubrious, and congenial to European constitutions. Those who come here sickly, are soon restored to health: the healthy become robust, and the robust fat." p. 74.

"The seasons are as follow:—spring commences in the middle of August; summer, in December; autumn, in March; and winter, in July. Most of the trees are evergreens; and vegetation is scarcely, if ever, suspended. The native grasses flourish throughout the year, and, where the fern has been destroyed, afford an abundant supply. I am persuaded that all graminivorous animals, whether wild or domestic, would thrive well in this temperate climate, if allowed to range at large in the forests, on the hills, in the valleys, or on the plains." p. 75.

Respecting the soil we are informed:

"We have here almost every variety of soil. Large tracts of good land, available for the cultivation of wheat, barley, maize, beans, pease, &c.; with extensive valleys of rich alluvial soil, deposited from the hills and mountains, and covered with the rankest vegetation, which it supports, summer and winter. We have also a deep rank vegetable mould, with a stiff marly subsoil, capable of being slaked or pulverised by the ashes of the fern. All English grasses flourish well." p. 75.

"The horses, the ploughs, the carts, the wagons, and all the other implements used in the missionary farm at Waimate, are managed by native youths: of course, it required much time and patience to bring them to work properly: but now, the ploughing is done in regular furrows; the horses are kept clean, and in good order; the farm, as far as it is in operation, is declared by those who have visited us, some of whom have been old farmers, to be very neatly kept; and the plough and six horses going in this distant part of the world, and managed entirely by the once-savage aborigines, is a sight which cannot fail to gratify every friend to civilization, and to the welfare of man." pp. 78, 79.

We now turn to the far more important subject of the character and habits of the natives, as they were before the introduction of the light of the Gospel, and still are, except where its influence has more or less extended. This portion of the subject has, however, been so familiar to our readers for more than twenty years, in the numerous extracts from the missionary journals, that we need not quote so largely as we might otherwise feel it necessary to do.

Mr. Yate describes as follows what he calls the ancient "baptismal ceremony" of the natives; but we wish he had avoided using a word applied to a Christian Sacrament, in speaking of a heathen rite.

"When the infant has reached the age of five or eight days, it is carried in the arms of a woman to the side of a stream, and is then by her delivered over to the priest, who has placed a small stick in the ground, previously notched in five places, before which he holds up the infant, in an erect posture, for a few minutes.....The ceremony of holding up before the stick being ended, the child is dipped in the water, or sprinkled, at the option of the person who performs the ceremony; a name is given to it; and the priest mumbles something over it, which none of the bystanders comprehend. They never tell what they have said; and the prayer, if such it may be called, is held too sacred to be made known to any but the initiated: it is, however, an address to some unknown spirit, who they suppose holds in his hands the destinies of men and of birds. I have however been informed, that the general contents of this prayer are, that the child may be so influenced by this spirit, as to become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, a disobedient person, and, in a word, that he may be guilty of every crime. Emblematically of this, small pebbles, about the size of a very large pin's head, are thrust down its throat, to make its heart callous, hard, and incapable of pity." pp. 82—84.

If Mr. Yate is correctly informed respecting the petitions in this incantation, what a horrible picture is here presented of the human heart in its fallen state, when abandoned to its own evil devices! What would Rousseau have said to such a specimen of savage life, from which we unhappy Northern men have degenerated into civilization and Christianity?

The taboo (or, as the missionaries spell it, tabu) is one of the most remarkable superstitions of the South-Sea Islands; but the missionaries have ventured on some occasions to break it, so that the natives now allow that it does not bind Europeans. It will probably soon fall, like caste in India, under the influence of Christianity brought temperately, but firmly, to bear upon it. Mr. Yate has given a tabued man food; which the man accepted, as it was administered by a European. Once they tabued the sea, and Mr. Yate was obliged to man his boat very resolutely, and break through the charm—but of course without arms. The waves were furious, but the missionary and his crew escaped, and the spell was dissolved. A chief of great importance was choaking with a fish-bone in his throat, but, being tabued, no person would come nigh him to assist him, till Mr. Yate, who is skillful in surgery, relieved him; and the first word he uttered, when he could speak, was a command to his people to seize the case of instruments, because they had touched him when he was tabued, and drawn blood. Mr. Yate adds:—

"It may be here remarked, that formerly I scarcely ever administered a dose of medicine without the native, who had taken it, coming, after his recovery, to demand payment for taking my medicine. This state of things is now changed: most of the natives are willing to pay for what they receive; and all will at least acknowledge the benefit, with their thanks." p. 105.

The ceremony of marriage is a very rough process, in which the bride elect is often nearly torn to pieces between her old friends and the claimant to her hand—we do not say her heart, for her wishes are not consulted. Polygamy is allowed, and leads to innumerable evils*.

Polygamy has greatly diminished, and infanticide and self-murder are

* During the time of the trial of Queen Caroline, that remarkable New Zealand chief, Shunghee—or, as Mr. Yate spells it, Hongi—was in London, and was introduced to King George the Fourth. Among other questions, the King asked him if he was married; and being told that he had several wives, he smiled, with much good humour, and replied, "Help you! I have but one, and she is more than I can manage." This was in the very heat of the trial. On our asking Shunghee what he admired most at the palace, he said, the armoury; and he was much delighted with a double-barrel gun which the King gave him. Being asked what he thought of the illumination, at the close of the trial, the savage utilitarian said, "Plenty candle; plenty waste; plenty nonsense;" and he could scarcely be induced to look at the display—but he would have gone miles to see an improved brad-awl.

nearly banished, in the tract of country where the missions are located. The missionaries have also exerted themselves, with considerable success, to promote intermarriages between the various tribes—a measure which will amalgamate rival clans, and put an end to their sanguinary hostilities.

Of the recreations of the New Zealanders Mr. Yate says:

"Their list of games is very short: their most delightful recreation is talking, and telling wonders; which exercise occupies most of their idle hours, and many of those which are shrouded in darkness and ought to be devoted to sleep. Before the introduction of the musket, the spear was much used as sport, to throw at small birds in the woods, or at the ducks on the lakes and rivers. Now, the more certain instrument of destruction is substituted in its place, and shooting is become a very favourite amusement with the young men of the island. They handle their gun awkwardly, but take pretty sure aim when the object is stationary: they seem, however, not to have the least notion of shooting flying.—*Ti*, is a game with their fingers, in which they count, and are remarkably dextrous in detecting an error. He, who the greatest number of times can place his fingers instantaneously in a certain position, on the repetition of a word chosen out of a given number, at the option of the opponent, is the winner. The rapidity with which the words are spoken, and the dexterity with which the hands are placed in the required position, are astonishing: practice from childhood is requisite to make a person perfect master of the game.—Running, climbing, swimming, wrestling, flying kites, and tossing the *poi*, a ball about the size of a good cricket-ball, are most of the games of native origin: cricket, quoits, draughts, and a few others of English extraction, complete the number of their sports. They are fond of imitation, and, if instructed, would draw well." pp. 112, 113.

But the great pastime—nay, the very business—of New Zealand, has hitherto been war. The ferocity and destructive battles of these savages have occupied the pages of every traveller's narrative. Revenge they account a cardinal virtue; and to depopulate a village, and, if possible, exterminate a hostile tribe, devouring the flesh of their victims, they account acts of manly courage and patriotic justice. Those who are not killed and eaten are reduced to the most bitter slavery. That extraordinary man, Shunghee (or Hongi), was a striking illustration of the New Zealand character. He was endued with considerable native powers of mind, and was far from appearing to be of a sanguinary disposition. We have several times, when he was in London, marked his severely thoughtful aspect as he sat in church; his eye was fixed intently upon the clergyman, both during the prayers and the sermon; he betrayed no vulgar curiosity, no impatient restlessness; his countenance was unperturbed; his eye was inquiring; he seemed to be calmly asking himself, What is the meaning of these things, and would such institutions be good for New Zealand? Thus sleeps the ocean in a calm; but within a very few months this remarkable man resembled its waves in all their fury. The fire-arms which he carried out from England rendered him invincible among his countrymen; and he carried terror, bloodshed, and atrocious cruelty wherever he went, till a musket-ball, to the great joy of his affrighted neighbours, inflicted the wound from which he never recovered. Among savages like these have our beloved and venerated missionaries risked their lives, that they might win them to Christ; and, blessed be God, their labour has not been in vain in the Lord. It is just ten years ago, if we recollect rightly, that, in consequence of the hostilities of the natives, these holy and self-denying labourers in their Divine Master's service were upon the point of being driven from the island. They had actually exported twenty tons of the mission property to Sydney, and had buried, or shipped on board a vessel in the harbour, most of the remainder; and were preparing, if necessary, to escape for their lives. But even then they were strong in faith and hope: their mission, "though suspended"—such, we remember, were their words—"was not abandoned;" New Zealand, they said, would still become a portion of Christ's universal kingdom; and they therefore, in His strength, remained to the last moment at their arduous post of duty. Their prayers

were heard; their labours were honoured; the gathering storm, at the Divine bidding, became a calm; and the New Zealand missions are now among the most hopeful that have ever gladdened the Christian church. Since the death of Shunghee wars have nearly ceased; no chief of influence having arisen to assume sufficient command to rally the tribes to predatory union. The ancient war-cry, says Mr. Yate, sounds in vain; none regards it. May we not hope that this astonishing change is intended, by the Author of all good, to prepare the way for the subjugation of New Zealand to the blessed yoke of the Prince of Peace?

The following melancholy account exhibits the depopulating effects of the wars and vices of this hitherto savage, but in many respects interesting, people.

"There are, comparatively, but few old people in New Zealand; scarcely any who have much exceeded fifty years of age. War, accidents, diseases, have made sad havoc amongst them; and the population, in the neighbourhood of the Bay of Islands, has evidently appeared to be on the decline. The population of the whole Northern Island may, perhaps, be taken at one hundred and sixty thousand; though, possibly, there may be more. Twenty-eight thousand would, perhaps, be the utmost extent of numbers, from the Bay (taking in all tribes connected with it) down to the North Cape. This we calculate from allowing that there is one fighting-man in every four of the natives;—a large proportion, but to be accounted for by the circumstances, that the Chiefs take many wives, and that many children perish: considered as families, therefore, they are far from being populous. We know the total number of fighting-men in the Northern Island to be about forty thousand; and the number in the neighbourhood of the Bay and northward, to be about seven thousand. What number there may be residing on the Southern Island, we have hitherto had no means of ascertaining; but it is believed that the population there is very small, and thinly scattered over an immense tract of country." pp. 163, 164.

Having had occasion to advert to the darker side of poor Shunghee's character, we must not forget to add, as a debt of justice due to his memory, that he stood by the missionaries in times of great peril, and that to his influence they are chiefly indebted for their firm footing in the country. He had returned from England with such warm feelings of gratitude for the kindness shewn him, and with so firm a conviction of the disinterestedness of the missionary settlers, and of the benefits which would result from their presence to his country, that he cultivated a very sincere attachment to them, and interposed the whole weight of his authority for their protection. Mr. Yate, in relating the early perils of the missions, says:—

"In many critical moments, he threw himself between the little unprotected body, and death; with much energy he prevented attacks upon property; and never, let the cost be what it might to himself, would he allow the destruction of any thing belonging to those whom he called his friends. I believe that he thus gave his countenance to the Missionaries from a sincere conviction that they wished well to him, to his countrymen, and to all mankind; and that it was a desire, not to aggrandize themselves, but to benefit others, that brought them from their own native land, to his. It was long ere the generality of New Zealanders were convinced of this truth; and till this opinion was adopted, all the influence of Hongi could not, at times, protect the Missionaries from insult. Ever exposed to the caprice of uneducated savages, the nervous system of some of the members was considerably shaken. Any man, however strong his mind, or bold his natural disposition, must have felt his unprotected and exposed situation, when he saw two or three hundred naked savages rushing upon him, with spears pointed, clubs brandished, muskets loaded,—and, in their rush, assuming the most terrific postures, and uttering the most fiendlike yells: he could not but feel that his person and his property, together with the persons of his family, were subject to the violent passions of those whose tender mercies are cruel. Nothing but a sense that he was under the guardianship of a Heavenly Friend, who never leaves nor forsakes his people, could have preserved him at such moments from sinking into despair." pp. 169, 170.

Mr. Yate elsewhere adds, speaking of this Chief:—

"I believe that nearly his last words, in the presence of all his friends, were—'Let the Missionaries sit in peace; they have done good; but they have done no harm.' From the date of his death, the members of the Kerikeri ceased to bar their

gates and bolt their doors whenever a strange party arrived: they seemed to enjoy a peace and a security, to which they had previously been strangers." p. 175.

The New Zealanders in the neighbourhood of Christian missions, which are also the chief marts of commercial enterprise, begin to exhibit many proofs of being in a sort of transition state: they are still savages, yet they have picked up a few of the ceremonials of civilization: they are Heathens (we are, of course, speaking not of the converts, or the mission establishments, but of the neighbouring population), yet they compliment their visitors by respectful marks of attention to the Christian Sabbath: and their food, their warlike implements, and their clothes, all partake, more or less, of this transition medley. Even such ludicrous pictures as the following, carry with them a moral; for the imitation, however extravagant, of European vestments and customs, is opening a way to beneficial traffic, to civilization, and, above all, to missionary intercourse.

"The great use which the New Zealanders make of the staple commodity of their country, flax, is to convert it into garments, nets, and line; for which purposes it is admirably adapted. They have a great variety of garments, and names to specify each; though no difference might be observed, in some of them, by a person not used to examine them very minutely. They are all made by the women; which occupation, before the introduction of blankets and other European articles of clothing, took up the greatest part of their time.....The *ngai* is the garment worn outside in rainy weather, and used also, when the ground is damp, as a mattrass, for which it is no bad substitute. This garment is made upon the principle of thatching; and is perfectly impervious to rain, however heavy. A native dressed in this, when he is seated, bears no bad resemblance to a bee-hive, particularly when he perches himself upon a heap of stones, and folds his knees up to his chin. To notice, or even to name, all the varieties of clothing, would be tedious and useless; and as they differ so very little as to be scarcely perceptible, we will pass them over; only observing, that male and female, master and slave, when they can afford it, are dressed much alike. Blankets have nearly superseded the use of native clothing; and the introduction of them has been a general benefit to the country. The importation of other European articles of dress has much increased the wants of these people; and now, almost the only articles of trade which they require from us, for labour, or as payments for food, are, shirts, trousers, gowns, and cotton. At times, they cut a most grotesque appearance in their new clothing; as, how many articles soever a man may possess, he will frequently manage to have them all on at once. His trousers, perhaps, will be tied round his neck, his shirt put on as trousers, and his jacket the wrong way before, or turned inside out. The women, if they happen to have two or three gowns, will put them all on; and they will manage so to arrange their dress, as to have some part of each article visible. I am now alluding, not to those who reside in the Mission families, but to those who are living in their own native villages. I have seen a person come into chapel, at whose monstrous appearance I had the greatest difficulty to restrain a smile. The sleeves of an old gown had been drawn on as a pair of stockings; two small baskets fastened on the feet as shoes: and one gown over another, so placed that you could see the flounce of one, the body of a second, the sleeves of a third, and the collar of a fourth; with a piece of an old striped shirt thrown carelessly over the shoulders as a shawl, or a pair of trousers hung round the neck as a boa; but so arranged as not to conceal any other article of dress. I have seen a person, thus decked and adorned, enter a chapel in the midst of service, without exciting the slightest attention from the assembled congregation, to whom it did not appear at all strange: but it is now very seldom, even in the most distant villages, that we meet with any specimens of this kind; as we have invariably endeavoured to correct their taste; and the wives of the Missionaries, when supplying them with these articles, have given them directions how to wear them." pp. 157—160.

It would not only exceed our limits, but would be in a great degree a repetition of detached notices in our volumes for twenty years, to follow Mr. Yate through his interesting account of the rise and progress, the frequent struggles and present hopeful state, of the Church Missionary Society's labours in New Zealand. Of the first missionary settlers only Mr. King remains. Mr. Yate says of him:—

"His time, for now nearly twenty years, has been occupied in promoting the temporal and eternal welfare of the Heathen. Amidst all the changes that have taken place, and unmoved by some, who, having set their hand to the plough at

this particular spot, have looked back, he has always remained at his post; and, by a steady and undeviating course, has gained the affections and the confidence of the natives, and the general esteem of all his fellow-labourers." p. 171.

It was to the Rev. S. Marsden, Senior Chaplain of New South Wales, that New Zealand is indebted for first stirring up Christians in England to undertake this arduous enterprise. The missionary stations now amount to six, and others are projected. The difficulty of reducing the earlier of these settlements to any thing like civilization, or religious decorum, was very great. When, for instance, the second, that of Kerikeri, was formed, Mr. Yate, says:—

"A few boys were collected together; but they were absent so frequently, from their thinking that they must all be rewarded for their attendance, that the school soon dwindled to nothing. Nor were the services on the Sabbath, for a long period, better attended: the natives living in the settlement, when the first sound of the Sabbath-bell caught their ears, would simultaneously run away, and employ themselves in fishing, or rowing their canoes, or in some other of their native sports. Sometimes they would come into the chapel, dressed in the most fantastic style; and at others, in a state next to nudity. Not unfrequently, in the middle of the service, they would suddenly start up, with the cry of 'That's a lie! that's a lie! who will stay to hear what that man has to say? Let us all, all go.'" pp. 173, 174.

But now, such is the change which in the mercy of God has been effected, that at this very station, Mr. Yate says,—

"The greatest punishment we can now inflict, is to prevent a native, who has been acting wrong, from attending school: the Sabbath is a delight: its approach is looked forward to with real pleasure by many, and by all with satisfaction. The walls of the house of prayer are no more deserted; but, at times, numbers press for entrance, who cannot find room. An attentive congregation, consisting of the settlement natives, is always ensured; and when people passing through the settlement, from distant villages, stay here during the day of rest, they likewise attend the services of the day; and invariably behave with that propriety which shews their sense of the sacredness of the service and the place. Kerikeri has now some bright ornaments of the Christian religion, amongst the domestic natives of the Station; and some from amongst their number have entered into the joy of their Lord." p. 174.

Mr. Yate has inserted a very interesting account of the Paihia settlement, from a document sent in to the Church Missionary Society; but as these particulars have been already widely circulated, it would be superfluous to recapitulate them. Besides which, as the date reaches only to 1832, the account of the schools, baptisms, translations of portions of the Bible and Prayer-book, and Christian deaths among the converted natives, has been in part superseded by new accessions of missionary statistics. This mission was founded in 1823, by that pious, indefatigable, and judicious missionary, the Rev. H. Williams, who, with his brother and their respective wives, have been among the most exemplary and useful Christian labourers in New Zealand, and who, as well as several other of the missionary settlers, are surrounded with young families born in the country, and destined, we may hope, in the providence of God, to succeed to the honourable labours of their parents. To fill up the circle of missionary operations, an Infant School was opened at this station in 1832, which soon contained twenty-two children, English and natives. The English boys' school at that period contained fourteen sons of missionaries; and the native boys' school sixty children. The education afforded to the natives resembles that at our National Schools, only with a more earnest and unremitting attention to Christian instruction and the inculcation of religious principles. We have many times noticed such melancholy facts as those alluded to in the following passage, respecting the conduct of European crews; and have too often had occasion to add, that the evil-doers have invariably found defenders or palliators in our English publications; and that not only in those of a directly licentious

character, but in some professing to be Conservative, and even Religious and Church-of-England *.

"This Station, from its proximity to the harbour, has suffered much from the conduct of the masters and crews of vessels. The members of the Mission have been compelled to make a bold stand against all the encroachments of these persons; and they have ever set their face, as a flint, against all the iniquity which abounds among Europeans and Americans in this lawless land. Had they given way, or by any means ceased to censure the conduct of by far the greater portion of the New-Zealand traders or of the crews of whaling-vessels, they might as well have abandoned their work, and left, for ever, the place where they are now residing. As it is, the cause of God and of truth is prevailing; opposition loses its power; and the deeds of the wicked are done, comparatively, in secret. No surer sign can be given of each party's knowing that they are acting wrong, than this—that both Natives and Europeans are anxious to conceal from our Missionaries the iniquities which they are practising." pp. 187, 188.

Mr. Yate describes as follows the circumstances which led to the very important station of Waimate, the peculiar fitness of the site, and the steps taken in forming the settlement:

"The natives of New Zealand had refused, for nearly fifteen years, to allow any one to reside near the villages in the interior; and had always rejected the overtures which had been made to them for the furtherance of the Gospel, in the vicinity in which they themselves resided. Now the scale began to turn; and the most pressing invitations were given, where, but a short time before, no terms of negociation would have been listened to. Experience has taught the New Zealanders, that the Missionaries sought, not theirs, but them; that their objects were, to add to their temporal comforts, and to endeavour to ensure their eternal welfare. Having been urged by the natives to take up our abode more in their immediate neighbourhood, the Local Committee, with the advice and assistance of Mr. Marsden, who happened at that time to be paying us a visit, resolved to select a site at the Waimate, which should possess these two advantages; namely, suitableness for a Missionary Station, from its near connexion with great numbers of natives; and, a sufficiency of good land, for

* We lament to class the Quarterly Review among the leaders in this unholy war. Where any question of true piety, as distinct from mere conventional Christianity and "the Church by law established," is concerned, that work is too often found on the side of the profane sneerer, rather than of the devout Christian. We see no reason to retract the following remarks in our Number for January 1833:—"In India, in Africa, in the West Indies, and wherever the British flag is unfurled, Europeans are, or have been, one of the greatest stumbling-blocks in the way of the reception of Christianity by the natives. Missionaries, if they would not impede their own labours, and prove traitors to their God, are often obliged to shun the company of their own countrymen in foreign lands. The Quarterly Review has lately entertained its readers with some extracts from a foolish flippant book, by a wanderer over the earth, of the name of Earle, in which he complains that the Church missionaries in New Zealand did not behave hospitably to him and his companions, and that they avoided their company. We know nothing of this particular case; but from the circumstances admitted by the Quarterly Review itself, we think it most probable that a party of drunken sailors landed, with the express object of corrupting the women of the place, some of whom were too probably in the party whom the missionaries declined inviting to their peaceful and virtuous dwellings. Was it want of hospitality, that a party of missionaries, with their wives and sons and daughters around them, and with the eyes of the natives fixed upon them for examples of Christian life, avoided countenancing the idle, drunken, and vicious 'frolics,' mildly so called, of a licentious boat's crew? The Quarterly Review may be well ashamed of itself for introducing Mr. Earle's idle charge against the missionaries, and, above all, in that worst of all ways, hoping with all due candour it may not be true, publishing it with a view to elicit explanation, and so forth. Mr. Earle's charges are bold and bluff; but the Quarterly Reviewer's are in the spirit so well described by Mr. Canning, in his epistle to a former editor of that work, Mr. Gifford:

"'Much may be said on both sides.' Hark, I hear
A well-known voice that murmurs in my ear—
The voice of Candour. Hail, most solemn sage,
Thou drivelling virtue of this moral age;
Candour, which loves in see-saw strain to tell,
Of acting foolishly, but meaning well;
Too nice to praise by wholesale, or to blame,
Convinced that all men's motives are the same;
And finds, with keen discriminating sight,
Black's not *so black*, nor white *so very white*."

the purpose of agriculture, with a view to supply the whole Mission with flour and other produce. A fine spot was marked out, possessing, in a high degree, both these advantages. The people expressed their willingness to part with it; and the land was made over, in proper form, to the Church Missionary Society and its Agents.

"There were many difficulties in the way of forming this establishment: the first of which was, the want of a road, over which a cart could be driven, to convey stores to and from the coast, or the Kerikeri, a distance of about ten miles. After much research, a road was at length found, which headed most of the deep ravines, and avoided the swamps. By the erection of three substantial bridges—one of them over the river Waitangi, a deep and rapid stream, and two others over smaller and less important streams; and by cutting through a wood for about a quarter of a mile, a good road was formed, passable for drays and carts, both in summer and winter. The span of the bridge over the Waitangi is sixty feet; and its height, from the bed of the river, forty feet. This great work was performed, in little more than three months, by the natives themselves, with the assistance of Messrs. Clarke and Hamlin; who, in conjunction with Mr. Davis and myself, were appointed to reside at the New Settlement. Early in the year 1830, the Station was formed: the spot was admirably adapted for all the purposes for which it was intended, being in the centre of a numerous body of natives, within a reasonable distance of other tribes, with land available for all the purposes of agriculture: and, with a good agriculturist to superintend that branch of the work, expectations were raised, which, as far as can be inferred from four years' experience, have every prospect of being realized. The settlement is beautifully situated on a plain, surrounded by hills: the front view, looking towards the north, is a long range of hills, covered with the most magnificent kauri-trees, and affording a superabundant supply of the best timber, within the reasonable distance of two miles from the spot where it is wanted for use. At the foot of these hills roll the limpid waters of the Waitangi, irrigating the fertile valley through which they flow: to the right of the Station is the noble hill called 'Pukenui,' or the Great Hill; the whole of which, as well as the surrounding country, seems to be of volcanic origin. From the top of this eminence, one of the most splendid views which can be conceived, presents itself: in the extreme distance is the ocean, with its weltering waves; at its foot is the lake of Mawe, with scarcely a ripple on its surface. Here the eye stretches down a deep valley, through which numberless little streams are playfully passing on to their great receptacle: there a range of mountains is seen, topping one over the other, till the heavens themselves appear to intercept the view." pp. 190—192.

Mr. Yate goes on to relate what has been hitherto accomplished at this interesting central station.

"To all the native residences in connexion with the Waimate, stretching thirty-five miles to the south-west, roads have been cut by the people, to facilitate our visits to them, for the purpose of preaching the Gospel. The villages are very numerous, and the inhabitants scattered over a large tract of country: in most of these villages, and where the population is so great as to require them, chapels have been erected, strictly native; and have been dedicated to the service of the Redeemer. Some of them are constructed with rushes; others with bark neatly sewed together; others with both these materials conjointly; and one, more substantial, has been erected with weather-board. They are spacious enough to contain between 150 and 200 persons each: and though much cannot be said for their internal decorations, yet they are, for native workmanship, peculiarly neat, comfortable, and well-secured from all the inclemencies of the weather. A regular course of visiting is kept up by the Assistant Missionaries every Sabbath; and the Service of the Church of England is performed by them, whenever the weather does not prevent travelling. At other times, they are visited by the resident Clergyman of the Waimate; and occasionally, on the Sabbath-day, his attention is directed towards them, but only when it is not likely to interfere with the spiritual duties of the settlement.

"In these villages, Sabbath and Week-day Schools have been established, with the sanction of the chief, under the instruction of some of the people who have previously been taught in the Mission Schools. In the settlement itself, there are four schools in active operation." pp. 193—195.

The habits of useful industry introduced by the missionaries among these once vagrant savages, will not only greatly advance their temporal welfare, but, by the Divine blessing, prove powerfully auxiliary to the extension of Christianity among them. Such facts as the following would, even as recently as the days of Shunghee, have appeared more like a dream than a reality. And yet there are infidels who gravely maintain that Christianity does not better the temporal condition of mankind, and that it is only what they call "useful knowledge" that can do so. How is it that none of

these super-enlightened philanthropists ever founded a mission among savages, were it only to promote such beneficial designs as poor despised Christian missionaries have effected—such as abolishing barbarism, and introducing agriculture and the valuable arts of social life, and enlightening the minds, as well as endeavouring, by God's grace, to soften and convert the hearts, of rude Indians and murderous cannibals? If any of our readers have the infelicity to number among their neighbours any members of the sect of much-talking and nothing-doing lovers of their species, might they not, with great propriety, request their attention to such facts as the following, in order that they may forthwith remit their idle bank-notes to the Church Missionary Society?

"Excepting a millwright to erect a mill, and a blacksmith to prepare the iron-work for that mill, no European has been employed in the work of the settlement. By the natives, under the direction of Messrs. Clarke, Davis, and Hamlin, upwards of fifty thousand bricks have been made and burnt, most of which were used in building chimneys: upwards of seven hundred thousand feet of timber have been felled, and sawn up into plank, board, scantling, &c.; and more than two hundred thousand shingles have been split, and made use of. Three substantial weather-board dwelling-houses, forty feet by twenty, with skilling at the back, and returned at the ends, have been erected; likewise stables for the accommodation of twelve or fourteen horses, stores, carpenters' shops, blacksmiths' shops, out-houses, eight or ten weather-board cottages, twenty feet by fifteen; and a spacious chapel, capable of holding from three to four hundred persons.

"The mission houses are fenced in with paling, and contain upwards of thirty acres; and all the inner fences and arrangements are completed. Such was the state of the Waimate, early in 1834, the commencement of its fourth year. The whole of the ground within these fences is broken up; some laid down with clover and grass; other parts appropriated to orchards, well stocked with fruit-trees; others, to good vegetable gardens; and portions, also, devoted to the service of the married natives, as gardens around their neat little domiciles. Outside the fences, and in what may be properly termed the farm, there are more than forty-eight acres sown with wheat, barley, oats, maize, lucerne, &c., of which about thirty acres were reaped last season. A prospect more pleasing cannot meet the eye of the philanthropist, than the sight of the British plough breaking up the deserts of New Zealand; and the youth of New Zealand themselves, the drivers of that plough, and the conductors of the whole business, after they have received their instructions from their teachers and friends. The introduction of ploughs and harrows, all of which were made at the Waimate, constituted an era in the history of the country. Till these implements were brought into use, the people little knew what their land was capable of producing; as but very small portions of it were brought under cultivation, owing to the great difficulty of breaking it up with the hoe or the spade. Further, all the blacksmith work, necessary in a farming establishment, for carts, waggons, drays, ploughs, harrows, &c., was done here. Three wells, upwards of fifty feet deep, have been dug; a dam has been erected, and a race cut for the mill; all the bricks, boards, and timber, used in the Station, have been carted from the places where they were respectively made and sawn; all the stores, household-furniture, coals, &c., brought in from the Kerikeri, a distance of ten miles; and numerous other works have been completed, or are now in hand. The whole of this has been accomplished by about forty adults and forty youths, who never before were accustomed to labour, and amidst all the difficulties attendant on efforts made in an uncivilized land." pp. 196—198.

The following passage will gladden the hearts of the Society of Friends, and of the members of the Peace Society, who ought to send in a handsome purse to the Church Missionary Society for furnishing them with another example, which goes far to strengthen their hypothesis, that, when Christians have intercourse with savages, if, instead of building forts and mounting cannon, and carrying muskets and pikes and cutlasses, they would just act civilly and honestly, and do as they would be done by, they might sleep in peace without redoubts or sentries; and might, by honourable barter, procure as much land as they required for every beneficial purpose; and hire the natives to aid them; and live and die happy; and serve not only themselves and their grateful neighbours, but their country, their king, and their God, far better than by becoming a horde of invading banditti, as were the first European settlers in most of the old colonies. Com-

pare the following account of Waimate in its fourth year, with the early days of British enterprise—rather, of British barbarity—in India; or with the conduct of the Dutch, Spanish, Portuguese—in short, almost all the old European settlers in newly-discovered regions. There is not the slightest mention in Mr. Yate's narrative of the missionaries carrying weapons of warfare, either offensive or defensive. On many occasions those helpless unarmed men have been exposed to hazards apparently the most imminent, yet not one of them has been injured; whereas the drawing of a sword, or the snap of a pistol, would have been the signal for a general attack, which would probably have ended in their being all massacred, with their wives and children, and every vestige of the mission being obliterated *.

"I will here make a remark on the degree of security which I have enjoyed during my past residence in New Zealand. My domicile has often been left, for many days together, lockless, barless, and latchless; with nothing more to secure the door from being burst open, than a chair placed against it. In all possible ways, when on visits amongst the natives, has my travelling apparatus been exposed in an open tent; yet nothing was ever missing. It is true, that among some strange natives, who came from a great distance, and with whom we were altogether unacquainted, some petty thefts have taken place. But, whether at home or abroad, I have for the most part reposed the utmost confidence in their honesty. In my journeys, moreover, I have gone over many thousand miles, by night and by day, usually alone; and never met with a suspicious look from a native of the country. I have, indeed, occasionally heard of people being stopped on the road: but, upon inquiry, I found that they were either runaway sailors, or escaped convicts, whom the natives were pursuing, to take them back to their vessels, or to give them up into the hands of justice. Or, if more respectable characters than these have been stopped, I have usually found that justice was on the side of the natives; and that they had been wronged or misused by the persons, or the immediate friends of the persons, whom they would not allow to proceed on their way. I have also been accustomed to place the greatest dependence upon those natives whom I sent on messages, or employed in carrying letters or parcels to any part of the island. I never knew a case, where a native has been entrusted by me with a message, a parcel, or a letter, but he has faithfully performed his errand. Not a week has passed without my having to make some communication to Europeans living at a distance from the Waimate; and whatever might be the value of what was to be sent, I had no hesitation in giving it in charge to a bush-native, if I could find one; that is, a native *who has not been accustomed to Europeans*, but has all his life resided among his own people." p. 194.

But the blessings of industry and civilization, of political peace and physical comfort, are but subordinate to those higher mercies, those hopes

* We have read with pain, in the newspapers, as a proof of the savage persecutions to which the clergy in Ireland are exposed, that "many of them are obliged to carry fire-arms, to prevent assassination." Surely this is a mistaken policy. Even if we were to overlook—what never ought to be overlooked—the power and protection of our Heavenly Father, and the repose that a Christian ought to feel when engaged in His service, knowing that whatever may be permitted to befall him will be for the best; still the wisdom of the proceeding is questionable. A clergyman's chief strength is not physical, but moral; and if he walk through his parish with arms in his hands, he is far more vulnerable than when unarmed. His pistol cannot protect him from being overpowered by numbers, or from being surprised by a party in ambush, or from shot as he passes a barn or a hedge; while the irritation produced by his being known to be armed, the very alarm which he thereby betrays, and the virtual appeal from justice and humanity to force of arms, all tend to expose him to the danger which he seeks to avoid. Experience proves, that, in an infuriated mob, an unarmed man, with calm self-possession, is more likely to escape injury than his neighbour who relies upon deadly weapons. When travellers are known to be armed, robbers often begin with murdering, as a convenient preliminary to plundering. We do not, however, think that the newspapers are justified in saying that "many" Irish clergymen resort to this unclerical expedient; but some we know do; for we have seen the statement in their own letters; and we respectfully entreat them to re-consider whether they have not mistaken the path both of duty and of safety. Let them remember the unhappy example even of an Apostle, who, "having a sword, drew it." If he had refrained from carrying a sword, he would not have been betrayed into a rash act, which, humanly speaking, might have led to the massacre of himself and his fellow-disciples.

full of immortality and glory, which are beaming upon these long-benighted islands. Mr. Yate's narrative contains many very important statements relative to the progress of the Gospel, and its blessed effects; and though we have already touched upon some of these, we cannot refrain from adding a few further particulars. Among these, we have frequently noticed that essential and unspeakably important institution of our holy faith, the observance of the day of sacred rest. We have often reflected upon the mournful exclamation of that enlightened and amiable New Zealand chief, Duaterra *, who visited England in 1809, that his unhappy countrymen

* Duaterra, if we recollect rightly, was related to Shunghee (or Hongi); and as Mr. Yate expresses the gratitude which the missionaries owe to the latter, justice requires that the memory of the former should not be forgotten. We are somewhat surprized at not observing his name so much as mentioned in Mr. Yate's publication; yet he was a very remarkable man; and his views, as a statesman and a philanthropist, were enlarged and elevated beyond those of any of his contemporaries. In stature he was tall and commanding; his eye beamed animation and intelligence; his frame was muscular and manly; his whole bearing was amiable, conciliating, and peculiarly modest and unobtrusive; and his noble and expressive countenance was free from the disgusting operation of the tattoo, which disfigured his brother chiefs.

His first voyage from his native land was in 1805, in a South whaler, bound for Port Jackson. He was shamefully treated by the captain, who, after working him a whole year as a common sailor, discharged him without any remuneration. Another whaler kindly took him back to New Zealand; and, after many vicissitudes, he came to England in 1809, from a romantic desire to see the "great chief," King George, of whom he had heard much; but when he arrived in London, his captain told him that King George was busy, or that he could not find out where he lived; and within a fortnight, without permitting him to spend a single night on shore, he shipped him off on board a convict vessel bound for New South Wales, disappointed of the object of his voyage, and cheated of his wages for helping to work the vessel. On board the convict ship was Mr. Marsden, who was returning to his chaplaincy. He did not hear for several days of Duaterra, who was confined below, sick, weak, dejected, spitting blood, and apparently approaching his end. His illness had been brought on by ill-treatment. The spitting of blood he ascribed to being severely beaten by the sailors during the voyage to England. Under the care of Mr. Marsden and the officers he recovered, and his gratitude was unbounded. Arriving at New South Wales, Mr. Marsden procured for him and three of his countrymen a passage to New Zealand; but the captain, after employing their services for six months, and being actually within sight of their village, refused to land them; and when he had no further use for them, by a stratagem he turned them adrift on Norfolk island, without food, clothes, or wages, and set sail for England, carrying away their share, worth 100*l.*, of the cargo of oil, and the seed corn, and agricultural tools, and other valuables with which Mr. Marsden and his friends had supplied them. Duaterra was nearly drowned in landing in Norfolk island; his heart, in his own expressive language, "was full of water;" but he could have borne all his losses and sufferings, if he could have hoped ever again to see his native land and his beloved wife, from whom he had been now absent for several years. At length a vessel, touching upon Norfolk island, rescued them, and took them to Port Jackson, where Mr. Marsden re-shipped them for New Zealand. Duaterra had been indefatigable in acquiring European information, especially a knowledge of agriculture, the value of which to New Zealand he keenly foresaw; and being supplied a second time with wheat corn, he judiciously shared it with six other chiefs, among whom was Shunghee; telling them, that, if sown, the produce would make biscuit such as they had seen and eaten on board the European ships. Such a tale was too marvellous to be credited. Still, resolving to try the experiment, they sowed the seed; but soon becoming impatient, and expecting to find the eatable part at the roots, like potatoes, they pulled up some of the stalks to examine them; and seeing no under-ground prognostication of biscuit, all of them, except Shunghee, tore up and burned their crops, and abused Duaterra for imposing upon them. In time Duaterra and Shunghee's wheat ripened, and was reaped and threshed; but a mill was wanting to grind it, in order to make bread; and the poor chief, after an abortive attempt with a coffee mill borrowed from a whaler, was obliged to bear the renewed scoffs of his countrymen. He at length conveyed a message by a whaler to Mr. Marsden, who sent him out a steel mill, together with a further stock of seeds and agricultural tools; but the consignment was never delivered. These disappointments led Mr. Marsden to propose a regular intercourse with New Zealand, and the formation of a missionary settlement. At length a mill

"I did not know how to make a Sunday." They are learning, however, that blessed art with most happy success; for, says Mr. Yate:

"Sabbath Schools, in many of the native villages, are established, and regularly carried on; work of every description is laid aside; Christian worship is punctually attended; and the day as strictly regarded as in any well-regulated village in England. In this, I am speaking of the Christianized villages in the interior; not of those upon the coast, or in connexion with the shipping; in which, as the sailors, on that day, have frequently liberty to go on shore, the Holy Day is made a season of far greater iniquity than any other." p. 212.

Of the Biblical and Liturgical translations Mr. Yate says:

"In the former part of the year 1830, I spent upwards of six months in New South Wales, occupied in carrying through the press 117 closely-printed pages of a Selection from Scripture, the Liturgy, Catechisms, and Hymns, translated into the

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arrived; Duaterra assembled the chiefs, ground his corn, and baked a cake in a frying-pan; and great joy was there, when it was thus proved that wheat would make eatables. On another occasion Duaterra had told his countrymen of the usefulness of horses; but, having never seen any large quadruped, they derided his testimony, and would not believe that a man could be drawn in a "land canoe" (meaning a carriage) by "a large dog" (meaning a horse), and much less ride upon his back; and when one of them, in order to shew the absurdity of such a notion, mounted a pig, and was thrown off in the mud, great indignation fell upon the mendacious traveller. It was one of the happiest days of Duaterra's life when Mr. Marsden was seen in New Zealand on horse-back, and the chief regained his long-lost character for veracity.

Duaterra zealously assisted in the formation of the mission; notwithstanding some gentleman at Sydney (the chief was too honourable to divulge the name of the miscreant, whose falsehood might have caused the massacre of every European who touched upon the island) diabolically attempted to poison his noble and patriotic mind with a notion that the missionaries intended to enslave his country. He died in 1815, at the early age of about twenty-eight. He had accompanied the mission party from Port Jackson to the Bay of Islands, and, being ill on the voyage, was attended by them with much affection. On his arrival at home the disorder became worse; and when Mr. Marsden, notwithstanding the strictest taboo, forced his way to his shed, he found him lying upon the ground exposed to a burning sun, and surrounded by his wives and relatives, who were silently awaiting his death. He fixed his languid eye with evident pleasure and gratitude upon his tried friend, but was incapable of conversation. One of his last directions was, that his people should deliver up to the missionaries some property belonging to them which was in his possession. His death was a great loss to his countrymen, by whom he was greatly beloved. He had employed his subjects with much zeal in erecting a capacious dwelling for the missionaries; and he acted as interpreter when Mr. Marsden preached to them, and explained to them the sacred object of the mission. He said, not long before his death, "I have now introduced the cultivation of wheat; and New Zealand will become a great country. In two years I shall be able to export wheat to Port Jackson in exchange for hoes, axes, spades, tea, sugar, and other articles of merchandise." He was also planning very extensive cultivation, and was about to form a regular town after the European fashion; and had actually fixed the site of a Christian church. Surely, then, such a man ought not to be forgotten.

We might also have mentioned among New Zealand's early native benefactors, the excellent chief Tippahee, who, with his whole tribe, were slaughtered—men, women, and children—by the crews of five South Whalers, in revenge for the massacre of the crew of the Boyd, of which atrocity Tippahee's clan was innocent; and even if they had been guilty, great provocation had been given to the natives, by the most base and horrible European injustice and cruelty. Tippahee, like Duaterra, was very desirous of promoting the civilization of his countrymen. He was a man of strong native powers of mind, and was very shrewd in retort. When laughed at for being tattooed, he said he preferred it to plaistering his hair, like the Europeans, with mutton fat, and then whitening it with wheat flour. When told that the English laws hanged people for stealing, he asked why they did not then hang Captain ——, a gentleman present, who had landed in New Zealand and dug up and stolen his potatoes. The earliest intercourse of Europeans with uncivilized nations has generally been to plunder them. When Captain Cook, in his first voyage, flogged one of his sailors who went ashore at New Zealand and stole the potatoes of the natives, the man replied, in excuse, that "he thought a British seaman had a right to do such things to the Indians." Cook ordered an additional six lashes, to convince him of his error; but the misconception is scarcely yet extinct.

language of New Zealand. Nothing could exceed the gratification with which these books were received on my return, by those who could read them. They were willing to receive them as wages, or to purchase them with any thing they possessed of a saleable nature.

"During the two years subsequent to this first successful attempt, the Translating Committee assiduously prosecuted their important labours. At length—having ready for the press the whole of the Liturgy of our Church, with all its Services; a number of Hymns, and Catechisms, with the Gospels of St. Matthew and St. John; the Acts of the Apostles, and the Epistles of Paul to the Romans and the Corinthians—it was determined that I should visit New South Wales, for the purpose of carrying these works through the press. This, with other matters connected with the Society, occupied me from November 1832 to August 1833. On my return, being favoured with a prosperous voyage of eight days, I arrived in the Bay of Islands, bringing with me, as the most valuable cargo that ever reached the shores of New Zealand, the above-mentioned books, of which 1800 copies were printed." pp. 231, 232.

The Services of the Church of England have proved of great benefit, and are highly esteemed by the people. Our author writes:

"I believe that the sacred truths found in our Book of Common Prayer, which are constantly sounding in the ears and falling from the lips of the natives, have been one of the grand means of bringing them to their present state of mind. Translated into the New-Zealand language, our Liturgy is most strikingly beautiful. When any strange natives come into the chapel, and hear it, they say, 'Ah! those are not native prayers: if we did as those persons pray for us to do, we should be very different from what we are: we should cast away all our sins: we should believe in their God, and be made like them in all their doings.'" pp. 233, 234.

The New Zealand tongue, like the whole family of South Sea dialects, is melodiously soft and sweet; but that the speech of tribes of savages far removed from civilized intercourse, and accustomed to a very narrow range of ideas, should be found sufficiently copious and discriminating for the purposes of Biblical translation, would be surprising, were it not that the Bible is, after all, a very simple book—much more so than most of our modern writings. The language in which it was written was not, like that of classical literature or abstruse science, raised above the understanding of the mass of mankind; and the ideas couched in it, and not a few even of its beauties and sublimities, are transfusable into any strong non-artificial dialect. But, independently of this consideration, the New Zealand tongue, Mr. Yate says, "is remarkably rich, admits of a very varied phraseology, abounds in turns of peculiar nicety, and is capable of being reduced to the most precise grammatical principles." Mr. Yate gives the following illustration of the copiousness of the native vocabulary.

"The New Zealanders have a distinct name for every tree and plant in their land; of which there are six or seven hundred, or more, different kinds. I was perfectly astonished, though I ought not to have been so, when a celebrated botanist, Baron Hugel, paid us a visit, and made a large collection of plants. We had a native to tell us their names: he gave the names of all without exception, and that too with little hesitation. Some of these plants were so very small, that it might have been supposed that they would have escaped the notice of an individual. But it was not so: not one could be introduced, however minute, or whatever might be the hidden situation in which it had thriven, but a name was found for it: and, lest it should be thought that this man was coining names, another native was called in, the following evening, just as the plants were being placed in fresh paper; and, with one single exception, out of three hundred specimens, he gave the same name to each, as had been given the night before. It is so likewise with respect to birds, fishes, insects, garments, and every thing else which they possess; and I never found a native at a loss to express any of the passions, feelings, sensations; any thing connected with joy, sorrow, good, evil; or any qualities of matter, as broad, long, obtuse, sharp, fluid, solid, &c. In short, there is scarcely any thing which we can imagine, but they have an expression for it, except it be some such words as express the Christian graces of hope, gratitude, charity, &c.; which words, and some few similar ones, always require to be New-Zealandized, and of course to be explained, as to the meaning that is to be attached to them; which is however, in no instance, a difficult task." pp. 228, 229.

A somewhat copious vocabulary is not unusual among savage nations; for the most untutored people may give names to the objects around them; and

many a rustic in our own land has hundreds of words in his memory for objects of sense—such as plants and animals—which are wholly unknown to many highly educated persons, who can scarcely distinguish one bird, or weed, or insect, from another. The difficulty of conversing with rude tribes is found not so much in the scantiness of their nomenclature, in reference to objects which present themselves to their senses, or in expressing the passions of the mind, as in argumentation and the combinations of artificial thought and refined conventional observance. If, however, Mr. Yate's estimate is correct, the New Zealander's vocabulary not only far surpasses, in minuteness of observation, that of our most discriminating European peasants, but is also accompanied with more of mental effort than we might have expected. We do not, however, understand how it is that there should be no word for such ideas as "hope, gratitude, or charity;" for the prototypes of those ideas must be familiar to the most savage people: they must hope to kill their enemy; they must know what it is to feel grateful to a deliverer: even charity, in its elemental sense, is not excluded from their range of experience. And indeed Mr. Yate only says that they have no words for these ideas "as Christian graces," which, of course, they have not; just as the Latin language has no word for what Christians mean by "religion," or "humility;" and the missionaries might very properly object to the use of words or phrases that, by the force of old association, would convey incorrect ideas when applied to sacred subjects. But though the New Zealanders may not have a distinct abstract word for hope or gratitude, it does not follow that they are not accustomed to some equivalent periphrasis, or idiomatic or figurative phrase. A deaf and dumb boy once called gratitude "the memory of the heart;" and had he and his companions always used this phrase to express grateful emotions, a stranger might have said that they had no word in their vocabulary for such a virtue; but they had that which conveyed the idea to their minds. One of Mr. Yate's own correspondents says: "My heart is large with love;" which is surely both the English and the New Zealand for gratitude. The particular class of words alluded to are abstractions: hope, gratitude, and charity are not real existences; and the sense may be conveyed without the philosophical generalization. Mr. Yate, above all men, must not say that the natives do not know what "hope and gratitude" are, when he has given us so many of their letters to himself, expressive of intense "gratitude" for his kindness, and of ardent "hope" for his return; and if, instead of writing in English, they were writing in their own tongue, would they be unable to express the same meaning—and perhaps in stronger terms? Assuredly not. The abstract word "gratitude" does not occur in our own vernacular Bible, nor any equivalent abstract term; the nearest to it is "thankfulness;" but that is used not by any one of the sacred writers, but by Tertullus, the Roman orator; who also uses the word "providence," another abstraction, no where employed in Sacred Writ. But the idea of gratitude, or of providence, is not the less suggested because the Scriptures are not written, like modern books, in terms of philosophical abstraction. And here, not only in teaching the heathen, or translating the Scriptures into their languages, but also in conversing with, or preaching to, or writing for, uneducated persons at home, many divines, lay and clerical, male and female, appear to us to generalize too much; to use complex terms, where they should be satisfied with simple ones; and to suppose that an illiterate person is very stupid, because it is not his habit to think or speak in abstractions. "Would you believe it," says a young lady visitor, "that poor old Mrs. ——, who is as ignorant as a heathen, could not tell me what was the meaning of [God's] providence?" "Did she deny the doctrine?" "Deny it! she knew nothing about it; she had

never heard of it." "Did you ask her whether she believes that God knows all things; watches over all things; takes care of all things? Did you ask her if she had read what our Saviour says about our Heavenly Father clothing the lilies of the field, and not suffering a hair of our head to fall to the ground without his notice? Was she ignorant of these things; or did she doubt or deny them?" "Oh, I only asked her, in the plainest, simplest terms, whether she knew what was meant by providence."

We do not know that we differ a hair's breadth from Mr. Yate in these remarks; for, as before said, he is speaking not of animal virtues, but of "Christian graces;" and these, as indeed all the technical terms of theology—such as faith, justification, baptism, salvation, sanctification, and glory—are exotics, not in the New Zealand tongue only, but in all languages. There are also in most dialects traces of local peculiarity; and though we do not suppose that no Englishman feels *ennui*, that no Frenchman experiences *comfort*, and no New Zealander *hope*, yet the characteristics of a people may render it more or less difficult or easy to transfuse particular notions into their language. All, then, that we mean is, that a New Zealander is not destitute of an expression for hope or gratitude, in the same sense in which a native of tropical Africa is destitute of a word for ice. Give him the idea of ice, and he can easily make icicles, ice-houses, and icebergs. And give the New Zealander the grace of Christian gratitude, not as an abstraction, but as set forth practically in the Scriptures—"we love Him because he first loved us"—and he surely will not be at a loss for a word to convey his notion. Listen to his impassioned exclamations when a friend has rushed in to intercept the murderous war-club that was uplifted for his destruction, and has been cloven down for his rescue, and there will be no want of words in which to express the emotions which a Christian should feel to his Almighty Deliverer.

The thirst for information, so characteristic of the New Zealanders, and which has led many of them to undertake distant voyages under great privations, is beginning to display itself by an avidity for European education, far beyond the bounds of the direct influence of the missionaries. Mr. Yate attests:—

"Every one now wishes to learn to read and write; and those who are sincere in their professions are willing to pay for the requisite materials; that is, to purchase books and slates, for the purpose of instruction. Many native villages have two schools established, under the direction of a lad who has previously received his instruction from the Missionaries themselves. Some hundreds have learned to read and write in them; to read so as to understand and to be understood; and to write a good bold hand upon a slate. Much may be expected from these schools: they are an inquiring people in this country; and the knowledge thus obtained is easily communicated from one to another: sometimes it is carried to a great distance, to tribes whom we thought to be in perfect ignorance. Persons who have been made prisoners of war, and enslaved by the Bay-of-Islanders, have been educated in the Mission Schools; and then, having by some means obtained their freedom, or having received permission, from the chief to whom they belonged, to depart for a season, have visited their friends; and, carrying with them their little stock of knowledge, have at once commenced the work of instruction, and have been readily and eagerly attended to by the whole people. In this way, in some of our distant journeys, we have met with the most agreeable surprises. When we have been telling them of some of the first principles or truths of our holy religion, what has been our astonishment to hear them say, 'We know all that!'—and, upon examination, to find that they really had obtained no contemptible degree of knowledge." pp. 239, 240.

The moral and social effects of the missions have been as remarkable as the intellectual.

"The Gospel has led them to think: it has reformed their minds; and has taught them, that comfort may be found at home, and that it is not necessary to gratify their vagrant inclinations in order to make themselves happy. It is but rarely, now, that we find a deserted village: the men are either making improvements in their houses, erecting chapels, fencing, or cultivating; and the women are employed, in some way likely to be beneficial to themselves or to their families." p. 247.

It is delightful to witness these salutary fruits from the extreme branches of the tree of life; but still they are not its richest clusters. When the Apostle Paul declared that he was not ashamed of the Gospel of Christ, it was not because it is civilizing and humanizing; because it is the parent of peace, and order, and happiness, domestic, social, civil, and political; but because "it is the power of God unto salvation unto every one that believeth." It is in this exalted light that every true disciple of Christ views it; and the Christian missionary would consider his labour, if not wholly lost, yet bereft of its highest reward, if he did not see some token that "the work of the Lord," as well as its merely subsidiary results, was "prospering in his hand." This consolation has not been denied to the missionaries whose privilege it is to labour among this interesting people;—a people of very remarkable character; capricious, inflammable, revengeful, passionately addicted to war, and capable of the wildest excesses of barbarity; but shrewd, intelligent, energetic, warm-hearted, anxious for instruction, and evincing a native dignity and loftiness of mind which is in striking contrast to the moral effeminacy of the Asiatic, and the brutal degradation of the New Hollander; and which, when subdued to the meekness of the cross of Christ, will afford the elements of great moral strength and decision of character.

We rejoice to learn that new and distant stations are about to be formed; which, after the first settling, may be kept up without any serious expense, by bringing into operation the resources of the country, which will be in every way a great benefit to the natives. In the work upon New Zealand published in 1830 in the Entertaining Library of the Society for promoting Useful Knowledge *, there is an account of an extensive and important tract of country, being the south portion of the northern of the two New Zealand islands, of which island it forms a fourth part. The account says that Tupai Cupa, a New Zealander, who forced himself on board an English South-Sea trader, and came to Liverpool in 1826, stated himself to be the king of this district. Captain Renolds, who brought him over, and Dr. Trail of Liverpool, who attended him in the measles, and had much intercourse with him afterwards, state, that, if his account was veracious, he was by far the most powerful New Zealand chief who had ever visited England. His object, he said, in coming to England, was chiefly to procure fire-arms, in order to repel that Bonapartean Timour, Shunghee, who had worsted his tribe, and murdered and devoured two of his children before his eyes. His eldest son he left Regent during his absence. In consequence of Dr. Trail's representations of the benefits which might arise from opening a commercial intercourse with Tupai's district, our Government allowed him a pension, and gave him a free passage and valuable presents of agricultural implements and domesticated animals; but, warned by the conduct of Shunghee, refused to supply him with fire-arms. He left England for his native land. What became of him we know not; but if the account is correct, and he arrived home, we may hope that he saw enough in England to render him sensible of the benefits which would result to his people by encouraging a Christian settlement among them.

* This compilation gives the most full and condensed account of New Zealand which we have met with; and it contains many things not generally known—such as this narrative of Tupai; and another of Rutherford, an Englishman, who lived many years in the interior of New Zealand, and was tatooed, and made a chief, but who escaped and came home, and was exhibited as a shew in England five or six years ago, and was supposed to have gone out to Otaheite, where he had a wife. The compiler speaks with great respect and public gratitude of the conduct of the missionaries, and of the great benefits which have resulted from their labours.

VIEW OF PUBLIC AFFAIRS.

THE Irish Municipal Bill, as amended by the House of Lords, has gone down to the Commons. The consideration of it is postponed till after the Whitsun Holidays; but his Majesty's Government has intimated its determination not to accept it; and in Ireland public meetings are being held, and an inflammatory course of agitation is going on, to procure petitions against it; and as this Bill alone might not be sufficient to exasperate the Roman Catholic population, the question of Tithes is thrown in, to make up a grievance. In England, also, Mr. O'Connell, aided by some of our indigenous demagogues, has endeavoured to create a ferment, but with little success. The people of England, through their leaders of all parties, gave up the Protestant Municipal Corporations in Ireland, which had been misused; but they certainly have no wish to transfer them to the most ignorant and bigoted class of the population — the Papists. The long-threatened crisis of collision with the House of Lords, appears at length about to take place, unless his Majesty's Ministers find some way of eluding it, as they did last year. The wisdom and firmness of that House, in rectifying many of the crude measures of the House of Commons, has of late years been so conspicuous, that it never stood higher in public estimation than at present; nor can we possibly believe that the people of England will countenance any of the schemes proposed for its subversion.

The consideration of the English Tithe Bill is deferred to the 1st of June.

We greatly lament to state, that only forty-three Members of the House of Commons voted for allowing Sir A. Agnew's Bill to go into Committee with a view to its improvement. Seventy-five voted against it; but the great majority of the Members kept out of the way upon the occasion. A matter thus important ought not to have been thus slighted. Why did not such men as Sir R. Peel, and other leading statesmen, fairly meet the question? It was not necessary that they should accede to all Sir A. Agnew's propositions; but why by their absence mock their constituents, slight the innumerable petitions which have been sent in to Parliament, and virtually declare that they take no interest in a concern that tends so directly to the glory of God and the best interests of the country? In the mean time, while our public men are thus for the most part either hostile or apathetic, the question is forcing itself upon the attention of the nation, and a marked improvement in the observance of the Lord's-day is visible in almost every rank of private life. Let not, then, those who reverence the word of God and his Sabbaths, despond: greater is He that is with them, than those that are against them: and even should legislative aid continue to be for some time denied to their prayers, much will still have been effected by their efforts and example. The large and important Public Meeting held at Exeter Hall upon this momentous subject, and over which presided the much honoured Prelate of the metropolitan diocese—though so unwell as scarcely to be able to attend the Meeting—has shewn that the friends of religion are in earnest upon the subject: and we trust that they will redouble, rather than relax, their efforts, under present disappointments. The cause is not theirs, but that of God, of their country, and of the universal church of Christ.

The Anti-Plurality Bill has passed the House of Lords. Some of the Peers, both temporal and spiritual, attempted to relax its provisions; but they were opposed by the Archbishop of Canterbury and the Bishop of London, who urged the necessity of such a measure, and shewed that it does not go beyond the exigencies of the case. Our apprehension is, that it falls short of them; but in practice, we trust that it will go far towards effecting all that is required; and though we wish to see its principles carried out still further, and believe they might safely be so, yet we would rather accept with gratitude so large an instalment of Church Reform, than endanger the whole by ill-advised tenacity. We think, however, that the friends of Conservative Church Reform, in the House of Commons, may in some respects improve the Bill without endangering its rejection. The question of population ought, we think, to be taken into consideration, as well as, or even more than, mere pecuniary value; and we could earnestly wish that five miles, or, if possible, direct contiguity, were substituted for ten miles. The practical working would not be materially different. The law of the Church respecting pluralities is sound, simple, and scriptural; it is the secular law that renders the canon law inefficient.

The Bishop of London has set on foot a magnificent project for building, and partly endowing, at least fifty new churches in and around London, by voluntary contributions, aided by a portion of the revenues from the Chapter funds of St. Paul's cathedral, should the suggestions of the Church Commissioners be carried into effect. His Lordship also wishes, and very reasonably, that the trifling impost of twopence per ton (about one farthing in two hundred), should be laid upon coals imported into London. His Lordship's much-lamented illness has caused some delay in fully developing his plans; but even already, we believe that 20,000*l.* have been contributed; and there can be no doubt that large funds will be promptly supplied for so unspeakably

important an object. We have often noticed the fearful moral statistics of London. At this moment there is, in the metropolis and its suburbs, omitting all notice of those parishes which contain less than 7000 inhabitants, a population of not less than 1,380,000, with church-room for only 140,000, or little more than one-tenth of the whole. Will any Christian willingly allow such a fearful destitution any longer to exist? We intend to recur to the subject, our space being at present exhausted. The above aggregate leaves out all parishes the population of which is under seven thousand souls. Seven thousand souls, did we say? Alas! we have come, in this densely-peopled land, to deal so superficially in our vast overgrown parishes, that we unconsciously lose the sense of what is necessary to effectual pastoral care. How familiarly do we speak of a parish of seven thousand souls under one incumbent, assisted in the routine of duties by a curate; and of "very manageable parishes" of three or four thousand! But look at the Church of Rome, with its hives of priests; look at the Dissenting ministers, whose "congregations" do not average five hundred, or their "churches" half that number; or at the Methodists, who are not inclined to waste money or to spare labour, and who yet have long had a rule that there shall be "one married preacher" to every "four hundred and fifty members." How long will the friends of the Church of England allow this fearful discrepancy to continue?

We earnestly wish that we had room to transcribe the Bishop of London's truly pastoral and stirring Address. "I appeal," says his Lordship, "with no inconsiderable degree of confidence, to the humanity, as well as to the Christian charity, of my countrymen, to furnish the means, not merely of commencing, but of carrying on far towards its accomplishment, under the blessing of God, this most important work; the work of evangelising thousands and hundreds of thousands of their poor brethren; of reclaiming them from practical heathenism; of imparting to them the word and sacraments of God, through the ministry of his Church; of placing them under the guidance and teaching of men rightly appointed to the office, and duly qualified for its discharge; of gathering them together into Christian neighbourhoods, each round its centre of knowledge and godliness; of giving increased efficiency, and therefore increased stability, to our Church; and so promoting at once the cause of social order and pure religion, and bringing down a blessing from Him who is the Author of peace and Lover of concord, and the Giver of national as well as individual prosperity."

ANSWERS TO CORRESPONDENTS.

G. M.; A. D. B.; G. C.; AN OCCASIONAL TRAVELLER; W. N.; H. T.; AN UNLEARNED CHRISTIAN; P. W.; A. B.; E. W. E.; B. B.; and H.; are under consideration.

We are obliged to postpone the continuation of the *sketch of the Life and Character of the late Bishop of Lichfield* to our next Number.

We agree with the Rev. *Biographer of Mr. Beachcroft*, that his remarks from his journal upon "clerical amusements" were very far indeed from being satisfactory, and we shall readily insert his reply to them.

A LOVER OF TRUTH must have strange notions of the rules of evidence to expect an anonymous letter to be received in proof of controverted facts.

R. A. writes nonsense; at least, if there is any sense in his doctrine that it is unlawful for the civil ruler to promote the public service of God and the decent observance of his holy day, we had better at once call ourselves a nation of Chikasaws, or Cherokees, and not of Christians. We beg the Indians' pardon—*they* do not deny, when converted to Christianity, that it is the duty of a nation to honour God in its public capacity. We utterly reprobate and abhor the notion, as absurd and anti-Scriptural, that God looks at men in one light as collected in civil society, and in another as spiritual and immortal beings; so that we may lawfully be an Atheistical community of individual Christians.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE Addresses at the anniversary Meeting are unusually interesting and gratifying; and we rejoice to say, that the Reports and Proceedings at the late Meetings of all the great Religious Societies were of the same character.

THE

CHRISTIAN OBSERVER.

No. 415.] JULY. [1836.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LECTURES ON 1 PETER IV. 7, "*WATCH UNTO PRAYER.*"

(*Continued from* p. 326.)

IN endeavouring to assist you in the duty of watching unto prayer, it was proposed to range the inquiry under two general heads: first, negatively, the obstacles; and second, positively, the aids.

FIRST. In proceeding negatively, by a removal of the principal obstacles to the performance of stated prayer, there are three preparatives with which I would propose to fill up the interval between the seasons of its recurrence; namely,

i. Watch over your conduct,
ii. Watch over your society,
iii. Watch over your mind.

i. *Watch over your conduct,* and uncompromisingly put away from you all known and wilful sin. Put away from you the accursed thing. The Spirit of supplication is also the Spirit promised to convince the world of sin. It is the Spirit of penitence and the Spirit of holiness, no less than the Spirit of prayer: and it will dwell as a Spirit of grace and supplication in no bosom that harbours one known and wilful, habitual and unrepented sin. Christ hath no concord with Belial; nor God with Mammon. The weakness of grace; the infirmities of nature; the surprisals of unexpected or powerful temptation; the wiles of an artful and vigilant adversary, may carry away the man, and yet prostrate him before a throne of grace: but allowed sin, and communion with God in prayer, are, in their very nature, as incompatible as light and darkness, virtue and vice, happiness and misery. Your sin may be dear as a right eye; but you must pluck it out, and cast it from you. If honesty were to reduce you to poverty; if truth were to cover you with shame; if temperance and purity were to rob life of all its wonted zest and enjoyment, and principle were to endanger it, count the cost: balance; and seriously and practically decide that important question, "What shall it profit a man, if he gain the whole world and lose his own soul?" For you must uncompromisingly give up sin, or you must give up God and prayer: unless, indeed, you would learn that fatal secret, which Satan teaches to the finally impenitent and reprobate, and of which we would solemnly warn you to beware—to sin without remorse; then pray without conviction. No. The first movement of spiritual prayer which the eye of God discerns in any soul, and which wins from him that testimony, "Behold, he prayeth!"

—the first sincere prayer, uttered or unexpressed, of any soul, is this, "Lord, what wilt thou have me to do?"

Under this head I would press especially a careful observance of the moral discipline and due regulation of the body; since we little know to what extent the grossness of a depraved body may impede the movements of the Divine Spirit in the soul: perhaps, when carried to a certain degree, may render it as impossible that the Spirit could unite itself to that body, as to the body of one of the inferior animals: "For the temple of God is," and must be, "holy." We little know, too, how far a pampered body, inflamed with surfeiting and drunkenness, intemperance and excess, may not be a receptacle, "swept and garnished," prepared to attract and lodge those fiery darts of temptation to other and deeper sins which Satan can inject into the soul.

It is, we know, the veil of flesh which shuts out from us the spiritual world. And it is a very remarkable fact, that those two persons, Moses and Elias, who appeared in glory with our Lord on the mount of transfiguration—the body of one of whom was translated; of the other was buried by God himself, and never found, and which is spoken of in such mysterious language by St. Jude, "the devil contended for the body of Moses"—that these two persons were types of our blessed Lord, in his mysterious and miraculous preparation for the tempter's assault: each of them also fasted forty days and forty nights.

But is there, it may be asked, a connection so intimate between body and mind? Will indeed the surrender of one to the enemy thus materially affect the state of the other *now?* Will it so affect it throughout eternity? Scripture affirms all this; and experience, so far as it can reach, attests its truth. It tells, that much of man's moral discipline and moral perfection depends upon the body.

I believe that mind and body—for separate them I cannot—are but an instrument on which unseen fingers play; and that whether harmony or discord be elicited, depends in a great degree upon the tuning and temperament. That the body materially affects our mental and moral emotions, it were impossible to deny. Imagination, in all its Proteus shapes and various colours, which is so principal an ingredient in man's happiness, is scarcely less a creature of the body than of the mind. Not to speak of the powerfully exhilarating effects on the imagination, as well as the animal spirits, of opium, and the nitrous oxide, every one has found that physical obstructions damp, not only the spirit of cheerfulness, but the spirit of prayer; while a timely medicine, a cheerful fire, a refreshing meal, a single glass of wine, will sometimes tune the animal spirits to concert with happy emotions, and raise memory to a platform of vision, whence it recovers, in review, a thousand felicitating emotions and recollections, all of which, as to the every day frame, had been long drunk into oblivion in the Lethé of the stream of time. Often, in some particular mood, the mind runs back to infancy by a track of illuminated spots in the memory of the past; and at each step presses chords of feeling, all in harmony with that emotion from which it started; and, if permitted, would revel in a series of ecstatic feelings and remembrances, melancholy or joyous, pensive or exhilarating, of gilded hope or mellowed sadness, as the key-note of the mood has determined. How much of this is animal, how much is purely intellectual—if, indeed, such a thing there be in man—some higher intelligence, which can fathom man's nature, must tell. I would build no theory on this. I know that mind *is*, or *ought to be*, paramount; and I should despise my *nature*, or *myself*, if it were not so. But I would say, that we know not how intimate and inseparable may be the union of mind and body, and how far the happiness of the immortal man

may depend upon a due regulation and discipline of even the lower part of our mortal compound.

In our present state, the connection of body and soul is so intimate that even the shades of their blendure are imperceptible. All animal pain and pleasure, though resulting exclusively from impressions upon the body, are, as exclusively, affections of the mind: the body from which its spiritual tenant has been ejected cannot experience either. On the other hand, deep-seated and irremediable anguish of mind can drink up the animal spirits, eat away the flesh, and induce various and incurable bodily distempers. The unexpected shock of terror, sorrow, or even joy, can not only expel from its throne reason, which alone can *directly* apprehend it; but can also, through *it*, act upon the body, with the power and velocity of the lightning flash, and in a moment stop the current of life.

We see, for our practical guidance, that gluttony stupifies the soul, and intoxication drowns it: that not only can a bullet through the heart or head utterly dislodge the spirit; but that even the derangement or obstruction of one small segment of the brain, on which segment, and on its peculiar properties, the anatomist will previously lecture, can, without attacking the seat of life, obliterate memory: that the derangement of another small segment can dethrone reason: that of another can extinguish all thought. And this derangement or obstruction may be produced as effectually by intemperance, and consequent disease, or, as we sometimes see, by the remedy of disease, as by the sword of war or by the surgeon's knife.

That the effects of this connection between mind and body may be carried forward into the future state, there would be every reasonable presumption, even though Scripture were silent upon the subject. Scripture declares, and daily observation proves, that our religious state depends in a great measure on the Christian discipline of the body, which is the principal vehicle of temptation: so that to keep the body under, and to bring it into subjection, is a necessary step in order to the bringing into captivity every thought to the obedience of Christ. Our dreaming thoughts, too, we know by experience, are scarcely less clouded and tainted by previous animal excesses, than by previous mental and moral obliquities. He that soweth to the flesh shall of the flesh reap corruption. What portion, then, of the happiness or misery of our eternal state may result from the honour or abuse of the body, God alone can tell; for He alone knoweth whereof we are made, and understandeth our thoughts long before. He alone who constructed the mechanism of the human frame, thus fearfully and wonderfully made, can discern the hidden springs of emotion, and their various tones and tendencies in the soul.

But even though Revelation had been silent as to the necessary connection between the abuse of the body and the eternal ruin of the soul—though God had not authoritatively pronounced, "If ye live after the flesh, ye shall die;" and that "he who soweth to the flesh, shall of the flesh reap corruption"—surely reason itself would cry aloud, that to sin against our own body must necessarily affect our eternal destiny, even though no arbitrary enactments and legal guilt interposed. Consider the resurrection of Christ's body, and its union for eternity with the Divine nature. Consider the resurrection of your own body, and its eternal reunion with your soul. Consider what high and holy things Scripture distinctly asserts of the dignity and importance of the human body—that its members are the members of Christ; that it is the temple of the living God; that the Spirit of God dwelleth in it; that we are members of Christ's body, of his flesh, and of his bones; intimately united to him, as the branches to the vine; as Eve to Adam, when, in the morning of

creation, she became bone of his bone and flesh of his flesh. They surely, then, must contract, not merely an awful guilt, but also a soul-destroying disease, who have not only desecrated that temple of God which he has pronounced to be holy, and of which he has declared that he who defiles this temple of God, him will God destroy; but who have taken the members of Christ and made them the members of an harlot—prostituted them to the purposes of gluttony, drunkenness, and impurity.

ii. In the next place I said, *Watch over your society and conversation.* Nor do I say merely, shun profligate acquaintance and indecent conversation, the ungodly scoff at holy things, the obscene jest, the slanderous report, the malicious or impure insinuation: but I say still further, avoid all frequent and intimate converse with the idle, the thoughtless, and the frivolous; with all, in fact, who do not openly and unequivocally avow their subjection to a Divine rule, and practically recognise the paramount authority of the Divine law. The business of life—I will even say the courtesies of life—may compel you into their society; and you must pass through it in a spirit, not of peevish impatience or self-righteous contempt, but of Christian benevolence: that is, with the substance and sincerity of that of which politeness is but the hollow semblance; and which will lead you to avoid every conflict of sentiment which would tend to produce uncomfortable and unkindly feeling—*so far as* the honour of your Divine Master, the cause of truth, and the interests of their souls, will permit. But, as a Christian, you will enter into such society at the call of charity, of duty, of necessity, alone: not only without complacency, but with a feeling of constraint and self-denial. Not only the sentiments uttered, but the spirit that pervades such society—and I speak not of the profligate and dissipated, but of the worldly-minded and frivolous—will cause you, at every moment, to feel that you are not of the world; that this is not your home; that you are a stranger and pilgrim upon earth. You will feel, every moment, more deeply convinced that you and they can have no sympathies; no common motives and objects of pursuit; no mutual interests, affections, and enjoyments; or, rather, none viewed in the same light, and estimated by a common standard, until they cease to walk by sight, to time and sense and man; or you cease to walk by faith, to God and eternity. And be assured that this warfare, little as it may be adverted to and perceived, is unceasingly waging, wherever the Christian professor and the votary of the world meet. Two cannot walk together except they be agreed. Minds which voluntarily associate must soon find a common level: if indeed, which I strongly suspect to be the fact, and which alone accounts for the mutual attraction, there is not already a closer resemblance between them than either may be ready to suppose. It were impossible for two streams of different degrees of elevation to flow peacefully along together, without mingling their waters in a common channel. It were equally impossible for those who walk by sight, and those by faith, to cultivate intimacy or acquaintance, without gradually wearing down those sharp points of collision which a contrariety of principles, sentiments, and tastes—in fact, a contrariety of nature—presents, and which would bar all intimate contact. They must, in principle, explain away or waive vital truths; and, in practice, attune into harmony those jarring discords, which the solemn anthem of devotion, and the light song or the loud laugh of revelry, create.

Will then, in this conflict, the concessions be mutual, even if that were lawful for the Christian? or on which side, think you, will be the steady resistance, on which the vacillating and unsafe compliance? Will the dense and consistent mass of the wise and prudent of this world, who identify hypocrisy and profession, and watch with eagle eye the life of a

"professor," that they may hit every blot which makes good their charge; while they sneer at the truly and consistently religious, for their fewness of number and fanaticism of spirit—will they, I say, strike to this compromising straggler, who has passed over to them from his own ranks, to hear his Master's authority disputed or despised, his Master's loyal subjects slandered or derided; and who thus comes, as it were, proclaiming the nakedness of the land, and practically declaring the insufficiency, for rendering life enjoyable, of the society and resources of the people of God? Or will such a man be tolerated, only so long as he throws his religion into the shade, or suffers it to be made the subject of a benevolent jest; thus compromising the honour of God's name, the seriousness and consistency of Christian character, and the salvation of souls around him? For I do not hesitate to assert, that the open, manly assault of infidelity itself, which gives God's cause, if not a candid, yet a serious hearing, is not half so deadly a foe to religion as the benevolence of levity. This seemingly weak and contemptible weapon commits havoc among souls. It scatters firebrands, arrows, and death, and says, Am I not in sport? It eats away all spirituality; corrupts the mind; and then emits a putrid breath which poisons the atmosphere of society. The jaw-bone of an ass can slay its thousands. The benevolent man of the world, with a mind thoroughly made up, smiles at all vital religion, as amiable, perhaps, but palpable, and, even on the part of its subject, half-admitted, enthusiasm; and parries every serious appeal with the consummate artifice of good-humoured levity.

And what, let me now ask, will be the materials of prayer which such intercourse will furnish? What deeper insight into his own mind, or into the mind of Christ? What the spirit of prayer, which such an intercourse will not grieve and quench? Yes, there is indeed one material of prayer, which such an intercourse, voluntarily sought, may, in the hands of free and omnipotent Grace, supply—I mean, deep penitential sorrow for convinced apostasy from God; for crucifying the Son of God afresh, and putting him to an open shame!

Each time we enter into worldly society in the pursuit of pleasure, to dissipate the weariness of life, and escape from ourselves, or rather from God, we drink into a spirit alike hostile to prayer now and happiness for ever. We take another step, downwards, in that precipitous and slippery path which conducts to the blackness of darkness for ever. I said, you must give up God and prayer, or you must give up gross and wilful sin: I now say, you must give up God and prayer, or you must give up the society and conversation of the worldly-minded and frivolous. And I might appeal to the experience of all who know what prayer is, whether they have not found such a result to be the uniform tendency of trifling and worldly conversation? Conversation, even the most innocent and harmless, but which has no reference to Divine things, unless admitted with moderation and reserve; unless controuled and regulated by the law of the Spirit of life in Christ Jesus, recognised as an authority higher than man, though enthroned within man; first dissipates, then discomposes, then deadens, the religiously sensitive mind. But trifling conversation, and levity of mind, yielded to, is, next to wilful sin, the most effectual mean of incapacitating for prayer, and thus of extinguishing the Divine life in the soul.

I cannot proceed with my subject, by exhorting you, in the *third* place, to watch over your mind, without again entreating a serious and practical attention to the removal of those two insuperable obstacles to prayer already mentioned—*allowed sin*, and *trifling conversation and society*. Concerning the reasonableness and necessity of these duties, as means to the proposed end, there can, I am sure, be no second opinion: they commend

themselves to the conscience: and every one who bestows a serious thought upon the subject of prayer, will in theory admit their suitableness and importance, however in practice he may fall short of their full requirement. Until these two citadels of the enemy have been gained, no solid and secure lodgment has been effected by the Spirit of God in the soul. Our Lord himself has pronounced, "He that committeth sin is of the devil." And the Apostle has but repeated his Master's words, "He that is born of God sinneth not." David, speaking by the Holy Ghost, says, "I will keep my mouth as it were with a bridle, while the ungodly is in my sight." And the beloved Apostle, by the same Spirit, declares, "We know that we have passed from death unto life, because we love the brethren."

You have perhaps, long since, anticipated by your life my *first* rule: you are sincerely striving against sin: and as to all wilful, allowed, habitual sin, you are, through Divine grace, more than conqueror. But may not my *second* rule afford ground for new and beneficial resolutions? If so, resolve, and pray for the Divine blessing upon your resolutions. "If ye know these things, happy are ye if ye do them." Resolve, then, to eschew vain persons, and to have no fellowship with the ungodly. Resolve to set a watch upon your mouth, and keep the door of your lips. And let that watch be the Holy Spirit of meekness, sanctity, and love.

It can never be too often repeated, or too carefully remembered, that prayer is not an offering of the lips, but of the heart. That it is not any combination of words, however excellent the subjects which they represent; of opinions, however orthodox; of principles, however just; of sentiments, however pure and elevated: but that it is a combination of tempers, affections, and graces in actual exercise, to which God appropriates, exclusively, the name of prayer. If we may give all our goods to feed the poor, and our bodies to be burned, and yet have not charity; we may also understand all mysteries and all knowledge, and speak with the tongues of men and of angels, and yet not pray. Still more, we may have the body, and not the spirit; the gift, and not the grace of prayer. A man may seize a topic, moral as well as metaphysical, in the strong grasp of a giant intellect. Perfect master of his subject, he may reason with power; argue with force and conclusiveness; pour out the current of thought in a copious and lucid stream: he may arrange his materials with order and clearness; and array them in all the native elegance of simplicity, or all the borrowed ornaments of rhetoric; and yet he may not *feel* his subject. He may be but a cold and heartless declaimer, an unimpassioned actor, fretting his hour upon this stage: and perhaps the only heart to which his eloquent and impressive appeal has not won its way, may be that from which it seems to emanate.

If this be so as it respects feelings merely natural, and therefore common to all mankind, how much more may this occur in feelings beyond nature —and these alone are the materials of prayer—where the language may be apprehended by every intellect, and in its natural sense understood and felt, while its peculiar spiritual meaning as religious truth, while that which constitutes it prayer, can be learned only by the teaching of Divine grace, writing it, not with pen and ink, but with the Spirit of the living God, not on tables of stone, but on the fleshly tables of the heart? How much more, I say, may we speak with the tongues of men and of angels those profound truths which commend themselves not only to the conscience and heart of the Christian, but also to the judgment of cold and calculating philosophy, and thus exercise, and with sincerity too, the *gift* of prayer, without possessing reverence and godly fear, penitence and contrition of soul, humility and purity of heart, faith, hope, love, whose combination and actual exercise alone constitute the *grace* of prayer.

iii. It is on account of this entirely spiritual nature of prayer, that I would add one more negative rule, as a preparatory mean, to the two which I have already suggested. In order to "watch unto prayer," I said, you must, in the *first* place, *watch over your conduct:* that Christ hath no concord with Belial; and, therefore, that you must give up wilful sin, or you must give up God and prayer. I said also, you must, in the *second* place, *watch over your conversation and society:* that idle society and trifling conversation grieve the Spirit of prayer: and, therefore, that you must give up worldly company and trifling conversation, or you must give up God and prayer. I now add, you must, in the *third* place, *watch over the frame and spirit of your mind.* Evil tempers, worldly affections, and wandering thoughts, are the very antipodes of those graces which constitute prayer: they quench the Spirit of prayer: and therefore you must resist and subdue them, or you must give up God and prayer.

There is no subject within the sphere of his moral comprehension with which unconverted man is less conversant than his own heart. Enlightened philosophy can demonstrate, that to prevent this knowledge is the sole object of all the artificial pleasures and gratuitous businesses of the world. The anxieties and mental toil of political life, which strews for the statesman no bed of roses, and frequently prostrates health and intellect; the vigils of literary fame; the riot of intemperance; the honours of martial achievement, for which the conqueror toils and pants, and, standing between the living and the dead, snatches from the burning hand of pestilence or the clenched grasp of war; the feverish excitement of the gaming table; the boisterous mirth of field sports; the lighter gaieties of the theatre or ball-room; the softer emotions of unconsecrated music: all these are but multiplied and diversified means for effecting *one* object,—to prevent man from retiring into the desolation of his own bosom, from discerning the nakedness and famine in that land, and the insufficiency of nature's resources to say with power to a troubled conscience, "Peace, be still." They attempt to fill the craving void of the soul, and to satisfy those ardent aspirations after happiness which Creative Love has implanted in the heart. Nor is it to be wondered at that man should shrink back from the contemplation of himself; for, however superficially amiable and apparently happy the unregenerate heart may be, expose it to the light of truth, strip it of those delusive coverings with which a never-ceasing round of artificial excitements and the courtesies of a conventional politeness veil its selfishness and misery, and you will find it, at the best, but a whited sepulchre.

"Keep thy heart with all diligence, for out of it are the issues of life." Keep it—for so the original imports—as the garrison keeps the citadel: suffer no enemy to enter into it, or to harbour there. For "as a man thinketh, so he is." Such as the heart is, such will be the life. "A good man, out of the good treasure of his heart, bringeth forth that which is good: and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil." And "out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, lasciviousness, an evil eye, blasphemy, pride, foolishness;" and these defile and destroy the soul. Evil thoughts—the first enumerated, because the first existing, in this dark catalogue of sins—are the first bubblings of that impure fountain, which, once poured forth, flows through the course of life into the ocean of eternity. They are the germ, whose developement determines the character and fixes the destiny of the never-dying soul: for "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. And every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

Each of the above-mentioned three particulars, in which we must watch over the spirit of our minds—namely, evil tempers, worldly affections, and wandering thoughts, will require a few special remarks.

(To be continued.)

To the Editor of the Christian Observer.

THE REV. T. METHUEN ON MR. BEACHCROFT'S REMARKS ON CLERICAL RECREATIONS.

HAVING been taught, by no slight experience, that "honesty is the best policy," I shall now act upon it, by offering under my own name such observations as appear to be necessary, on the late communication made to you by a much-esteemed lady (Mrs. R. Beachcroft) on the subject of Clerical Recreations. My peculiar situation, as *biographer* of her sainted husband and my never-to-be-forgotten friend, will not allow me to withhold them*. By remaining silent on the occasion I might be thought by some to sanction the article in question, and by others to be chargeable with negligence in not having myself incorporated it with the Memoir to which I have referred.

Let me proceed, then, to inform you, that when the sentiments of my dear friend relative to clerical recreations were laid before me, and that while engaged in planning the above Memoir, it struck me, on mature reflection, and after a confidential conference with a truly Christian adviser, that to withhold them from the public eye were decidedly the more prudent course. He thought, with me, that amusements or recreations could not properly form the subject of an entire chapter. Nor did he think it advisable to speak at any length of what it was unnecessary to introduce, and of what it were easy to misunderstand. And, as biographical precedents † were perhaps invariably with me, I felt considerably strengthened in my conscientious convictions on the point. Moreover, I could not bring myself to publish some parts of the article and to suppress others—a plan which I had at first contemplated. Therefore, having generally, if I mistake not, referred in my humble Memoir to that relaxation which my sainted brother had found in his own garden, I judged that I might innocently omit those remarks on Clerical Recreations which were the production of his own pen; and written, by the way, *many years before his decease*, as I myself can witness, having perused them at the period I allude to. For the last-mentioned reason I was strongly induced to omit them; being satisfied that in his latter years he would not have presented them to the public in their present form; and having also learned, by a letter which he himself wrote to me about a year before his death, that on the point of *dancing* he would not venture further than to say it was allowable in the abstract (I rather think that I must have sounded him upon the subject); which was in fact to say, that a glass of water is innocent in *itself*, but that it ceases to be innocent when it is mixed with some pernicious essence. But on this topic I shall presently enter more at large.

For the sake of self-vindication, I would next submit to your readers my own matured convictions on the general subject before me, and those which in fact dictated the very course which in my late biographical effort I pursued. Here I confess I am at issue with my sainted friend on the *mode*, rather than

* We read Mr. Methuen's Memoir of Mr. Beachcroft at the time of its publication, and found it a very instructive and edifying memorial of his eminently pious, amiable, exemplary, and much-lamented friend.

† Memoirs of Buchanan, Robinson, Scott, Henry Martyn, &c. &c.

the *matter* of some of his expressed sentiments. Not that I design to speak of the mode itself as insignificant; for much I fear, that numbers, who are perhaps destitute of that faith which was unquestionably manifested by Mr. Beachcroft, will delight to seize on his authority, as apparently lent in favour of clerical dissipation. It will too naturally be asked, by those who are lovers of the pursuits in question, If such a man as Mr. B. was friendly to them, why should we ourselves be opposed to them? Thus I tremble to think how much the article in question may be misconstrued by your younger readers. I lay considerable stress on the mode of his communication; since, however harmless in itself may be the exercise of dancing—(to hunting, coursing, fishing, card-playing, the remark can scarcely be applied, especially when we think of the cruelty and gambling which they involve)—it is rarely, if ever, found unmixed and unadulterated. When, therefore, dancing is said to be far from an innocent pursuit, it is intended, by all sober religionists, that it is marred and defiled by its associations; by such as are in general inseparable from it, by the force of human depravity and prevailing practice. By these "associations" I mean the useless expenditure of our precious hours; the display of dress; the exposure of the person; the temptations which beset servants while waiting for their master or mistress in the street*, and even in the pot-house; and still more the deadening effect which the amusement in question produces on the powers and feelings of devotion. This has frequently been confessed by those who, having known the love of Christ, have consequently been led for ever to forsake the ball-room. I have myself met with instances of it. Indeed, I may borrow from the very acknowledgment of my friend relative to the pursuit of hunting, an argument against himself. He says of the former, "that the whole day is taken up with it, and the spirits so exhausted, that a man is fit for no rational employment in the evening," &c. But is not the whole night commonly occupied by dancing; the spirits far more exhausted; and the man consequently unfit, in a much greater degree, for any rational employment the day following?

The foregoing arguments, I conceive, acquire no inconsiderable force when applied, and that exclusively, to "clerical recreations." For the obligations resting on the ministers of Jesus Christ are far more powerful than those by which the Christian laity are bound (1 Tim. iv. 12); and, endless as the attempt may prove to plead either for or against the amusement now under consideration, I shall venture to subjoin some plain facts connected with it.—First, I knew a minister, who, for the sake of demonstrating to his friends the cheerful nature of Christianity, once slightly partook of the gaieties of a *private* dance. Unspeakable was his disappointment and regret on learning, not long afterwards, that a worldly lady had remarked, "Oh, he is become quite gay!"—In another instance, and proceeding on a similar principle of conciliating worldly prejudice, a young clergyman was persuaded to attend a ball, though he was determined not to dance. Scarcely had he entered the ball-room, when a lady, a veteran leader of the fashionable host, accosted him in these startling words: "What, *you* here! I never expected to have seen *you* here:" a reproof which, as "a voice from heaven," instantly fixed his determination never again to set his foot in a ball-room.—In a third case, a poor woman once remarked to myself, respecting two young clergymen, "I think they mean well, and try to do good to our souls; *but I hear they go to balls, and that spoils all.*" I also well remember to have formerly collected from my own sainted mother, that a lady of great note in the fashionable, and even in the Royal, circle, once affronted a young clergyman by refusing to invite him to her ball;

* See an excellent little tract, called *The Master's Remembrancer.*

alleging as her reason, "I do not see what these black-coats have to do at balls," or words to that effect. Need I draw from the foregoing facts the palpable conclusion, that clerical dancing is that which can never fail to hurt clerical respectability and usefulness? Where, too, is the dying parishioner who would feel no dissatisfaction at the attendance of a minister who, he was aware, had partaken but a few hours since of all the frivolities of a dance?

As to the dances referred to in the Old Testament, they are universally admitted to have been of a religious character, being part of Divine worship, and therefore usually coupled with "psalms and hymns and spiritual songs." Where is the resemblance between such sacred dances, and those which form to this hour the staple of fashionable amusement?

Thus have I discharged my conscience, by accounting for my non-insertion of "Thoughts on Clerical Recreations" in my Memoir of Mr. Beachcroft. In so doing I trust I shall neither wound the credit of my dear friend, nor hurt the feelings of his surviving and much-regarded partner. I repeat it, that the above Thoughts were by him committed to paper many years before he quitted his scene of pastoral labour, and that they were never published by himself;—a fact which of itself goes some way to prove that they were not the abiding, matured, approved sentiments of his bosom. I would add, that few of the most devoted ministers of Christ would choose to lay before the public the early productions of their pen.

Generally speaking, I think, with my late venerable and beloved friend Hannah More, that as a skilful physician would prescribe, not for the *symptom*, but the *disease*; so, in dealing with young persons on the subject of secular amusements, it is better to attack wrong principles than wrong habits: in other words, to shew them, simply, affectionately, but boldly, that every thought "must be brought under captivity to the obedience of Christ;" and that such a state of soul is one of pleasantness and peace. Let the devotee of the ball-room, and still more the clerical attendant on its delusive pleasures, be taught to meditate upon the question, once put to Peter by his Lord, "*Lovest thou me?*" and consider how he will reply to it on the day of judgment. That day will prove the wisdom of the reply once made by a faithful minister to a youth who seriously asked him, "May I not be religious, and yet attend balls!" "Oh, child! get more of Christ—get more of Christ." Nor is it unimportant to observe, that for the last twenty years of his life, at the least, I verily believe Mr. Beachcroft himself was never seen at a dance.

I am, &c.

THOM. ANTH. METHUEN.

ORIGINAL LETTER FROM THELWALL TO HARDY, ON THE CHARACTER OF BONAPARTE.

For the Christian Observer.

IT is astonishing to observe how much may be forgotten, or unlearned, within the life-time even of a single generation. We are led to this remark in connection with the anniversary of the battle of Waterloo, and the statements which are now often made respecting that great struggle in which this country was for so many years engaged with France. Had the inhabitants of Great Britain been polled thirty years ago, to decide whether that struggle was just, necessary, and national, few would have been the expressions of dissent; whereas we are now constantly told that it was only a High-church and Ultra-tory quarrel; and that neither the people at large, nor any one man of "liberal principles," approved of it.

We are not about to argue the question of the propriety or necessity of that fearful war, which so long desolated Europe; but as the question has been converted into an unfair engine of party-skirmishing, we think it not improper to advert to the facts of the case. Grant that the war was from first to last wrong and unjustifiable; grant that it would have been far better for this country, and all others, if we had never engaged in it; grant that the idea that we were fighting for our liberty and our religion, our homes and our lives, was absurd and romantic; grant that Bonaparte was a great and good man, and meant well to his species; nay, grant, if necessary, that all warfare, in whatever cause, is unjustifiable; and that every person of intelligence or piety in the present day repudiates the whole course of the proceeding; still, as a party weapon the argument is most unfair and futile. Be that warfare what it might in other respects, it was at least national. Would the people have borne such unprecedented burdens? would they for so many years have cheerfully submitted to severe military levies, and almost every possible vexation and calamity, just to please a few political leaders? Were the millions who shouted in the streets, or illuminated every window of their dwelling, at the intelligence of a victory, constrained to do so by Pitt Clubs, or "Tory Lords," or "bigoted Parsons?" Was the unexampled national enthusiasm after the battle of Waterloo the whisper of a faction? Did the people of England really believe that Bonaparte would be mighty harmless if left alone? No person, who remembers the annals of Europe from the peace of Amiens to that of Paris, will venture to answer in the affirmative. And yet, for party purposes, this falsehood is familiarly repeated; and our youth are taught to regard with admiration even that incarnation of iniquity, Napoleon Bonaparte; and to believe that we could have managed very well with him, "had it not been for the Tories and the Parsons."

We have in our hands at this moment an original manuscript letter, written by the late Mr. Thelwall to his revolutionary friend Hardy, which, besides being curious in other respects, bears so forcibly upon the point under consideration, that we think we shall do well to print it, for the information of all whom it may concern. Shortly after the French Revolution of 1830, and when all Europe was in a ferment, the late Mr. Thelwall burst forth from the comparative political privacy in which he had lived for many years, and became once more before his death a popular lecturer. His doctrines gained for him the highest applause from the admirers of Radicalism and republicanism; and he was pronounced to be worthy of the laurels he had early won, in the golden days when he organized political clubs, at the first French revolution, and held up his hand, with his friend Hardy and ten others, to be tried at the bar of the Old Bailey for constructive treason. Thelwall, therefore, from the events of his whole life, and the undisguised extremity to which he carried his political opinions, as exhibited in his lectures and in numerous publications, was the least likely of men to proclaim the inexorable necessity of unyielding warfare with Bonaparte, and with France under his sway, if this alleged necessity had been a Tory device to blind the eyes of the people. Yet no language can be more forcible—we do not say as to what was right or wrong in the matter, but as to what the nation so considered—than that which Mr. Thelwall employs in this letter; a letter, not from a Tory, or even a Whig, but from a Republican, and written to a brother-republican, as long back as 1805, and therefore before Bonaparte had exhibited some of those worst atrocities which added tenfold to the argument.

The following is the letter. It is only necessary to premise, for those who do not recollect the particulars of Mr. Thelwall's career, that some time after his trial and acquittal, finding the danger and the pecuniary unpro-

fitableness of political agitation, he betook himself to a secluded spot in Wales, intending to devote his time to farming; but his old love of poetry and oratory being still strong upon him, and concurring with his anatomical recollections—for he had also been a pupil at Guy's hospital—he was led to study the organs of speech and their functions, and to form that system of elocutionary philosophy and practice with which his name was afterwards connected as a teacher and lecturer. When young Canning, in his profane parody upon Milton's Hymn, wrote,

> "Thelwall, and ye that lecture as ye go,
> With twice ten thousand voices praise Lepaux,"

he little thought that some years afterwards the political lecturer would resume his old employment in a totally new channel, and with no small portion of the popular success and pecuniary benefit which he so confidently anticipates in the following characteristic letter, written when his "science" had recently burst upon him in his solitude, and when he was about to introduce it to the world with his characteristic confidence and enthusiasm.

"Brownlow Hill, Liverpool, Dec. 12, 1805.

"Dear Hardy,—I am much obliged to you for the few lines concerning me in your letter to Dr. Crompton. I am equally gratified that you have not forgotten me, and that he has not forgotten you. He is one of the few grains of salt that preserve the else-putrifying carcase of the world from corruption.

"With respect to the disposition of London to receive me again into its bosom, I am determined to judge for myself upon the spot; and to form my judgment, not from the fears of my friends (for these would have precluded me from *every place*, even where I have most succeeded), but from the general physiognomy and deportment of society. I will be seen and known in the theatres, in the courts of law, in the lobbies and galleries of the Houses of Parliament, wherever aristocracy assembles and convocations can be encountered; and see who will elbow or insult me.

"As for my *science*, the world is as much interested in it as I am; and, I thank my good pen, I can sit down in London and live without it. If Prejudice chooses to be a *stammerer*, let Prejudice stammer to the end of her days (which will be more than those of Methusalem, I'll warrant); I care not a *fico:* but either now, or soon, London *shall* receive me, if I live—society *shall* receive me—and shall yield to me the station in its ranks to which I am entitled. I speak with the confidence of a man who knows his powers, and is resolved to exercise them.

"The pamphlet of which you will herewith receive a copy, is intended as my trumpet and precursor. Upon its reception will depend, in some degree, the plan of my operations. Whether it will do more to soften *old* prejudices, or to create *new* ones, is yet to be seen.

"I do not know whether you will approve the sentiments it contains. From some parts of your letter, I suspect you may not. Be this as it may, they are the sentiments of *my heart*. Oppressed as we are, I think we are in danger of still more dreadful oppression. Whoever may be regarded as the guilty cause of the present war (which I confess I regard as the rump and connected consequence of the last—a sequence which, having plunged us into the former, it was not possible for any conduct of our government to have prevented from ultimately ensuing)—I do not regard it as a question between one form or one principle of government and another, but as a struggle to decide whether ambitious France shall grasp the universal sovereignty of Europe, and Britain be a depopulated province;—a question which, I am confident in my own mind, must ultimately be decided upon our own shores. Europe can never have peace (for any

duration) till England has been invaded: England can never have security till her territory has become the grave of a French army, or her sands have been strewed with the carcases of frustrated legions: and I confess to you, that (with all the smarting remembrance of my wrongs about me) I am ready to use my present chains as weapons against the foe, rather than submit to the heavier fetters which Imperial France would impose.

"Even when France was Republican, and Republican speculations were carried to the greatest extent among us, you know very well that I was never one of those who would have looked to a French army for English liberty, or have been found among the ranks of the invader: but from the moment when Bonaparte set foot on the territory of Egypt, I no longer considered the struggle between the two countries as a question of principles, but of power. The whole population of France was to be converted into an army, and the emense" [so spelt in the autograph] "power that was to overawe and subjugate the surrounding nations, was to be fed (like the armed population of Imperial Rome) from the ancient granary of the world.

"Such were my speculations even in my spleenful solitude at Llyswere. Still, however, my admiration waited upon the personal qualities of Bonaparte: still I endeavoured to believe that he was something more than a mere ambitious soldier; that he was not merely the greatest of mankind—that he would shew the world that it was possible to be at once great and good; to have great military talents, and yet to reverence liberty. When, afterwards, the Republican Mussulman became a Catholic Consul, I did not instantaneously give him up (as some of the best friends of liberty in this nation did), nor did I hold to him with the enthusiastic confidence which seemed, as I thought, to infatuate you and some others. I kept my mind upon the balance, and watched his motions—judging him by his own acts, and his own state proclamations. These, however, did not leave me long in doubt. Step by step, with the most profound and specious policy, I saw him advancing to the usurpation of all power, and the destruction of every sacred principle of freedom: till at last I heard all France, as it were, with one assenting voice abandon liberty for ambition, and enter into base compact with the usurper. 'Place but our foot upon the neck of Europe, and you shall press your foot upon our neck as heavy as you think fit.' Such is the basis of the existing government of France—such is the *social compact* between the ruler and the *ruled*.

"In short, every thing that has taken place, since the seizure of the consulate, has contributed to disgust, to wound, and to irritate me against France, French politics, and French rulers. I have endeavoured to hide my eyes from the hateful spectacle; and I have found resource and consolation in my science. But my abhorrence of Imperial France is fixed and determinate; my apprehension of ultimate subjugation, and of the hideous consequences that must ensue, deep and dreadful; and to my indignant horror of a foreign yoke is superadded hatred of the tyrant Bonaparte, who has destroyed, perhaps for ever, all my glorious speculations of the improvability of man, and blasted the best hopes of Europe.

"I did not intend to write such a phillipic when I began: but the cork is out, and the gas will be sure to escape. Heaven send me a quietus presently, and cork me up again in the well-cased bottle of my science, for the froth and foam of politics is hell and all its devils.

"Remember me to all my friends; and believe me,

"With great sincerity and ancient fraternity, yours,

"*John Thelwall.*"

Such were the views of Mr. Thelwall upon the character of Bonaparte, and the necessity of the afflicting war in which this country was at that time engaged. Of the correctness of his opinion, or of the war itself or its consequences, and whether it might have been or ought to have been avoided, we are not writing; but when, in order to deceive and pervert the minds of the younger and middle-aged portion of the community, appeals are constantly made to the disasters of that awful contest, as if they were the work of an interested faction, and not the result of the national suffrage, we think it just to shew what were the sentiments even of our veriest Democrats and Republicans.

ORIGINAL LETTER OF THE REV. W. ROMAINE.

To the Editor of the Christian Observer.

I ENCLOSE the accompanying unpublished letter of that heavenly-minded man, the Rev. W. Romaine, to a Christian friend, Mrs. Lavington, hoping that the perusal of it may tend, by the Divine blessing, to strengthen and comfort some dejected Christian.

AMICUS.

"Blackfriars, 26th Nov. 1777.

Hon. Madam,—Lady Mary called upon us yesterday, and told us of your long indisposition and present weakness. This is the time to put honour upon Jesus. Now put his word in suit, and see what he will do for you: rely upon the truth of his promise, and wait; he *will* fulfil it. He cannot deny what is gone out of his mouth. His arm is almighty to make it good. Only wait, and you *shall* behold the salvation of God. Waiting faith is the crown of experience; because it gives glory to God, by trusting him for what we have still but in hope. And it is the crown of old age, because it teaches us to give up the life we had from Adam into the hands of God, that Christ may be our life. This lesson we learn best as we feel it. I find now the infirmities of the body coming on fast; each warning me to get ready; each saying, 'Your tabernacle cannot be repaired; God himself will not repair it. He has determined to take it down.' Yet a very very little while it shall be dust and ashes.' Waiting faith replies, 'Blessed be God for that! I have a life in Christ, which Death cannot touch. Oh, marvellous grace! And after a short sleep in the grave, this vile body shall awake, and be made like the Divine Jesus, shining like the sun in heaven. Oh, most comfortable prospect!' Trust, and be not afraid: only believe, and you will find a faithful Jesus will do ten thousand times more for you than I can tell. But this I can tell, that he is infinitely good; and no nurse was ever so tender in raising up a little infant, as he is in taking down my ruined tabernacle. If yours comes down with more trouble to you, it is to teach you to hate sin more, and to love Him better. He has done wonders for you already; miracles of love. He cannot forsake you in death. Oh, no! He has purposes of love to you to all eternity. He is your Jesus *for ever*. You may be tempted to think of him, as you have of me; but while I have his love, you have mine without abatement. I shall look up to him for grace suited to your day. May He keep you looking up also; that in life and death he may be your one hope. Remember, you cannot trust him too much; you cannot make too much of him. When you see him face to face, he will do greater things than can at present enter into your heart. Read his exceeding great promises. Believe, and you will find them exceeding precious. In life and in death may your faith go as far as they go. I am

aiming at it, and wishing to advance from faith to faith: for I am sure strong faith will make a strong Christian. I hope you do not forget one, who never forgets your case before the Throne,

"*W. R.*"

POPULAR PHRASEOLOGY.

To the Editor of the Christian Observer.

Permit me to congratulate your readers upon the total extirpation of various calamities which were once very common among us. When I was a young woman, I used at this time of the year to observe in the newspapers many afflicting accounts of mad dogs; but I have seen none of late; though I find that the "parochial authorities" in many places have cautioned the public against "rabid animals." I do not, however, mind the rabid animals, so long as we have no mad dogs.—Formerly I used to hear of churches or houses being injured, and of persons being killed, by lightning; but my newspaper has not mentioned any such instance for many years; though it has recorded many cases of destruction to life and property by "the electric fluid." What that is I do not know; but my son tells me that the scientific men laugh at the idea of the electric, galvanic, or magnetic influences, whatever they are, being "fluids."—The low-lived crime of picking pockets, I find, has ceased; though the newspapers still tell me that "property" is often "abstracted."—Children's clothes no longer take fire; though they are frequently "ignited." And, what is the greatest improvement of all, when accidents happen—such as drowning, apoplexy, prize-fighting, or falling off a scaffold—the surgeon never, as in former days, finds the parties dead, or dying; though "the vital spark" is often "extinct."—The insurance offices thought that the calamity in the Burlington Arcade was caused by fire; but the newspapers corrected their mistake, by stating that it was "the raging of the devouring element."

I might produce a hundred examples similar to the above. But, to be serious, this style, which is so popular that it infects every newspaper, and often finds its way to graver compositions, indicates at once ignorance and affectation. The person who calls lightning the electric fluid, wishes to be thought wiser than his neighbours, while he is using words without meaning. The "vital spark" is good poetry, but absurd prose. And so of the others. Do then, sir, advise young people—and old too—to avoid such expressions, which do not indicate Christian simplicity.

MATILDA.

ON NATURAL AND REVEALED RELIGION.

To the Editor of the Christian Observer.

In common with your correspondent B., whose paper appears in your Number for May, I had noticed that part of your critique on Lord Brougham's work to which he refers. At first sight, his Lordship's remark, as to the necessity of Natural Theology as an introduction to Revelation, appears to be of very infidel tendency. It certainly is expressed in terms either intentionally or accidentally ambiguous. I am inclined to believe the latter, because there is a singular want of precision and accuracy in phraseology throughout his Lordship's discourse. There is, however, a sense in which his remark is just, and indeed almost self-evident. Thus a Revelation necessarily supposes a Revealer, as an effect requires a cause: and it is clear that a person must be satisfied that there is a God, before he can believe that any given writings contain a message from God. Your posi-

tion is, that the Revelation itself might contain internal evidence of Divinity. It may be sufficient to say, in reply to this, that no human being can ever be placed in a situation to try this experiment: because of necessity he must be acquainted with the works of God (and these clearly shew His power and Godhead), before he can read his word. That such is the Divine course of proceeding seems to me to be clear from Romans i. 19—21.

Your correspondent B. is certainly very unfortunate in the authorities to which he called your attention—namely, Locke, and Bishop Gleig; but will you allow me to refer you and your readers to another writer, whose orthodoxy and talent no one will doubt—Robert Hall? In his sermon on occasion of the death of the Princess Charlotte (Works, vol. 1. pp. 320) is the following passage:—

"Devout attention to the dealings of Providence is equally consonant to the dictates of reason and Scripture. He who believes in the superintendence of an Eternal Mind over the affairs of the universe, is equally irrational and indevout in neglecting to make the course of events the subject of frequent meditation: since the knowledge of God is incomparably more important than the most intimate acquaintance with our fellow-creatures; and as the latter is chiefly acquired by an attentive observation of their conduct, so must the former be obtained in the same way. The operations of Providence are marked with a character as expressive of their great Author, as the productions of human agency; and the same Being who speaks like Himself in his word, acts like Himself in the moral economy of the universe. However inferior in precision and extent the knowledge derived from the last of these sources, compared to the copious and satisfactory information afforded by the Scriptures, it will appear too important to be neglected; when it is considered that it is *antecedent;* and that, supposing it is not sufficient of itself to evince the existence of a Deity, it is impossible for Revelation to supply that defect. The word of God assumes the certainty of His being and attributes as a truth already sufficiently ascertained by the light of nature, while it proceeds to inform us on a multitude of subjects which elude the researches of finite reason. To us, who have access to both these sources of information, they serve to elucidate each other: the obscurities of Providence are elucidated by Scripture; the declarations of Scripture are verified by Providence. One unfolds, as far as it is suitable to our state, the character and designs of the mysterious Agent; the other displays His works: and the admirable harmony which is found to subsist between them, strengthens and invigorates our confidence in both."

I submit that the arguments of Mr. Hall and of Lord Brougham are identically the same. The mode, however, of statement adopted by the former is such as shews the writer's belief in Revelation; the expressions employed by the latter leave it in doubt whether he believes in any revelation or not.

G. M.

*** We are much obliged to our correspondent for the above quotation from Robert Hall. We considered it our duty, in reference to Lord Brougham's work, to state that it appeared to us, upon this and some other points, to bear a sinister aspect towards divinely revealed truth; but we were far from meaning to exclude the lights and corroborations furnished by the visible works of the creation to the being and attributes of God. We were however, and are, jealous of the strong and unguarded language often used upon this question; and in our jealousy we do not stand alone. Ellis, in his "Knowledge of Divine Things from Revelation, not from Nature," has in our view proved incontrovertibly his main position, though he may have strained some of his arguments and conclusions beyond their cohesive powers. We may make a similar statement respecting Gale's "Court of the Gentiles." Mr. Bickersteth remarks, in that valuable and laborious work, his "Christian Student," that Jones of Nayland was of opinion, "that neither Porphyry, Celsus, and Lucian, nor all the works of heathenism, ever did so much mischief to Christianity, as the admission of the pre-

tended religion of nature has done in the Church of England." Mr. Bickersteth has also the following passage and citations."

"It has been usual among later divines," says Mr. Bickersteth, "to distinguish natural from revealed religion; arranging the more obvious Divine truths under natural, and the more difficult and hidden truths under revealed religion. Some abuse has arisen from this distinction. 'Revealed religion,' says Bishop Horsley, 'stands not upon the ground of any antecedent discoveries of natural reason, and it is highly impolitic to attempt to place it upon any such false foundation. In point of fact, through the blinding effect of their own sin, men, without revelation, know so little to practical purpose the truths which come under the usual notions of natural religion, that the Apostle describes them as *without God in the world*, Ἄθεοι (Atheists). They are *without excuse*, because his works declare his glory. Divine intercourse with man began at the creation, and God has implanted the conscience of right and wrong in every human mind. But under natural religion we may consider the works of nature as displaying the glory of God, Psalm xix. 1—6; a display often brought before us, and illustrated in the word of God.

"Witsius thus notices this subject. 'It is not in vain that God has impressed visible excellencies on his works. It is not in vain that in the conduct of the universe, and the changes of human affairs, he dispenses all things with so constant an uncertainty, and so wise a judgment. It is not in vain that he has so disposed the works of nature, that in them is to be discerned a type of the works of grace, and, as it were, the rudiments of a better world. But He has purposed that from the attentive consideration of all these we may learn who and what He himself is; eternal, immense, almighty, supremely wise; the best also and the greatest; sufficient in Himself for his own full happiness, when he gave life and breath and all things to all; and, finally, worthy of our worship and our salvation; One to whom we should give ourselves entirely, and in whose love and enjoyment we should place the highest summit of our happiness.'

"The works of creation, and the providence of God, and the various powers of the human mind, display His glory, and reflect fresh beams of light on Divine truth. In this view natural religion is a valuable study."

Thus far the extract from Mr. Bickersteth. Our respected friend Mr. Hartwell Horne recommends a scarce work, published by Dr. Payton of Glasgow in 1773, entitled, "An Attempt to shew that the Knowledge of God has in all Ages been derived from Revelation or Tradition, not from Scripture." Of Dr. Ellis's work Mr. Horne says, that "it shews satisfactorily that religion and language entered the world by Divine revelation, without the aid of which man had not been a rational or religious creature; that nothing can oblige the conscience but the revealed will of God; and that such a thing as the law of nature never existed but in the human imagination."

In the remarks to which B. and G. M. object, we meant, what we consider the Apostle Paul to mean when he says "the world by wisdom knew not God:" upon which the venerable Mr. Scott remarks: "The wisdom of fallen man was incompetent to find out, or retain, the knowledge of God his Creator; so that idolatry, atheism, or scepticism, connected with the most extreme wickedness, was the universal effect."

We might fill many pages with similar extracts; but we consign the further consideration of the question to our readers at their leisure.

We had not written the above many minutes, and had dismissed the subject from our thoughts, when we took up a volume just published, entitled "Fifty-two Sermons by the late Rev. W. Howels, printed from notes taken by H. H. White, Esq." On opening at the very first page of the first sermon, we alighted upon the following remarks, which, though occurring to us quite casually, are so germane to the question under consideration, and some of them so interesting and striking in themselves, that we cheerfully quote them; and this the more willingly as the citation will introduce to our readers the volume from which they are extracted. Mr. Howels, though we vouch not for all his opinions, and do not admire all his illustrations, was a man of original and powerful mind; and his piety, sanctity, and exemplary life, shed a bright lustre over his character. These sermons have the double disadvantage of being necessarily imperfect, though well-executed, sketches of unwritten, and therefore unfinished, discourses; but they abound in striking and valuable thoughts. The following is the quotation.

"God originally made himself known to the whole human race; a revelation of his will has reached all the families of the earth; he made himself known to Adam and to the antediluvian world. We find 'Enoch walked with God,' and Noah was 'a preacher of righteousness.' He also made himself known to the Jews and to others. We read in heathen authors, of bulls and of goats used as sacrifices; and this, as well as all that is excellent in their writings, or in their religion, must be traced to Revelation. In a spiritual point of view, those writings present us with the noon of night, for a moment illumined by the truth of God, as flashes of lightning

in midnight darkness. I combat the idea of natural religion; as if any thing short of revelation could reach the benighted soul of man, or the book of nature spiritually affect him. It is as dangerous and blasphemous as it is absurd; and it is painful to hear Scripture quoted to prove it. We find in the first chapter of Romans, twentieth verse: 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.' This was spoken of those who had received a revelation from God; for history proves it: but if obliged to give up this argument, I would direct your attention to Hebrews xi. 1—3: 'Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear.' Take the whole passage together, and you will find that the volume of inspiration is necessary to read the volume of nature right. The link which connects the Creator with the creature is too difficult for the ken of man: he may be possessed of the genius of a Milton, a Shakspeare, or a Newton, but he must still remain a stranger to God until he has revealed himself, by revelation blessed by his Holy Spirit. Could we have discovered God without revelation, why has he employed revelation to reveal himself? All we find of good in a spiritual or moral point of view in the heathen religions, is to be traced to God; and any thing which may be wrong in their religion, can be proved to be a perversion of what is right. Without revelation we could never have known God at all: the use of this truth is to excite our lively gratitude to God for having made himself known to us, in a revelation of his will. We find the heathen philosophers, notwithstanding their abilities, altogether blind on this subject, for they maintained that matter was eternal; the Bible says it was created by God. All the arguments of infidels invariably destroy themselves. To assert that there is a natural religion, is a species of infidelity, a partial, I may say a total, rejection of the Bible as the word of truth. The infidel tells us, what we see around us clearly proves natural religion: he takes his religion from Scripture, and dreams he discovers it in nature: but had it not been for a Divine revelation he could not discover a Creator; he takes a shaft from the artillery of heaven, places it on the bow of infidelity, and then aims it at the bosom of Deity himself. The Apostle in these scriptures evidently spoke of those to whom God had made a revelation. We find the awful consequences of men turning a deaf ear to revelation; they become totally incapable of perusing the book of nature, or their own characters. I once conversed with a peasant who told me he had never heard of Jesus Christ. If then there were such a thing as natural religion, we should find some degree of uniformity in the sentiments of all human beings, in the peasantry as well as in other classes. When the philosopher speaks of God, and the creation of the world, he derives his knowledge from revelation, and then ascribes it to a source whence it cannot proceed. The Apostle goes on to say, 'without faith we cannot please God.'

"From the text I propose, First, To consider the belief of God.

"Without revelation we could form no idea of the natural perfections of God, much less of his revealed perfections. 'He that cometh to God must believe that he is. In coming to God we must believe that we know nothing of him without revelation. When we read the book of nature by the light of the book of revelation, God is proclaimed throughout it with ten thousand times ten thousand tongues. All objects in the natural world seem to unite in adoration to God, and to say to man, We have not the faculties you have to worship God, but we bring him our sweets, our brightest hues, our fairest forms, and we solemnly charge you to worship him with the heart and intellect, with your souls and bodies, 'which are his.' God, when he makes himself known, does not so reveal himself that our finite reason may understand him; reason and the God of reason are insulted when we attempt to comprehend God. Every thing around us proclaims him, but we have this knowledge primarily from revelation. Even the natural perfections of God we cannot comprehend without revelation; but it is in his moral and spiritual perfections that we are particularly interested; his natural perfections are guided by his moral perfections. The Apostle says, 'God cannot lie;' all his creative powers are under the guidance of wisdom.

"The perfections of God are infinitely beyond our comprehension; the faculties of the mind are not necessary to man, as man; for an idiot is still a man; but every perfection of God is immutable and eternal. If you ask me who is God,—he is power. If you ask me who is God,—he is holiness. If you ask me who is God,—he is justice,—he is mercy, truth, love, faithfulness; and to suppose one of his perfections can cease to exist, is to suppose that God can cease to exist."

ON THE EARLY ANNALS OF THE ALBIGENSES AND WALDENSES.

To the Editor of the Christian Observer.

BETWEEN the year 1184, when the Vaudois became "heretics," and the year 1532, when they became Protestants, I find no document worthy to be called a Vaudois Confession. The famous symbol which Roger de Hoveden copied in his Annals, is an Albigeois recantation of the year 1176 *; the placards on the church-doors of Albi † and Embrun ‡ were but malignant flourishes of an inquisitorial graver; and it were easy, by means of parallel columns, to prove that the Articles of Angrogna, in 1532, are Protestant retractations of acknowledged hereditary Waldensic peculiarities.

It is usual to sneer about dates; yet the plodder who sorts his authors in chronological close order, and habitually follows the stream of time, saves himself much confusion and trouble, and avoids the quicksands wherein innumerable amateurs and tourists are swallowed up, for want of the same humble precaution. Had these entertaining gentlemen remained at home, and studied hard, instead of roaming, the ingenious and well-put objections of the Rev. Mr. Maitland would not surprise them. A Vaudois Confession of 1120 would be as great a prodigy as an Adam before the creation; since there were no Waldenses before Waldo; no "heretics" of that name before the year of their opposition to the Papal church, and condemnation by it, in 1184.

I do not quarrel with the philosopher who looks upon this celebrated man as a link in the chain of Christianity's Provençal revivers; but it is the duty of history to speak of him as the founder of a *new* denomination. Whatever is said or sung of Waldenses before 1180, is fictitious and misapplied. Peter was surnamed Valdès, or Vaudois, from Vald, in Dauphiné, the townlet of Vaud, where he was born, where he was wont to retire from the toils of busy life, and where he sought repose from persecution §. An Archdeacon of Oxford, who first named the "Valdesians" with pen and ink, Walter Mapes, tells us that they were thus called from "their chief, Valdès, of Lyons ‖;" but many are not aware that John de Belles-Mains, the first prelate of that city who honoured Valdès with a frown, only obtained his mitre in 1181¶; that the new teacher remained three years in concealment **; and that the first pontiff who cast him and his catholic disciples out of the church's bosom was Lucius III., at the synod of Verona, in 1184††. The "Valdesians," with whom Walter Mapes conversed at the Roman synod in 1180, were still accounted brethren and freemen. Pope Alexander still considered them as his children. They had come to the Lateran of their own accord, and on their own account; and when these "simple and illiterate men earnestly entreated" the pretended common father of Christendom "for leave to preach ‡‡," they were dismissed as unfit, but not convicted of schism or heresy, much less condemned, as some have surmised.

Such, then, was the origin of the Waldenses. I know that a word dropping unawares from the lips of the venerable Usher into the unlearned ear of Morland, has given rise to a succession of finely-spun cobweb theories.

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* Hoveden. Annal. fol. 319. † Mentioned by Lancelot du Voisin. ‡ Perrin.
§ Petrus Pilichdorff. Obviat. c. i. p. 205. Id. apud Gretser, p. 283. Cent. Magdeburg. ad ann. ‖ Walter Mapes. De Nugis. MSS.
¶ A trivial fact, which upsets many surmises about *earlier* Waldenses, is settled by a passage of Robert of Mont St. Michel—by the continuator of Laziardus—and by Jaques Severt's chronological list of the Archbishops of Lyons.
** Francowitz. †† Magister Tancred. in Decret. Coll. 3. c. 2. ‡‡ Mapes, l. c.

I have looked in vain, however, for a sect of anti-Roman Vallenses in the Alps, between the time of the Spanish iconoclast, Claudius (whom Usher mistook for an Irishman), and the Lyonnese teacher of the way of poverty. The strong delusion of amateurs in Waldensic history arose from two mistakes. One of these is the preposterous date of an Anabaptistic protestation against Antichrist, which Perrin took for the production of De Bruis, a native of Dauphiné, martyred in 1120; whence the hasty surmise respecting documents in that prolific year. The other blunder was the supposition that the "Noble Lesson," wherein "the Vaudois" are noticed as a persecuted association, was composed as far back as the year 1100 after our Saviour's birth. But Mr. Maitland justly wonders that "such a document as the Confession—one so ancient, so full, and so explicit—should never have been noticed in any subsequent confession of faith." He does not seem to have perceived that the date is altogether Morland's guess. Perrin (wiser than Morland) mentions no time.

As to the Noble Lesson of the Waldenses of 1100, this precocious date was a false inference. The reference in the text is not to the birth of Christ, but to the period when St. John's first epistle was penned. Mr. Sims (who is certainly not inclined to post-date Waldensian documents, and who had just quoted, without *if* or *but* as to dates, the alleged confession of 1120, and collated it with the Articles of the Church of England, as the "model" on which they "were partly formed by our Reformers;" for that "ancient and venerable Confession of the Waldensian Church," says Mr. Sims, "embalmed, and preserved from corruption during the dark ages," "the doctrines which the Church of England reveres")—Mr. Sims, in the very next page, says that Peyran, in assigning the year 1100 to the Noble Lesson, had inadvertently fallen into the common error of both ancient and modern writers, with respect to the time and date of the Noble Lesson, though the document itself states that it was written one thousand one hundred years—not after the birth of Christ, but—after St. John recorded "it is the last time," which, adds Mr. Sims, brings the Noble Lesson to the date of 1170, or perhaps 1190*.

I have much more to say on this Provençal miscellany of sermons and expoundings. But you will be curious to learn how we came by them. The father of Protestant collectors, Matthias Francowitz, better known as the chief "Lutheran Centurist," could not refrain from uttering his disappointment and regret in the year 1556. Thirty years after the reiterated interviews and embraces of the confessors of Augsburg and Angrogna, Francowitz, *alias* Illyricus, let fall an expression calculated to humble us all, and it is this—"Valdè mirum ac dolendum est NULLUM PAULO VETUSTIUS Valdensium scriptum extare†." Hence it is fair to conclude that George Morel, between the years 1526 and 1532, had exhibited as yet no Confession, or Protestation, or Noble Lesson, sufficiently ancient or orthodox to merit the approbation of German and Swiss Reformers. Both the Treatise against Antichrist, and the Lesson, though doctrinal specimens of a very peculiar nature, are pieces which no Protestant can have admired, much less forged, without prejudicing his own cause; and it is quite unlikely that a Papist should have produced so exact a fac-simile of the *traditional* creed of the poor of Lyons. Morland is the earliest Protestant collector who was foolish enough to print the pieces entire, and to restore the mutilated lines at full length.—How we obtained the collection must now be explained.

It is due to the industry of three nearly contemporary French Reformed

* Historical Defence of the Waldenses, edited by Rev. T. Sims. 1826. p. 147.
† Francowitz. Catalog. Test. voc. WALD. p. 722.

ministers. A Flemish nobleman in the service of William of Orange, and a distinguished promoter of the Dutch insurrectionary war, Philip de Marnix of St. Aldegonde, died in 1598; and a volume of his was published the year after his death, under the title of "Tables," or Portraits, "exhibiting the contrast between Christianity and Popery." Here we learn that "le Sieur de St. Ferréol, pastor of the church of Orange, being stirred up with a holy curiosity, gathered together many of the said books, which he shewed to the author..... and that there were besides some other manuscripts," among the rest "the Noble Lesson, in a very ancient character, in" (the Professor of Geneva) "Master Joseph Scaliger's library*." Such is St. Aldegonde's account.

But Perrin notices another collector, le Sieur de Vignaux; "who, as often as he lighted upon any books, gathered them together, and kept them carefully;" and "to this servant of God" (adds the historian) "we are much indebted for so considerable a number of Waldensic pieces†." Vignaux himself, in his "Memoirs," describes his collection of many-coloured shreds as "certain ancient books of the Waldenses, containing *Catechisms* and *Sermons*, wherein there is nothing in favour of the Pope or Popery:" but, still, it is passing strange that neither of the Alpine delegates, George Morel or Pierre Masson, should have rescued a line from these dormant ecclesiastical treasures when they kindled anew their little taper at the temple candlestick of Strasburg, Morat, Neufchâtel, Basle, and Zurich. The Reformers find nothing of this sort; all that they can say is what we have heard—"It is wonderful, it is lamentable that time should have spared no Vaudois writing whatever of any antiquity!" But the notices in my last letter but one will have made it appear that the French collectors, St. Ferréol, Vignaux, and Perrin, were a trio of indifferent critics.

Bossuet Bishop of Meaux, and another Roman Catholic, the author of a Dissertation in Picart's magnificent but infidel compilation, noticed long ago, with a sarcastic smile, "the entire conformity between the catalogue of the Scriptures in the Protestant Bibles and that in the Confession of 1120;" but we must except "the third Maccabees," which was first admitted in Leo Juda's Zurich Bible, and transferred from the new Dutch Bible of 1632 to Des Marêt's version in 1669—the first French copy of the Scriptures wherein that apocryphal book found a place. Though not tolerated in the authorized Vulgate, it is in Stephens's reprint of Leo Juda's, 1545; and in the Bibles of St. Pagnès, Junius, Tremellius, Brentius, and Osiander. How it slipped in among "the apocrypha" of this Protestant (Vaudois) Confession, some correspondent, with a better library than mine, will easily ascertain; for it is certain that poor George Morel, who asks "what are the apocrypha?" in a letter to Œcolampadius of the year 1529 or 1530, must have received the catalogue from some "German or Swiss Doctor," if it be true that the Confession is in George Morel's book, as Perrin asserts. In Scott's translation of Morel's letter, a Confession is quoted; yet the space which it should have occupied remains a blank. But that the piece favoured by Morland with an additional weight of three-score years beyond Waldo, on the other side of Time's old course, is all over Protestant, it is impossible to deny. St. Ferréol, Vignaux, and Perrin, knew probably more than we do about the ingredients of their "Almanac Spirituel" pot-pourri.

Mr. Maitland asks when the Jewish nomenclature of First and Second Samuel, and First or Second Chronicles, was substituted for that of Kings and Paraleipomenon. I find no trace of it in any Christian work before the Reformation; nor are the terms used even at present by Roman Catho-

* Aldegund. tab. i. p. 153. † Perrin, l. i. c. 1.

lic writers. Notwithstanding the agreement of all the Reformed with respect to "the First and Second Samuel," I believe the German Lutherans still call the Chronicles *Paraleipomenon*, as Michael Wideman, "hof-prediker" at Stolberg, did in a volume of "Bybelscho Keeten" printed in 1722. As Jewish Rabbis render "the *words* of Samuel" (1 Chron. xxix. 9) "the *book* *," so the Protestant rendering is "Chronicles." The Waldenses would, of course, have followed the nomenclature in the Vulgate.

It appears incredible to Mr. Maitland, "how it could have come into any man's head to give such an exhortation in the year 1100," as that in the Noble Lesson on the perusal of "the Holy Scriptures." But (admitting that the language may have been retouched) the difficulty ceases, if we add, what the text allows, ninety or a hundred years. Still, as I rarely avail myself of such late authorities as Thuanus and his copyists, allow me to suggest, that we should not consider the "*translation* of the Scriptures by Waldo as one of the *best authenticated* facts of his history." Several synods, especially that of Tours, in 813, had recommended certain *psalms* and prayers to be translated into "*the Roman rustic* tongue, that all might understand what is said †." The authors of l'Histoire Litéraire de France, as well as Spanheim and Roquefort, affirm that orders were given by the Bishops, in the course of this century, for "the translation of the *whole Bible* ‡." The four *books of Kings* and the *Maccabees*, in the Picard dialect, are reckoned among the popular productions of the eleventh century §. Pierre de Paris, Waldo's contemporary, only retouched a version of the *Psalter* and its *Gloss*, more ancient than the year 1100, according to Roquefort ‖; and when King James of Arragon published, in 1215, a decree against the Provençal New Testament, his Majesty probably applied the royal caustic to a very old grievance ¶; for, from the time of Gundulphus, in 1025, to that of Waldo, in 1180, the Scriptures are always on the lips of these "illiterate" believers. Their leading tenet is that "nothing but what is founded on Scriptural testimony can be sound doctrine." Their Scriptural knowledge outwits and astonishes prelates and schoolmen; nay, they walk out of the spiritual court, at our own Oxford, chaunting the "beatitudes" in Gascon French. I believe, therefore, that the Apostolics and Henricians of southern France had the Scriptures (or portions of them) in their own dialect, as well as the Picards; and that the Gospel already existed in the language of minstrelsy and freedom, when one Peter of Vaud "caused certain books of the Bibles to be *written out* in the vulgar tongue **." When his disciples applied to Pope Alexander, they made him a present of "*a Psalter* with the *Gloss*," and several books of the Old and the New Testament ††; but we have seen that the said "Psalter and Gloss" were the hoary-headed offsprings of another age, and at least a hundred years older than the new teacher of the way of poverty.

Many avail themselves of an anecdote respecting the Paterines of the years 1047 and 1070—Milanese married Priests, who bought their livings from the Emperor;—but this was a *German* political schism of small theological import. And if Eberard of lower Altach, a chronicler of the 14th century, mentions heretics who played on the word "Vallenses," and called themselves wanderers in the "*valley* of tears" (that is, earth) ‡‡, this proves nothing. Peter's village was in the "Wald;" and, as the robbers sing in Schiller's play,

"Der *Wald* is onser nicht-quartier;" (The *forest* is our resting-place.)

A. D. B.

* Salomon Lunensis; ed. Breithaupt. in loco. † Concil tom. vii. pp. 1249, 56, 63.
‡ Roquefort. Pref. xxv. § Ibid. ‖ MSS. 8177. ¶ Edin. Rev. last No. but one.
** Werner. Fasicul. †† Walter Mapes. De Nugis.
‡‡ This Archdeacon of Ratisbonne is misnamed by Dean Allix.

*** We must now break off this minute discussion respecting early Waldensian dates, which we fear will not interest the majority of our readers, and which had better be prosecuted, if desirable, in a special publication. It appears to us proved, that the alleged Waldensian Confession, which Dr. Gilly and Mr. Sims have reprinted with the date of 1120, and which is even represented as the basis of the very wording of some of our own Articles, has no claim to the venerable antiquity thus assigned to it. If, however, Dr. Gilly, or Mr. Sims, will reply to the arguments of A. D. B., or of Mr. Maitland as quoted by another correspondent in our Number for May, and will shew that 1120 is the true date, we shall be glad to insert their arguments; but in the present state of the discussion we fear that this date is not tenable.

Those who have not examined early Waldensian facts and dates will be surprised, when they begin to look into the matter, to discover the inextricable labyrinth in which they are involved. There were distinct bodies of Christians, and many individual reformers and confessors, who, at various periods, in the darkest night of Popery, objected to or departed from some or other of the doctrines or practices of the Church of Rome; and in accurate history these require to be locally and chronologically classified; but in popular narratives they have been often very much blended together. Thus even our venerable Martyrologist, Fox, in his "Notable History of the Persecutions and Destruction of the People of Merindol and Cabriers, in the County of Province," says, "Wherefore they were called by divers names, according to the countries and places where they dwelt. For in the country about Lyons they were called the *Poor People of Lyons*; in the borders of Sarmatia and Livonia, and other countries towards the North, they were called Lollards; in Flanders and Artois, Turrelupins, of a desert where wolves did haunt. In Dolphine, with great despight, they were called Chagnards, because they lived in places open to the sun, and without house or harbour. But most commonly they were *Waldoys*, of *Waldo*, who first instructed them in the word of God; which word continued until the name of Lutherans came up."—(Fox's Acts and Monuments, vol. ii. p. 147, ed. 1684.)

Now it would be perfectly open to a minute historical critic to shew that there was much blending of distinct and separable matters in this account; and that different tenets, different dates, and different races of men, were somewhat indiscriminatingly mixed up together. But Fox's general link of union is, that the various persons and people alluded to were all, more or less, anti-Popish; and so far they certainly fall under one head; and hence what is truly predicated of one, has often come to be taken for granted of others, as if all who separated from the Church of Rome were precisely of one doctrine and course of life.

While Fox is in our hands, we will throw together a few of his Waldensian notices, as illustrating some of the particulars which have been touched upon in the pending discussions.

He says (vol. ii. p. 159), that by ancient records it appears that "these inhabitants of Province and Piedmont had their continuance of ancient time, and received their doctrines first from the Waldenses or Albigenses, which were, as some say, about the year of our Lord 1170, or, as others do reckon, about the year of our Lord 1216. These Waldenses, otherwise called Paupéres de Lugduns, beginning of one Petrus Waldus, &c." In his first volume (p. 260), he had given, from "divers writers," 1160 as the date of Waldo's remarkable conversion, when he commenced a religious course of life, and began to administer spiritual exhortation to his countrymen, also largely relieving their temporal necessities, "being," says Fox, "a man wealthy in riches." He adds, also, that "he began to give to them certain rudiments of the Scripture, which he had translated into the French tongue;" and proceeds to repel the assertion of "Laziardus, Volateranus, with others," who represent Waldo as being obliged "to procure others to write and translate for him." He also says: "By others *that have seen his doings, yet remaining in old parchment monuments*, it appeareth he was both able to declare and translate the books of Scripture, and also did collect the doctors' mind upon the same." In his Chronology, also, Fox specifies the year 1160 as that of Waldo's conversion, adding, "and so he became the original of the Waldenses."

Now we certainly do not wish A. D. B. to accept of Fox as an original authority, any more than Thuanus (though Fox was Thuanus's senior by thirty-six years, having been born in 1517), but he could not in honesty have attested that Waldo's "doings" were then extant in "old parchment monuments," if he had not proof of the fact; and as the passage happened to fall under our hands while we were writing, we noticed it, as a grain in the balance of evidence respecting what Mr. Maitland justly calls "one of the best-authenticated facts" in Waldo's history—namely, his translating the Scriptures—of course not the whole, but portions of them. Fox, in a laborious examination of testimony, when the facts were comparatively recent, and "parchment monuments" were still, he says, in existence, comes to the conclusion that Waldo was fully competent to translate the word of God into his vernacular tongue, and that he did do so. Our correspondent, A. D. B., will not admit more

than that he caused to be "written out" translations already in existence; and in our volume for 1835, p. 795, he spoke with something of a satirical smile of him, as of a man not overburdened with learning or wisdom. In this he follows, with too little suspicion, Papal writers, who had the strongest reasons for disparaging Waldo and the Waldenses, and every other class and grade of Reformers, late or early.

We have given up the date of the alleged Confession of 1120, for the reasons so strongly assigned by Mr. Maitland and A. D. B.; but it is clearly proveable, that a church, purified from many of the errors and delusions of Popery, did exist, not only as early as that date, but much earlier; and that there were, so to speak, Waldenses long before Waldo. But the real tenets of the early Waldenses are difficult to be ascertained, for the following among other reasons—namely, that their Roman Catholic pourtrayers, who were the earliest in the field, have, partly in malice, and partly in ignorance, distorted them; and that some of their later and friendly Protestant annalists have, unconsciously or amicably, argued from their riper days to their immature Confessions; whereas we believe that their early tenets were far from being all that we could wish: and even Fox acknowledges this, when, quoting Sleidan without dissenting from him, he says (vol. ii, p. 160), "The Waldoys, of an ancient trade and custom, do not acknowledge the Bishop of Rome, and *ever have used a manner of doctrine somewhat more pure than the rest;* but since the coming of Luther they have increased in more knowledge and perfection of judgment." This is a very reasonable, and we believe veracious, statement, and it explains the chief phenomena of the case. It shews how the early Waldenses might have been to a considerable extent Reformed and Protestant, without being by any means free from many anomalies of doctrine and practice. It shews, also, how the Papists might be partly right and partly wrong in their representations; and also how Protestant historians may have easily mistaken their path, and have stated what was not strictly correct, by attributing to an earlier age what was not truly applicable till many years after.

We are not sure that in this last particular the venerable Fox himself will not seem to A. D. B. open to remark; for though, in quoting Sleidan, he had acknowledged generally that the Waldensian reform was only gradual, and adopted no more than the very modified statement that the early Waldenses used "a manner of doctrine *somewhat more pure than the rest;*" yet, when he comes to speak of their confessions, he does not give us any incipient crudities, if such there were, but goes on at once to a creed in which, he says, "they maintained nothing else but the same doctrine which is now" (temp. Eliz.) "defended in the Church." Thus the "somewhat more pure" takes instantly a brighter colouring, even to the full splendour of Lutheran Protestantism. Fox certainly has adopted in his narratives somewhat of that course of statement which has of late been much complained of as mystifying the page of history—namely, when he found much of Scriptural *light* amidst surrounding darkness, he considered it right to exhibit the grace of God displayed in that illumination, rather than to dwell upon alleged incidental errors or defects; more especially as the statement of those errors or defects, being to be gathered chiefly from the pages of hostile writers, was likely to be much exaggerated. Thus, in introducing the story of the Waldenses, in his first volume (p. 260), and alluding to Hoveden and others in the city of Tholouse, whom the Papist party "did persecute and condemn for heretics," he tells us, that "Concerning their articles and opinions, I have no firm ground to make any certain relation, forasmuch as I see the Papists many times *so false in* their quarrelling accusations, untruly collected men's sayings not as they meant, and *meaning not as they said*, but wresting and depraving simple men's assertions after such a subtil sort as they list themselves to take them." He did not see fit to take for granted, or even to notice, every tale which an enemy had published against a friend; and upon this ground he argues much to the same effect as we did with A. D. B. in our Number for February, p. 87, when our correspondent gave, as we thought, far too much weight to the representations of Inquisitors, and other prejudiced relators, respecting the Waldenses. Fox, speaking of "Reinerius," whose testimony A. D. B. cites, with that of other persons, in our volume for 1835, p. 793, in disparagement of the scholarship of Waldo, says, "Whatsoever Doctor Augustinus, Reinerius, Sylvius, Cranzius, with others, in their Popish histories do write of them (the early Waldenses), defaming them through misreport, and accusing them to magistrates as disobedient to orders, rebels to the catholic church, and contemners of the Virgin Mary, yet those that carry judgment indifferent, rather trusting truth than wavering with times, in weighing their articles shall find it otherwise; and that they maintained nothing else but the same doctrine which is now defended in the church." He adds his belief that the Papists had misrepresented the Waldensian tenets, as they did those of Wickliff and Huss; and, under these circumstances, he attaches, and we think justly, far less weight to the vituperative allegations of the persecuting party than some of our modern historical critics seem to think right.

But does Fox falsify, or unfairly abridge, or partially select documents, as our correspondent urges has been done by many of the Protestant pourtrayers of the

Waldenses, who, he intimates, have passed over what they wished left out, just as the Papists put in what they wished inserted; the former thereby over-praising, as the latter had vilified the subjects of their narrative? We do not believe that he does; we think that he acted with Christian sincerity, and as in the sight of God; and that, in selecting and condensing such facts as the plan of his history required, he gave what he considered a fair representation. But in every abbreviated document portions honestly left out, as less important, in one age or by one writer, may appear in another age, or by other writers, as most necessary to have been retained; and we sincerely think that some historical critics have not allowed sufficiently for this consideration in their allegations of corrupt mutilations of documents. Let us apply this remark to the instance before us, in reference to the narrative of Fox. A Confession, which bears strong internal marks of having been written after the full establishment of the Reformation, is quoted from author to author with the date of 1120 upon it. There is clearly some mistake—where originating we know not—but we do not believe for one moment that there has been, on the part of any of the historians who give us that document, the slightest intention of representing the early Waldenses as more reformed than the writers sincerely believed them to be. Fox, we need scarcely say, makes no allusion to any such document, which could not have escaped his scrutiny if it was in existence, and would not have been omitted by him if, being acquainted with it, he considered it genuine.

But he gives us other Waldensian Confessions, the first of which is without date; and the cursory reader will imagine, from the rapidity and juxta-position of the narrative, that Fox adduces it as the earliest creed of the Waldenses; and in proof, that, even in the first days of Waldo, the confession of these reformers was as pure as that of the noon-tide hour of the Reformation. But it is clear that he did not intend to deceive; for, in a marginal note, he remarks that this creed must be as recent as the days of Boniface VIII. (the beginning of the fourteenth century), since it contains an allusion to Papal indulgences, which were not heard of till that era. But still the question is open to consideration, in estimating the value of the history, whether Fox, in not mentioning any Waldensian statement of doctrine earlier than this, of nearly a century and a half after the time of Waldo's conversion; and in giving even this not in full, but only "the most principal articles;" wished corruptly to keep back any thing that he had not pleasure in bringing forward. We most conscientiously and deliberately acquit him of any such artifice. In proceeding in a breath from "the first occasion and beginning of these men" to "their articles," he gave them as he found them maturely settled: this was the result of their proceedings: and he passed by earlier and intervening exceptionable or doubtful opinions ascribed to them, either as believing the charges unfounded, or as considering them but as passing clouds, which were not essential features of the landscape. But in order, in fairness, to apprise the reader that he had not dotted down, word for word, all that he had read, but had used his own judgment fairly in selecting the most important materials, he adds: "These be the most principal articles of the Waldenses; albeit some there be that add more to them; some again divide the same into more parts; but these be the principal, to which the rest be reduced."

So much for Fox's first statement of Waldensian doctrines, which are pure, Scriptural, and essentially Protestant. But he afterwards gives us other documents, and among them the Vaudois Confession of Merindol in 1544; which A. D. B. copied from Moulin, in his paper in our last Number, pp. 330, 331. Here then, if Moulin's Latin text is correct, we may, by collating Fox's articles with it, determine whether he states matters precisely as they were, or whether he wished to hide what he might consider the undressed side of the Waldensian garment, as A. D. B. thinks that Jones and Lennard did. Now, on comparing Fox's Analogies with Moulin's Latin, we are bound to say that it appears mutilated. The fourth article, for instance, respecting the church, is condensed in a manner which even Mr. Jones might envy: "They confessed also the Church, which they acknowledged to be the fellowship of God's elect, whereof Jesus Christ is head." Compare this with Moulin's Latin, as quoted by our correspondent. Compare also the seventh article in the Latin, with the following version of it by Fox: "Likewise of Baptism, they confessed the same to be a visible and an outward sign, that representeth to us the renewing of the Spirit and mortification of the members." Here we might conclude that Fox was afraid to let the Vaudois say more than he could undertake to justify; and a suspicion arises, if not against his honesty, at least against the soundness of his judgment, as to the first demands of history. But the narrative, he expressly states, is "out of Sleidan;" and though Fox's text does not mention the articles as being abridged, yet his marginal note from Sleidan does; telling the reader that he "shall see this Confession, worthy of perpetual memory, more largely set out in H. Pantaleon writing of the destruction of Cabriers and Merindol, and also in the French story." Fox, therefore, if he has cited Sleidan fairly, has done his duty as an honest

compiler, though his analysis, or rather abridgment, is not to the letter of Moulin's text.

But has he cited fairly? The work of Sleidan referred to—for Sleidan was a voluminous author—is of course his "General History of the Reformation in Germany by Luther," in twenty-five books. We have not a copy of the original Latin work within reach, but we have Bohun's English translation, printed in 1689, and we find Fox's version (which was, of course, from the Latin) as nearly like Bohun's as two independent versions can be. Is, then, Sleidan a garbler? We would not willingly charge that eminent fellow-Protestant with unfairness, any more than our own countryman Fox, whom we have already exculpated. And for Sleidan we have to remark, that he most distinctly calls what he gives only "the heads of their doctrines;" so that although, if he were professing to translate literally from Moulin's Latin, he would assuredly be proved guilty of suppression (though the matter suppressed might not be of much moment), yet professing to give only "the heads," he has done so, we believe, with perfect honesty, to the best of his judgment; and he has explicitly referred the reader to fuller accounts, to his own confusion if he had not acted fairly. But besides this, it might be asked whether it is perfectly certain that the document of which he gives the heads, was word for word that identical document which Moulin quotes; for A. D. B. speaks of Moulin's Confession as "that which was deposited in the hands of Cardinal Sadolet," and also as that which "was read in Parliament;" whereas Fox, following Sleidan, says (vol. ii. p. 154): "This Confession was presented first to the court of Parliament, and afterwards, *being declared more at large*, with articles also annexed thereunto, it was delivered to..... Cardinal Sadolet, with the like articles," &c. A. D. B. says that Moulin's precise text was that presented both to the Parliament and to Sadolet; whereas Fox's account would shew, that, if it was Moulin's in the one case, it could not be in the other, but a copy with larger declarations: so that, though Moulin might be right, Sleidan might also. But, allowing that precisely the same paper, in the same stage of its successive corrections, is meant, still, as Sleidan professes to give only "the heads," though he has done it succinctly, we do not think he intended to do it, or has done it, fraudulently. He gave his distinct and honest impression of the purport of each article. What he omitted, we do not think he omitted in order to keep out of sight any expression that did not please him, but because he thought the parts omitted not very important.

But enough, and too much, of this wearisome, but not altogether useless, discussion. We say not useless, because it carries with it an important moral—namely, the duty of Christian integrity, and the wickedness and folly of what are miscalled pious frauds. No person is fit to put pen to paper who cannot feel that he must not falsify, omit, or colour unfairly, even to promote what he considers a good and sacred cause. Shall a man lie for God? The members of almost every sect, party, religious institution, and fraternity, are too ready to ask—not, what is the whole truth—but, how will truth, if fully related, tell upon the public ear? how will it promote or impede some favoured object? If the inspired narrative of St. Peter had been written in the pages of a modern publication, instead of in the record of infallible truth, we should have heard it said, by some well-meaning persons, "I would not have mentioned that good man's denial of his Lord; it is calculated to do harm to the cause; it will distress some, and others will take undue advantage of it." And so of the Waldenses. We believe them to have been, from their earliest origin, faithful servants of their Lord, and honoured confessors and martyrs in his cause; and the more we search into their history, the more are we convinced that they have been basely calumniated by the Inquisitor Reinerius and other Popish writers; and that even from the very first they were entitled to the respect, esteem, and veneration of their fellow-Christians and fellow-Protestants in all succeeding ages: but shall we therefore refuse to examine into the truth of historical narratives, as if our faith were at stake if the doctrines or customs of those early reformers were proved not to be to a tittle what successive copyists have represented them? Christian sincerity requires, and the Christian church will most profit by, veracious, not coloured, history. We assure A. D. B., therefore, that it is from no unwillingness to receive new light upon Waldensian annals, if it can be produced, but because our pages are not the most convenient vehicle for its conveyance, that we must close the scarcely-opened discussion.

One word only of a general character, and that with no reference to our correspondent, who writes very honestly, but only in reference to certain cavilers, who delight in pulling down whatever other men have built up, and in indulging a snarling, satirical temper, under the guise of devotion to the cause of truth:—that word is, that we sincerely pity both their heart and their understanding. Would a Christian and a Protestant know in what manner God speaks to him in the history of the church in every age, especially in such a history as that of the Waldenses, let him read the following passage of the venerable Fox, and resign his cold-hearted carpings and quodlibets for affectionate warmth and spiritual edification. "There is

none," says Fox, "except he be altogether blind or senseles, but he seeth and well perceiveth that God would make it known by experience to these poor Waldoys, and all other faithful people, that all things turn to the best to them which love and fear him. For by all these afflictions which they suffered, this good Heavenly Father hath brought them to repentance and amendment of life; He hath affectionately taught them to have recourse to His Fatherly mercy, and to embrace Jesus Christ for their only Saviour and Redeemer." Fox goes on to mention several other lessons—such as purity and self-denial, deadness to the world, and fellowship with "their most loving and pitiful Father;" and that they, "and all the faithful with them," should never, in any trial, "distrust so good a Father, and so careful for the health of His children, but to assure themselves they shall never be confounded, what thing soever happen." To which Scriptural and consoling use of the history of the Church of Christ most heartily do we respond *Amen*.

ON NEOLOGY, AND THE NARRATIVE OF THE PHILIPPIAN JAILOR.

To the Editor of the Christian Observer.

Your correspondent Πιστις, in your last Number, p. 336, charges another correspondent, Philalethes, in a former Number, with writing a paper of "Neological tendency," and "approaching the borders of Neology." Is this style of remark candid? Neology is so severe a word, that a writer who throws it out against his Christian brother necessarily raises a prejudice against him, and thus prevents his argument being listened to with fairness. But in proportion to the awfulness of the accusation, ought to be the care not to urge it without just cause. Is, then, Πιστις justified in throwing out such a charge against Philalethes? In what had Philalethes offended? He had said, what no man denies, that the word "saved" means, in Scripture, various things: that the very first definition by Cruden is, "To deliver from temporal dangers;" and that we read, "Let him save himself, if he be the Christ;" "The centurion willing to save Paul;" "The prayer of faith shall save the sick;" "They awoke him, saying, Lord, save us;" "Peter cried, Lord, save me;" "Except these abide in the ship ye cannot be saved;" "She shall be saved in child-bearing;" with numerous similar passages. He then inquired whether, in the question of the jailor at Philippi, the word "saved" is used in one of these subordinate senses, or in its spiritual meaning; and he mentioned several considerations, arising from the context, which led him to think the former. In this conclusion he may be right or wrong; but it is surely not candid to call him Neological. I looked in the paper of Πιστις for a full reply to his arguments; but, instead of this, I find chiefly assertions, and a solemn warning against his conclusion. Thus Πιστις commences his remarks with saying, "Philalethes has opened a very interesting question, though he does not appear to have given a Scriptural solution of it." This is mere affirmation, and not argument: Πιστις was not warranted in saying more than "does not appear *to me*;" "for to others he *may* appear to have given a Scriptural solution. Πιστις then goes on to make a charge of Neological tendencies. And what is his ground for this? Why, that Philalethes "proposes to sweep away the spiritual import of the jailor's inquiry." But he proposed no such thing: he proposed only to ascertain the true meaning of it; and because Πιστις has ado pteda meaning which he considers more "spiritual" than that of his Christian brother, he at once stops all calm discussion with a preliminary charge of Neology. Suppose that in any of the above-quoted passages—such as "Peter cried, Lord, save me;" or, "they awoke him, saying, Lord save us;"—Πιστις had said, with Cruden, that "save" there meant "from temporal dangers;" would he consider it fair that some person, who thought the words carried "a

spiritual import," should charge him with Neology because he construed them literally? Why then, in the parallel case, does he act as he ought not to be acted by?

But he will probably reply, that the cases are *not* parallel; for that the word as used by the Philippian jailor *was* spiritual, whereas in the passages just quoted it is temporal. That is, he will take for granted what is the very matter to be proved. Or will he endeavour, by argument and scriptural criticism, to shew that the word bears in this passage the sense which he assigns to it? If he will, he does exactly what Philalethes attempted to do, and for doing which he is charged with Neological tendencies.

Πιστις asks, "What is the principle of that too popular but pernicious system (Neology), but to lower the sense of Revelation till it sinks to a level with the apprehensions of the human intellect?" He thus by implication charges his Christian brother with two crimes; first, with attempting "to lower the sense of Revelation;" and secondly, with doing so in order to make it "sink to the apprehensions of the human intellect." Now his brother might justly reply, first, that he had no wish to lower the sense of Scripture, but only to ascertain it; and that it is quite as criminal to heighten as to lower; to add to as to diminish from: that the whole question is, what *is* the sense of Scripture? and that Πιστις has no right arbitrarily to put his own sense upon God's word, and then, taking for granted that this is the true and only sense, to assert that his brother is wilfully corrupting it. If a person considered that the words "the prayer of faith shall save the sick," meant save them eternally, and Πιστις did not believe this to be the true meaning; would he like to be retorted upon with his own definition of Neology, and lowering and sinking a spiritual into a temporal deliverance?

Again, what ground had Πιστις for also incidentally charging upon his brother a corrupt motive—namely, that he did not consider the passage with a view prayerfully to discover the mind of the Holy Ghost in it, but in order "to sink it to the apprehensions of the human intellect?" Philalethes was not disputing any point of faith; he was not doubting or denying the nature or mode of salvation; indeed, he again and again asserted that glorious doctrine; he expressly said, that in this very history "Christ and the way of eternal salvation were preached;" he added, "*there is no question upon this matter;* the only inquiry is, whether the particular word used by the jailor, and echoed back by St. Paul, includes in this place all that many divines attach to it." In these statements there was assuredly no sinking of the word of God "to the apprehensions of the human intellect." The human intellect could apprehend the word "saved" in its spiritual meaning, in this place, just as much as in any place where it occurs. It is Neology (which is in fact infidelity) when a man will not believe what God declares, because the declaration does not comport with his own notions; or when, in order to make it appear to comport with them, he goes about to pervert the meaning of the sacred text; but it is not Neology or infidelity to search the Scriptures with prayer and humility to learn the mind of the Holy Spirit; though it would be so if he rejected what he considered the true meaning of a text, as God has revealed it, in order to substitute in its place what some man may please to say is a better and more "spiritual" meaning.

As to the question itself between your correspondents, I have not touched upon it; and it may gratify Πιστις to learn that I have quoted the text under consideration probably many hundred times, and preached from it very often, in the spiritual meaning; and never once in the other, or with the slightest allusion to it; indeed, it had never occurred to me; but this

should not prevent my being willing to consider whether I have rightly apprehended the true interpretation of the passage. I am not satisfied by the arguments of Philalethes; but I am sure that, whether right or wrong, Πιστις has not refuted them, unless the unsupported charge of Neological tendencies be a refutation.

Πιστις says, that the difficulties which Philalethes finds in understanding the word "saved" in a spiritual sense in this particular passage may be multiplied in perusing the sacred volume; and that, if there be no "proof" that the jailor used it spiritually, what proof is there that the three following passages are spiritual—namely, "Peter went out and wept bitterly;" "The disciples believed not for joy;" and "Lord, remember me when thou comest into thy kingdom." The force of this parallel I confess escapes me. Wept means wept; believed means believed; remember means remember. The meaning is the meaning, be the tears, tears of mind or tears of body. What second interpretation does Πιστις mean to intimate that any person ever put upon these passages, which are as little ambiguous as almost any that could be found. But if, instead of the words of the penitent malefactor at the crucifixion, Πιστις had quoted the words of the mocking chief priests and scribes and elders, on the same occasion, "He *saved* others, himself he cannot *save*," he would have found a case *really* parallel. Did those who thus spake mean that our Lord could not save himself from the cross, or that he could not save himself in a spiritual sense? If Πιστις admits that by any possibility they did not mean the latter, and goes about to "prove" it, he falls into the very Neology which he condemns in his Christian brother, who thought that the words of the Philippian jailor might be used in the same manner.

Πιστις says, that the jailor being "a mere heathen," and "the Saviour as yet being unknown to him," St. Paul's reply, upon the interpretation of Philalethes, must have been "unmeaning and unintelligible;" but Philalethes might answer, that if he was "a mere heathen," and knew nothing of the Saviour, it is still more "unmeaning and unintelligible" that he should have urged a simply spiritual question, which presupposed an acquaintance with his lost and perishing condition as a sinner before God; and that, utterly forgetting his temporal danger, and passing over the terrors of the earthquake, and the cruel death that probably awaited him if he allowed his prisoners to escape, this "mere heathen," who but a few moments before had meditated suicide, should, without one subsequent word of instruction having been uttered by the Apostle, have at once acquired such spiritual knowledge and feeling as to be absorbed wholly in religious anxieties and a desire for spiritual salvation. Surely your correspondent's argument tends against itself. He adds: "How a mere heathen, for such apparently he was, could possibly extract from St. Paul's reply the assurance of his bodily preservation, I am unable to conceive." But surely he could extract such an assurance quite as well as that of a spiritual salvation; nay, what more obvious to the mind of a heathen, than that when the God whom the Apostles served had thus miraculously displayed his power for their deliverance, the prison-keeper, by acknowledging Him, would be rescued from the surrounding perils which had fallen upon him for ill-treating the servants of that Omnipotent Being. I say this only in answer to the argument of your correspondent; but not as meaning, whatever might be the original purport of the jailor's inquiry, that the Apostle's reply, to adopt the words of Philalethes, did not "go beyond it; thus leading the jailor from his temporal peril to think of his soul's danger." It is expressly added in the next verse, as noticed by Philalethes, that the Apostles went on "and spake unto him the word of the Lord, and to all that were in his house."

The blessed result, by the power of the Holy Ghost, was, that the jailor and all his family were baptized, and rejoiced, believing in God.

Philalethes had shewn the difficulty which commentators feel in explaining the word "saved," spiritually in its reference to the jailor's household. Matthew Henry says: "Thou shalt be saved; that is, not only rescued from eternal ruin, but *brought to eternal life and blessedness*" ..... "and thy house; that is, those of thy house that are infants, shall be *admitted into the visible church with thee*, and thereby put *into a fair way for salvation*; those that are grown up *shall have the means of salvation brought to them*, and, be they never so many, *let them believe in Jesus Christ*, and they shall be saved; they are all welcome to Christ *upon the same terms*."—"Can any man," asks Philalethes, "think that St. Paul did really mean by the word 'saved,' this threefold paraphrase; and not rather that Matthew Henry was forced into a labyrinth, in order to avoid the difficulty which he brought upon himself by taking the word 'save' in its highest sense; which he found he could not carry out, as respected either the children or the adults of the jailor's family, faith not being a vicarious instrument of justification? ..... Whatever meaning of the word *saved* can be sustained throughout, both as regards the jailor and his family, and also as applicable to the circumstances of his intended suicide, must assuredly be the right one."

So far Philalethes; and I would add, that, if the definition of Neology by Πιστις be right, Matthew Henry himself was a Neologian; for, not being able to abide by any one meaning of the word "saved," he "lowers" and "sinks" the passage through three stages, till he brings it "to a level with the apprehensions of his intellect," that is, to his notion of what the text, in order to be consistent with his views of theology, must assuredly mean.

But Πιστις gives a very fair and candid, though I think not satisfactory, solution, when he says that "the words are elliptical;" as if it had been said to an Israelite, "Look up to the brazen serpent, and thou shalt be saved, and thy house," meaning, that his house might be saved in the same way. But Πιστις should remember that it was not thus said: and it is not well, first to put words into the lips of Moses speaking by Divine inspiration, and then to affirm, that, *if* he had so spoken, then such and such would have been his meaning. But he did not so speak: he distinctly said that "every one that is bitten, when he looketh upon it, shall live;" and again, "if a serpent had bitten any man, when he beheld the serpent of brass he lived." It is not said, when any man looked he *and his house* lived. As there is no such elliptical expression as your correspondent for argument's sake supposes, he is only bringing one conjecture to prove another. But even if Moses had thus spoken, saying to an Israelite who asked "what must I do to be saved," "Look unto the brazen serpent, and thou shalt be saved, and thy house," it would not be so clear to me as it is to Πιστις, that he meant, elliptically, Thou shalt be saved as far as regards thyself; and if thy household do the same, they shall be saved in like manner. But as the case is only your correspondent's hypothesis, it is unnecessary to argue it further; for it proves nothing; or, so far as I understand the meaning of language, it rather proves against him. If a king said to a soldier, Serve in my army, and I will grant you and your children a pension; it would not be clear that he meant that he would grant the pension to the children if, as they became able, they served likewise. This alleged elliptical meaning would have saved Matthew Henry much trouble with his unhappy threefold explication.

Philalethes writes:—"I am aware that it will be said, in reply to these remarks: 'What, would you lose the spiritual application of so important

a passage? Think what a text you give up!' Thus men argue, as if they were afraid to let God's word speak for itself. We 'give up' nothing, when we follow the sacred text wherever it leads us; but we give up every thing, if we make God's word bend to human comments. But in the present case there is nothing to give up." To this Πιστις replies, that "he maintains a directly opposite opinion;" meaning, that Philalethes *does* give up something spiritual. But how he does so I see not; for he not only asserts the doctrine of salvation generally, but he also expressly shews that it is clearly set forth in this very narrative, though not, he thinks, of necessity in the first question of the jailor.

Πιστις further says: "When we pause on the important fact that the jailor presently, it should seem, rejoiced, believing in God, with all his house, there arises a high probability that his mind had been awakened by the Spirit to feel his need of a Redeemer, and to inquire where he might find him." Now has not Πιστις, in his adduction of "a high probability" in explaining the simple text of the word of God, fallen into the very practice which in the case of your other correspondent he calls Neological; namely, that of measuring (I care not whether it be called lowering or heightening) "the sense of Revelation" by "the apprehensions of the human intellect?" But Philalethes might reply, that the "high probability," if we are to interpret the text by what men call probabilities, is quite on the other side. At what period, till after the jailor's question, does there arise "a high probability that his mind had been awakened by the (Holy) Spirit to feel his need of a Redeemer, and to inquire where he might find him?" The inspired narrative says, that, awaking out of his sleep, and seeing the prison doors open, he drew his sword, and would have killed himself, supposing that the prisoners had fled—and, of course, well knowing that his life would pay the forfeit of their emancipation. He was stayed from his awful purpose of self-destruction by the Apostle's telling him to do himself no harm, for that none of the prisoners had escaped. In all this there is no trace, much less "a high probability," of his mind having been hitherto "awakened by the (Holy) Spirit to feel his need of a Redeemer, and to inquire where he might find him." He then called for a light, and sprang in, trembling, and fell down before Paul and Silas, and, bringing them out from the dilapidated edifice, asked "What must I do to be saved?" The "high probability," if we are thus to argue, is, that though at the Apostle's word he had just stayed his hand from suicide (an intention that had certainly no relation to "spiritual" perceptions), he was still trembling and alarmed at the awful scene around him, and that by being saved he meant being rescued—not from spiritual dangers, but—from those the apprehension of which had a few moments before led him to meditate suicide. From what instant of the narrative does the "high probability" commence?

Πιστις adds, that, though he does not agree with Philalethes, yet neither does he go to the opposite extreme of the preacher who saw in the jailor's inquiry a knowledge of his sinfulness, his inability to save himself, and his need of an atonement. But if the inquiry was "spiritual," assuredly all this must be included. Does any man seriously ask the way of salvation, who does not feel his guilt, and his need of a Saviour?

Πιστις concludes with saying, that he has adopted his opinion "deliberately and prayerfully;" and adds, "the Lord open our eyes, and never suffer us to lean to our own understanding in questions connected with eternity." I cordially re-echo this appropriate prayer; but I fear it bears hard and unfairly—not, perhaps, in intention, but certainly in effect—upon his Christian brother, as if he had *not* written prayerfully, and *was* leaning to his own Neologian understanding. I hope, and fully believe, that *both*

of your correspondents were sincere, and diligent in searching Scripture, and in earnestly seeking the Divine direction.

I should not have troubled your readers with these remarks in reference to the subject of the inquiry, which I had altogether forgotten when I was reminded of it by seeing the paper of Πιστις, if the latter had not appeared to me to have assumed a manner which, though springing from integrity and anxiety for truth, ought to be watchfully avoided in discussions among Christian brethren. The impression, upon reading his paper is, not merely that your former correspondent was wrong in his interpretation of a passage of Scripture, but that he had committed some moral or spiritual offence, to punish which that hateful word "Neologian" is brought to bear upon him. I hope Πιστις will not involve your present correspondent in a similar censure; for I can, as in the sight of God, assure him, that if he can shew me that the interpretation which I place upon any passage of sacred writ is not according to the mind of the Spirit, I will, by God's grace, gladly yield up my erroneous pre-conception for his fuller instruction. If he has studied Scripture with careful collation, he must be aware that there are some passages which are popularly construed in a sense which his maturer examination will not allow to be the strict meaning, and which are often brought to prove matters which he does not conscientiously believe they bear upon; and in Christian brotherhood such passages should be seriously tested, with humility and prayer, that the glory of God and Scriptural truth may be thereby promoted. But if one brother, instead of an argument, brings an invidious word, there is an end to useful discussion.

It is a great mistake, and I would say a Neological snare, to suppose that we are invariably to consider that to be the true meaning of a text which in our ignorance we think to be the most spiritual. The real meaning, whatever it may be, is the most spiritual, for it is God's meaning. There is much unscriptural prejudice—I might say a species of Neology, for it is making Inspiration bend to human judgment—in what is called the religious world. Persons accustomed to consider that the word Wisdom, in the book of Proverbs and elsewhere, is a personification for Christ, think it a prostration of spirituality to Neological intellect to say that it is only indirectly that the Redeemer is referred to. Mr. Cecil was accused of sacrificing the spiritual meaning of "There is a friend that sticketh closer than a brother," when he made it a general proposition, though doubtless specially applicable to the Best of Friends. Had he lived now, his interpretation would have been denounced as of Neologian tendency. All this is very unjust and very injurious; and it argues great carnal timidity and want of faith. Let God be true, though every man be found a liar.

I know not whether Πιστις, whom I esteem highly for the earnestness which he has shewn to rescue a passage of God's holy word from what he deems a latitudinarian interpretation, has found the same mental conflict which I confess I often have, in keeping the soul humbly waiting upon the Lord, and ready to receive with meekness and simplicity His engrafted word, even though the interpretation should contradict some of our former impressions. I could tell him of one who for many years struggled against the doctrines of grace, blindly interpreting Holy Scripture in what used to be, though most incorrectly, called the orthodox manner; and who had many a prejudice to overcome, and many a well-conned sermon to burn, when he came to see the truth as it is in Jesus. I could also tell him of one who, when, through the unwearied instructions of a godly but too scholastic friend, he had adopted, with the essentials of the Christian scheme, a human system armed at all points, and bending every text to its own limits, found it as difficult to let God's word speak for itself where it contradicted his new code, as he formerly did where it taught the doctrine of

the new birth, or of justification by faith. Taught by this experience, such a man would be anxious still to follow where God leads. For myself, I would record with gratitude, that though what is popularly called the Evangelical, or spiritual, interpretation may not be applicable to a few passages which are sometimes thus applied without due examination of their context, yet that, during many years' study of the word of God, I have found nothing "to give up," and scarcely a moulding or tracery to be re-touched, in the views of Scripture doctrine and interpretation which pervade the writings of such men as Scott, and Henry, and Doddridge, and Leighton; not to mention the revered Reformers and the Articles, Homilies, and Liturgy of our own persecuted, but apostolic, Church. But I think it fairly open to examination, without any just charge of Neology, in which of its Scriptural senses a word is used in any particular passage.

Cruden gives six Scripture meanings to the word *salvation*; eight to the word *just*; as many to the word *righteousness*; four to the word *faith*; five to the word *justify*; and so on of many other important words. Now if, in any text in which such words occur, I give a sense that I consider to be the most "spiritual," where Πιστις believes one of the other senses to be the right one, would he not think me very unbrotherly if I charged him with truckling to carnal reason, giving up or softening down Scripture doctrine, and following Neological propensities? Suppose that Philalethes is right—though I am far from saying that he is—in making the Philippian jailor use the word "save" in its temporal meaning; still the spiritual instruction of the passage would not be diminished. It might be profitably shewn how "a mere heathen," alarmed at first by temporal danger, was led, under the Divine guidance, to address himself to the Apostles; and how God was pleased by a wonderful providence to lead him from things temporal to things spiritual; making a terror which, if not overruled, would have ended in suicide, a means of guiding him to a knowledge of Christ, to faith in him, and to deliverance from infinitely higher perils than those which first awakened his anxiety. I really can discern in this no Neology; no "lowering the sense of Revelation till it sinks to a level with the apprehensions of human intellect."

Entreating pardon of your correspondent for the freedom of my remarks, though meaning no unkindness or offence, I remain, &c.

PAULINUS.

ORIGINAL POETRY.

BEZA'S TETRASTIC ON LUTHER.

Roma orbem domuit, Romam sibi Papa subegit;
Viribus illa suis, fraudibus iste suis.
Quanto isto major Lutherus, major et illâ,
Istum illamque uno qui domuit calamo.

Version.—Rome quelled the world with war's alarms;
The Pope quelled Rome with fraudful skill;
Luther quelled both with milder arms;
His only weapon was *a quill.*

REPLY.—BEZA, one half your verse is true;
But blunt and barbless is its sting:
Yes, Rome, Pope, Luther did subdue,
In climax each a mightier thing:

And Pope and Rome prevailed, I ken,
With fraudful art or iron rod;
But Luther's sword was not his pen—
His weapon was the word of God.

S. C. W.

SEEKING FLOWERS AT CHRISTMAS-TIDE.

I WITNESSED a goodly company,
That gazed on a little child
Who was roaming the fields at Christmas-tide
In search of florets wild.

The sons and the daughters of revelry,
And the men of toil, were there;
The miser, the courtier, the spendthrift, the cit,
The youth, and the lady fair.

And, oh, how they scoffed at that little child
In their lordly wisdom's pride,
To think he should roam the frozen glebe
For flowers at Christmas-tide.

And when they had laughed at that little child
Each went to his loved employ,
In a dark and wintry world to find
Bright wreathes of heart-felt joy.

And that little child might have smiled in turn,
To see those worldlings toil
For garlands which Eden alone can yield,
On earth's bleak flinty soil.

I would, fair babe, that their folly's lot
Were not worse than that they scorn:
Thou missest, indeed, the wished-for flower,
But they cull the rankling thorn.

And many a floret shall woo thy smile
When spring shall her odours breathe;
But fruitless their hope who on earth a crown
Of amaranth would wreathe.

S. C. W.

THE BONONIAN STONE.

NEAR fair Bononia's towers a stone is seen,
Obscure and dingy, lustreless and mean;
But in the furnace flame refined with skill,
Such virtue it doth gain, though earthly still,
That, placed beneath the sun's etherial ray,
It eagerly drinks in the lucid day;
Which, glowing with the heaven-descended light,
Again it radiates midst surrounding night;
Till, wasted soon, it yields its borrowed fires,
Mocks the admiring eye, and quenched expires;
Needing once more the vivifying beam
Of day, to re-illume its transient gleam.
Sure 'tis an emblem of man's fitful heart;
Dark, cold, and comfortless, till Heaven impart
Its hallowed ray, to guild a breast once rude,
Which trial meetly-tempered hath subdued;
That thus celestial light might fill the mind
From earthly dross by heavenly love refined;
And from a darksome heart around might shine
The holy effluence of a ray divine;—
Yet not as from a font whose native cave
Asks no replenishment to feed its wave;
But one which, ever-ebbing, needs heaven's beam
Unceasing to repair its fading stream.

S. C. W.

GRIEVE NOT THE HOLY SPIRIT.

"*Grieve not the Holy Spirit.*"—Ephes. iv. 30.
"*Quench not the Spirit.*"—1 Thess. v. 19.

HEAVEN'S golden bonds the impious rudely wrench;
The Holy Spirit spurn, resist, and quench.
He only who celestial thoughts once knew,
He who his Lord has crucified anew,

Who weeps yet sins, dishonours yet believes,
The ungrateful child, the false disciple—*grieves.*
Whether is worse,—blind foe or faithless friend?
To quench unknown, or, knowing, to offend?

JESUS WEPT.

JESUS wept; and strange it were,
Midst a world of sin and sighs,
Self-condemned man's lot to bear,
Had not tears suffused those eyes.

When the manger was his bed
Infant tears the Saviour wept;
Manhood's bitterer tears he shed,
When the holy Lazarus slept.

And did not his sorrows flow,
As, oppressed from day to day,
Want, and vice, and guilt, and woe,
Thronged around his weary way?

Nor from many a tear was free
Salem's street, or Kidron's fount,
Bethlehem, or Gethsemane,
Pilate's hall, or Calvary's mount.

Yet not most his heart oppressed
Traitorous kiss or rabble cries;
Deepest pierces Jesu's breast
He who loves and yet denies.

S. C. W.

"I KNOW THY WORKS." *Rev.* ii.

I WOULD not, Lord, be judged of man;
Mortals may falsely bless or ban;
Thou only canst all actions scan—
"I know thy works."

Should earthly friends mistake, molest,
Their frown shall not disturb this breast,
If Thou with heavenly smile attest,
"I know thy works."

And, oh! should I be faithless, Lord,
Though erring man my deeds applaud,
Thou canst detect the specious fraud—
"I know thy works."

S. C. W.

"PETER, HAVING A SWORD, DREW IT."

TWO-FOLD was erring Peter's fault;
To wear a sword*, and then to draw;
For human passions scorn to halt;
We arm ourselves, and then we war.

Cease, then, from strife ere it begin;
Expel the poison ere it chafe;
Anger, and pride, and pent-up sin,
Are too explosive to be safe.

He who to man example gave
Nor carried steel nor cherished ire;
To parley, is to be a slave;
Action is but unchecked desire.

Tinder to spark, and wood to flame;
Dagger to jibe, and blood to brawl;—
That anger may be free from blame
Stop short; nor angry be at all.

S. C. W.

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* It may be asked, Did not our Lord himself say "he that hath no sword, let him sell his garment, and buy one?" (Luke xxii. 36.) He did; but no person who examines the context, can suppose that he intended to enjoin literally that the Apostles should carry swords. The following are the remarks of the venerable commentator, Scott, who strengthens his own opinion by quoting Campbell and Beza; to which he might have added Doddridge, and many other commentators. "As they would then be hated for his sake, and would shortly be sent forth to preach him, the Lord and Saviour of the world, they must prepare to be despised, persecuted, and put to death.—The Apostles, on hearing this, having two swords (which were then frequently worn by travellers to defend them against the robbers), shewed them to their Lord, by way of expressing their readiness to use them, and of asking permission to go and procure more. But as he said, 'It is enough;' (but two swords could not be *enough* to arm eleven persons;) and as he shewed strong disapprobation of Peter's conduct in using the sword; we are sure, that *he did not intend to be understood literally, but as speaking of the weapons of their spiritual warfare.*——'His meaning was not perfectly comprehended by them: and he did not think it necessary at that time to open the matter further to them.' (Campbell.)—'This whole speech is allegorical. My fellow-soldiers, you have hitherto lived in peace, but now a dreadful war is at hand: so that omitting all other things, you must think only of *arms.* But when he prayed in the garden, and reproved Peter for smiting with the sword, he himself shewed what those *arms* were.' (Beza.)"—Scott on Luke xxii.

WHAT IS HEAVEN?

I ONCE addressed an infant group
And asked them what they thought of heaven.
Alas! man's loftiest wing doth stoop;
Marred are his thoughts with earthly leaven.

Each brought, to swell that unknown joy,
What most did please his infant will:
Some favoured hope, some loved employ;
But all, though fair, was earthly still.

Heaven, said a lip that echoed sweet
The bliss that gemmed a joy-fraught eye,
Heaven is a place where all things meet
Of loveliest bloom in yonder sky:

The wood, the stream, the upland fell
By ever-vernal breezes fanned,
With landscape bright, and shady dell,
All gladden that celestial land.

Nay, said a voice of solemn sound,
Heaven is a temple vast and high,
Where ceaseless anthems echo round
A boundless star-crowned canopy.

Heaven, mused a contemplative child,
Is thought's own world, unvexed by care:
Sweet are the hours by thought beguiled,
And I may think for ever there.

No, 'twere not good to be alone,
Shouted a voice of social joy:
Heaven is a banquet round a throne,
A hallowed feast of sympathy.

Heaven is the native home of love,
Echoed a note attuned to woe;
And sweet 'twill be to join above
The friends we loved and wept below.

And one did speak of prayer and praise;
And one of sighs for ever fled;
And each did bring some gem to raise
Those mansions of the sainted dead.

And heaven was pure, and heaven was calm,
And woes were past and sins forgiven;
Nor wanting was the radiant palm,
Or harp, to crown the joys of heaven,

Yes, Saviour! all delights are there
That ear can list, or eye can see;
But that which maketh heaven so fair—
Oh! 'tis to be for aye with THEE.

S. C. W.

THE REMONSTRANCE.

Oh! ever thus from childhood's hour
I've seen my fondest hopes decay;
I never lov'd a tree or flower,
But 'twas the first to fade away:

I never nurs'd a dear gazelle,
To glad me with its soft black eye,
But when it came to know me well,
And love me, it was sure to die!

MOORE.

WHY hast thou thus, since childhood's hour,
Fix'd hope on things which soon decay?
Why hast thou loved a tree or flower,
Untaught that such must fade away?

Would wisdom choose a dear gazelle,
Howe'er it roll'd its soft black eye,
As that which long could know thee well,
And love thee long, when sure to die?

Lo! now thou'rt come to manhood's hour,
Hast seen thy fondest hopes decay,
Bid thy soul speed, in Heaven-born power,
To bliss which ne'er can fade away.

In faith behold enduring joys
Spring up on earth from light above;
Despise life's gilded infant toys,
And rest in GOD; for, "GOD is LOVE."

A. B.

TO THE MEMORY OF THE REV. I. W.*

GENTLE thy spirit was, and yet to God
A rugged path that gentle spirit trod.
Full rough the billow that on Canaan's shore
Broke with the tidings that thy pains were o'er.

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* We cannot refrain from illustrating from the Rev. Mortimer O'Sullivan's powerful and eloquent pamphlet, just published, entitled, "Case of the Protestants of Ireland stated, in Addresses delivered at Meetings in Dublin, Liverpool, Bristol, and Bath," the following interesting and affecting account of the martyred Archdeacon Irwine Whitty, whom we must presume our poetical correspondent intends to refer to under the initials I. W.

"But I have a story to tell of a character for which nothing in this country can have prepared you. I have twice endeavoured to narrate it, but desisted from the vain attempt. I have, however, prescribed to myself the relation of it as an indis-

Yes, man of God, like holy Stephen, thou
Didst wear a wreath of stone about thy brow;
With love like Jesu's didst thy murderers woo,
Father, forgive! they know not what they do.
But many an angry wave thy bark had passed
Ere yet it reached this roughest and the last.
Yes, thy still waters were within! to thee
No passage smooth was life, no tranquil sea.
Say, sainted spirit! friend of angels! say,
What musings met thee on thy lonely way;
What vistas opened from the realms of light;
What scenes of glory burst upon thy sight,
What heavenly food was to thy soul supplied,
As home thy steps were bent at even-tide?

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pensable duty.' Grant me a few moments' indulgence, and I will, I trust, without disgracing his memory by unbecoming weakness, tell you of Irwine Whitty and his martyrdom.

"Irwine Whitty was a man, perhaps, more calculated than any human being you have known to make religion loved. He was tried with much bodily weakness and pain; he was gentle and indulgent to a degree which would induce you to think a bold effort or a severe expression impossible to him; but whatever it was his duty to do, and his duty prescribed some arduous exertions, he was empowered to attempt and to accomplish. I can remember well how, when one among the proudest and most exalted in station of his countrymen had acted in a manner to deserve rebuke, this humble minister of the gospel faithfully and eloquently discharged his severe duty; and I can almost fancy that I see him as when two of the most distinguished of his parishioners, who were known to be at variance, appeared at his communion service—he overcame the shrinkings of his modest nature, and descended on the mission, and with a face which was as the face of an angel, that in the sight of his little congregation, the parties might be reconciled. And they were reconciled, for, were it not for the manner of his departing hence, I would say it was not in man's nature to withstand his gentle solicitation. I am the more sensible now of his worth because I have to confess that, during his Christian life, I did him one injustice. His house was ever open to me, and his wise counsel and his engaging and instructive conversation. I never entered his doors without a feeling as if I passed where no profane thought should come, nor returned from a visit to him without bearing with me an influence for good. For all this I am deeply responsible.—But I was about to speak of the injustice. I saw that his habits of life were frugal as far as consisted with propriety; I saw that his broken health needed relief and recruiting, and I believed his income large enough to allow of the necessary relaxation, and sometimes doubted whether it would not be well if he allowed himself the benefit he might derive by procuring the assistance of a curate. I was undeceived as to the means at the disposal of my revered friend, when I learned that his dear family were left without any provision:—but I had previously learned enough to instruct me that thus, in all human probability, it must have been.

"In a year of scarcity, almost amounting to famine, (one of those visitations by which Ireland has been not unfrequently scourged,) my revered friend was left, almost alone, to succour the distressed within the bounds of his parish, and incurred in this charitable agency what for himself and his family he almost superstitiously avoided, a debt which he was discharging by instalments for many years. It is not improbable that this debt may have become, providentially, the occasion of his martyrdom.

"In process of time I became separated from my friend, but could not lose my anxiety for his welfare. When disturbances commenced in which church property and the clergy were violently assailed, my anxiety was painfully increased to learn that even the life of this good man was in peril. I had an opportunity to speak freely with him, and urged the expediency of a temporary removal from the scene of danger. I said, as I thought, that it need be only temporary. I said no government could be so lost to all sense of justice or self-respect as to tolerate long the sanguinary excesses which were converting Ireland into something worse than had yet been realized on earth, and that law must soon be vindicated. He was not to be moved. He had considered well the entire extent of his dangers, and he felt that his duty was plain and direct. He would remain at his post. He was not insensible to the perils of his situation, and would gladly, if he could, lessen or remove them. As to his income in tithe;—to him, personally, it was of small moment that it should be reduced. If he could procure peace by allowing a reduction, which should affect himself alone, he would sacrifice much to purchase it, but he would not violate a sacred trust by alienating church property and defrauding a successor. He was in the Lord's hand, let Him do what seemeth Him good. He received my suggestions as a Christian

What though those holy thoughts, for angels meet,
Ne'er fall on human ear in accents sweet;
What though, with home in view, and loved ones near,
Nor home nor loved ones did those accents cheer—
(For aye that tuneful tongue was fain to tell
Of sacred joys that on thy bosom fell;
With winning freedom the bright picture drew
Of all you did, and thought, and felt, and knew),
None, none were "lost upon the desert air:"
From heaven they came: those thoughts are treasured there.
And was the cold damp earth beneath thee spread—
Was this, O man of God, thy dying bed?
Thy dying pillow the ensanguined stone,
From hand of murderous assassin thrown?

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would, but satisfied me that as to the point of residence he was immoveable.—— On this occasion, he detailed to me the circumstances of the first threatening notice he had received. He was, as was his habit, after all the family had retired to rest, engaged in his sacred studies, when suddenly a report of fire-arms, so loud and near that it seemed to shake the house, stunned him. Such was the signal which usually announced that a notice had been posted. 'I arose,' said he, 'and having satisfied myself that the noise came from without the house, opened gently the doors of the apartments of my wife and children, and looked anxiously to see if they had been alarmed. All were peacefully sleeping; and I thanked God for the mercy from the bottom of my heart.'

"Towards the last days of this good man's life, his dangers seemed to have disappeared. I received assurances that his saintly life and charities had produced the natural effect—but all was hollow. He had been visiting an infirm parishioner at a distance of three miles from his home; he had walked; I believe he could not allow himself the indulgence of a horse or carriage: wearied with the exertion, he attempted to return by a shorter way than that of the public road. In the fields, a sense of weariness and cold overpowered him, and he approached the house of a Roman Catholic parishioner to rest for a little, and recover warmth. He was so feeble that it was necessary to assist him over a stile which interposed between his path and the house. It appears that he was courteously invited to enter and take a seat; that he was, on leaving the house, accompanied on his way by its master—but, after the lapse of many hours,—late in the night, he was found upon the earth where he had been stoned; mangled, and bleeding, and speechless; but not yet quite liberated from the agony of death.

"Thus Irwine Whitty died, a man whose countenance only, by its subdued and saintly expression, might have disarmed the wildest hatred. Thus he died, returning from a charitable office, exhausted with toil, and languishing under bodily sickness, in the fields of those who had experience of his kindness, and who knew his worth; in the sight of numbers who owed to his benevolence many a comfort in a season when but for him, their sufferings would have been extreme; in their sight he lay for many a fearful hour, in the death struggle, and none came near to minister to him, and none summoned friends to his relief. He had been ready to give, glad to distribute. He had been at the bed of fever, and in the huts where penury sought a shelter, and there was a time when blessings followed him as he went upon his offices of mercy; but in that awful day, he was looked upon and deserted in his parting agony. What fell poison must have been infused into human hearts to render them thus merciless! To him who departed, his going hence and the manner of it was of small account. He has had his crown; but it is an awful lesson to think that one thus 'lovely in his life'—should lie on the earth, dying, where neither tear, nor tender touch, nor prayer, nor blessing soothed him—a witness, an unambiguous witness, that the spirit which seeks the destruction of the Protestant church is of a kind which quenches the sympathies of human hearts, and is not to be charmed into peace or mercy by all the gentleness and all the virtue that is bestowed upon the most blameless of mortals.

"There was the show of a trial for this portentous crime. Two individuals were arraigned for the murder, and when the principal witness, as it would seem, was brought forward, he refused to give evidence. He was commanded, he said, to make oath that he would refuse; and when the judge explained to him that such an oath could not bind his conscience, and therefore that he must bear testimony to the truth, the poor man proposed the pertinent question, 'Must I be shot, my Lord?' and finally showed which obligation and which government he thought the stronger, declaring that he would go to prison rather than risk his life by becoming a witness. The culprits were acquitted, and the village from which the merciful man had been taken away, celebrated, it is said, the acquittal, by a general illumination."

Well might thy bed and pillow blush their taint—
The blood that dyed them issued from a saint!
Clear pictured on the tranquil evening sky
You saw, perchance, the peaceful mansion nigh!
On the same tablet soft, mayhap, were drawn,
In bold relief upon the verdant lawn,
Of the beloved group more forms than one,
Clothed in the beams of the retiring sun;
Who seem'd to woo thy wand'ring footsteps home,
And beckon thee to the parental dome.
Or shall I say, that in that ground of light,
Clear traced, they shewed to view like angels bright,
Who for a moment, lighted from the skies,
And bade thee with their radiant squadron rise?
That rosy group upon the carpet green,
Whose every motion on the sky was seen,
How little thought they, on that flowery plain,
For thy return they held out signals vain!
How little thought they, that they emblemed true
Angels that beckoned thee from mortal view!
What call of meek and unobtrusive love
Urged thee thine ark to quit, like Noah's dove?
What call of blood thy safe return forbade,
Thy mouth with gentle peace like hers arrayed?
To holy souls if such the welcome given,
What wonder that they rarely come from heaven,
What wonder they so soon from earth are riven!
Ungrateful earth! to tread thy bloody plain
Shall not such glorious visitants disdain?
What boots it that the assassin was alone?
A trumpet tongue was heard from every stone!
They all cried out, as from his hand they sped,
And called to heaven for vengeance on his head!
Their dread appeal was wafted on the air,
In jarring discord with the martyr's prayer!
Say, ruthless savage, which prevailed, the groan
Of interceding saint or crying stone?
Silent that eloquent, that tuneful tongue,
On which so oft the ear delighted hung;
Quenched is that gentle, that attractive smile,
As soft as moon-beam on the marble pile!
Cold that right hand to touch of friendship true,
Whose movements ne'er its weaker fellow knew!
And are they lost for aye? No, wait awhile!
Again their loved one's hand, and voice, and smile,
Will meet surviving mourners in the sky,
And thrill the exulting touch, and ear, and eye!
That tongue will fall upon the ravished ear,
In strains far higher than delighted here!
That smile, that sweetly did as moonbeams shew,
With beams as soft, yet brighter far, will glow!
That hand, to give which was to give the heart,
Which charity had taught her secret art,
Will grasp, with warmth peculiar to a shore
Where friends who meet salute to part no more!

H. L. W.

REVIEW OF NEW PUBLICATIONS.

LIFE AND WRITINGS OF TYNDALE.

The New Testament published in 1526, *by* W. TYNDALE.

(*Continued from* p. 360.)

WE left Tyndale upon the continent, having just published the first edition of his Testament, in 1526 *. The strongest efforts were made in England to "abolish" his Testament, and his other writings, which, notwithstanding all the vigour displayed for their suppression, circulated widely, and produced such powerful effects upon the minds of the people, that the Pope, and Henry VIII., and his Bishops and Council, became greatly alarmed. The Lord Chancellor, Sir Thomas More, was among the most bitter persecutors of the books and their readers; and he wrote, in 1529, a most caustic but impotent tractate, defending the monstrosities of Popery, and vituperating the opinions and writings of the Reformers, especially Tyndale's Testament. Tyndale had long been obnoxious to the see of Rome, antecedently to the publication of his Testament; and Mr. Offor thinks he has discovered that the Italians were aware of his heretical propensities even before his own countrymen. He says:

"The kind permission of the Bishop of London opened to me the archives of his diocese during these troublous times, and to my great surprise I found that the fame of Tyndale had reached Rome probably before it was known to Henry the Eighth. The thunders of the Vatican were launched against him so early as 1520. In the records of Bishop Tonstall is preserved a bull dated July 17, in the eighth year of the pontificate of Leo, on seven closely-written folios, against Luther and his sect. At the end of this formidable instrument, which denounces torment here and eternal fire hereafter against those dread heretics, is a list of their names in the following order:—Luthero, Lambertus, Pomeranus, Zuynglius, Œcolampadius, Bucerus, Melanthonus, Carolastadius, Brentius, Jonas, Westemerus, Hedendorphius, Johnes Agricola, Vrbanus Regius, Brestemanning, Andreas Knopken, Simon Hessus, Johnes Wyltkyrk, Otton Brymsellius, Willmus Tyndall, Willmus Roy apostata, Ricus Bryghtwell. The three last names are linked together with a note on the right hand, *Angli;* and on the left, *Ordines frm minor de obsuacia de Grenewyche.* All these are names worthy of our grateful remembrance: of the Englishmen, Tyndale justly takes the lead." pp. 52, 53.

We are much obliged to Mr. Offor for examining the Bishop of London's archives; but he scarcely needed to have taken this pains, so far as Pope Leo's bull of 1520 against Luther is concerned, since it is one of the best-known documents in ecclesiastical history; and we are astonished to find him speaking of it as if he had found out some inedited variety in Tonstal's records. It is referred to and quoted by innumerable historians; and is still better known by Luther's bold and unanswerable reply to it, than even by the document itself. But the point of Mr. Offor's discovery is that Tyndale's name is mentioned in it; so that his fame, Mr. Offor thinks, had

* We mentioned in our last Number, p. 348, that Mr. Cotton had recommended that the St. Paul's copy, lettered Lant's Testament, should be taken to pieces, the leaves placed in due order, and the work rebound and lettered correctly. Dr. Dibdin also seconded this recommendation, in his Library Companion; and we find that it has been acted upon. We are sorry for it, as the volume has thus lost the traces of its mysterious history. We should as soon have thought of scouring Scriblerus's shield to get off the venerable rust and make it look "bran new." Mr. Cotton had himself intimated that the confusion of the leaves and the incorrect lettering might lead one to suspect that its former owner had been afraid of a second Bishop Tonstal; which alone was a sufficient reason for retaining the book in its enigmatical garb. It seems impossible that the wrong lettering and the strange blending of the leaves could have been accidental; or if accidental, such an odd accident would itself be a literary curiosity. The volume was a riddle: in its new trim it loses much of its interest. We regret also to learn that the transformation has been effected in a botching manner, quite unworthy of this inestimable gem.

reached Rome probably before it was known to Henry the Eighth. This we wholly doubt. Tyndale's sentiments, whether at college, in Gloucestershire, or in London, had been honestly and openly enunciated, and had brought him into great trouble. He had spoken severely of the Pope; he was known to have been for many years occupied in translating the Scriptures into English; he had been cited on a charge of heresy before the Chancellor of the diocese of Gloucester: and the feeling of Tonstal, Bishop of London, is very apparent in his refusing to receive him. Surely, then, his "fame" cannot be said to have reached the Vatican before it reached the authorities in Church and State at home. It would have been much to his honour to have been thus early placed upon the lists of Papal vengeance; but we doubt the fact *.

* As that inestimable, though not faultless work, Fox's Acts and Monuments, is about to be republished, it may be well to notice a most extraordinary error of dates, which, if not corrected, would prove that Tyndale was denounced by name in a Proclamation of Henry VIII. before he was included in Leo's Bull of 1520. The matter is somewhat curious, and shews, among innumerable other instances, the need of laborious care and patience in editing a new edition of this invaluable, but not altogether accurate, work; to turn the attention of our readers to which has been one of our objects in so frequently referring to it in our last and present Number.

The point in question is as follows:—Mr. Offor quotes Leo's Bull of 1520, to shew that in it Tyndale's name is denounced long before he obtained the same honour at home. Now turn to that year in Fox's elaborate chronology prefixed to his great work; and there you will find, among other entries, the two following: 1. "A Proclamation against the doctrines of Luther, and the followers of it in England, is set forth this year—He [that is, Henry VIII.] forbids thirteen good books." 2. "Pope Leo X. sends forth his *Bull* against Luther, which Luther well *baits* in his answer." Now, on turning to the Proclamation of Henry VIII. as given by Fox himself, we find "The Matrimony of Tyndale" included among these forbidden books. Thus, then, Fox makes Henry denounce Tyndale in the very same year that Leo did. Nor can the date be a mere misprint, for it occurs in tabular columns in its regular order between the years 1519 and 1521; besides which, it is the right date for Leo's Bull, and several other facts mentioned in the same year. But that it is not the right date of the King's Proclamation is very certain; for the king issued no proclamation of the kind in 1520, and Tyndale's "Matrimony," we believe, was not published till 1529, which was the very year, as Fox himself tells us in his second volume, p. 236 (we quote from the edition of 1684), that "the Bishops procured of the King" this Proclamation to be set forth. Yet on turning to his own chronological tables for 1529 he gives us no such Proclamation under that date. He had given it already, under 1520. How are we to reconcile these discrepancies?

They appear to us to have arisen from one of those blundering processes of which every man who has had to do with the press knows the vexatiousness. Fox, in his second volume, p. 236, gives us Henry's Proclamation, to which he assigns, as we before said, the date of 1529; and it is clear that he could not mean to have printed 1520, as he prints it in his Chronology; for he adds, that licence had been "granted *before* to Sir T. More, by Tonstal Bishop of London," anno 1527, to read inhibited books. The "*before*" applies to 1529, and disproves 1520; besides which, the margin reads "the 21st year of King Henry VIII." (Henry came to the crown in April 1509 so that he entered on his twenty-first year in April 1529.) The occurrence also is placed after Tonstal's prohibition of Tyndale's Testament, in 1526.

It is certain, then, that Fox's tabular columns say one thing, and the pages referred to in them, another. We account for the difference thus. His marginal note on the Proclamation of 1529 says, "This Proclamation was made throughout all England in 1519, and the 21st year of King Henry VIII." Here is evidently a mere blunder in writing, transcribing, or printing, of 1519 for 1529. Now, in making the chronological tables, this erring date apparently caught the compiler's eye; and though either the date in the text, or the year of the king's reign, would have corrected the mistake, he overlooked them, and inserted this proclamation in the chronological tables, not in 1529, but in 1519. Its slipping from 1519 to 1520 is easily accounted for by an accidental misplacement of the types in the column, so as to make the insulated date 1520 in the first column two lines too high for the parallel column of matters; or from there not being an exact mechanical straightness of line in the manuscript; or from the compositor's mistaking the precise line to which the side date referred, as constantly happens in transcribing or printing tables. The entry in question is the first of 1520, and would easily be misread for, or misprinted as, the last of 1519; the latter being itself a mistake for 1529, in consequence of the chronological entry being

Mr. Offor gives in the following passages another of the results of his researches, on which we shall have to make some observations. He says:

"In the library at Lambeth Palace is an original state document (a copy is in the records of the venerable Warham,) which very strikingly exhibits the extraordinary effect that the writings of Tyndale had upon the imperious Henry and his clergy. The New Testament in English, and a few little books published by a pious preacher in exile, disquieted the mighty monarch of a great nation, and deeply excited his nobles. Although the effect they produced was not so sudden, yet it appears to have been as deep and alarming as the hand-writing upon the wall was to Belteshazzar (!) and his courtiers. The martyrologist Fox, who was an eye-witness of these scenes, declares that Tyndale's books produced such singular profit to the godly, and envy to the ungodly, that the commotion to destroy them was 'like as, at the birth of Christ, Herod and all Jerusalem was troubled with him.' Henry had abolished the Pope's jurisdiction in England, but he still cherished popery as the best means of preserving arbitrary power. The circulation of the Scriptures, he saw would be the forerunner of the downfal of the popish church in England. That system, weighed in the balances of God's word, was found wanting; and if the fundamental principle of the Romish church, *belief without investigation*, gave place to honest inquiry, Henry might justly conclude, that the people, emancipated from religious slavery, would with injurious haste shake off their political chains. He therefore exerted all the energies of his powerful mind to extirpate books so much at variance with cruel or unjust laws and arbitrary domination.

"The document which suggested these observations, occupies eight skins of parchment, closely written on both sides in a very neat and small character, dated May 28, 1530. It was published in presence of the king, his council, and a convocation of clergy, at the palace of Westminster, adjoining to the chamber of the parliament, and witnessed with the attestations and seals of the three parliamentary notaries: these imposing solemnities are directed against the writings of William Tyndale!

"The document commences with a solemn appeal to God, and 'to all trew and faithful cristen people;' and it then sets forth, that the King, 'hearing that many books in the English tonge containing many detestable errors and dampnable opynyons, prynted in parties beyond the see, to be brought into diuerse townes and sondrie parties of this his realme of Englande, and sawen abrode in the same, to the great decaye of our faithe and perylous corrupcion of his people, vnles spedye remedye were breuelie prouided. That his subiectes myght kepe pure and clene of all contagion of wronge opynion in Cristes religion, and that he was full lothe to suffre suche euill sede sowen amongest his people, soo to take roote, that it myght ouergrowe the corne of the Catholicke fayth.' It goes on to state, that his majesty, having collected those books, sent them to his council, prelates, and divers learned men of both universities and others, with instructions that they should read them, and be prepared conscientiously to give their opinions as to the doctrines contained in them, and to be ready to support such opinions by extracts from the said books;—that this council met at the king's palace at Westminster, consisting of the lord legate, archbishops, bishops, and learned men; and that they came to an unanimous conclusion, that all the said books contain 'many erroures and heresyes both detestable and damnable'—'which bokes doo swarme full of heresies and detestable opynyons.' Each heresy is then engrossed at length on the deed. As our limits will not allow of the insertion of the whole, we have selected the first which is written against each book, and given the total number.

"'The Wicked Mammon' contains thirty heresies—1st. Faith only doth justify us. 'The Obedience of a Christian Man,' twenty-five heresies—Whatsoever is done before the Spirit of God giveth light is condemnable—Purgatory ys of the popys inuentyon, and therfore he may doo ther what so euer he wyll—No man may be hired to pray. 'The Revelation of Antichrist,' forty-nine heresies—To bynde a man perpetually to any vow of religion is without doubt an error—Not only the Pope ys wycked, but the popedom-self, and the offyce ys yniquyte, and ys suche a power that yt suppressyth the faythe and gosple, and cannot be admynystered by a good prynce, but by the aduersayre of Chryste—All thinges necessarye are declared in the Newe Testament—The Newe Testament of Criste will not suffre any lawe of

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constructed on the marginal misprint in the second volume. Such, at least, appears to us to be the natural solution of the discrepancy; and we have noticed it, first, in justice to Mr. Offor, who might be supposed by many readers, upon the strength of Fox's chronology, to have erred in making Leo's Bull prior to Henry's Proclamation; and, secondly, in order to shew the need of great care in revising a new edition of a most important work, which has not been reprinted for more than a hundred and fifty years, and the mistakes of which—for mistakes there are, and those not merely chronological—will be commented upon in many quarters in no Protestant spirit. Yet, taken as a whole, it is a wonderful and a strikingly authentic book.

compulsion, but oonly of counsell and exhortation. [These noble sentiments are declared by the Roman Catholic church to be detestable and dampnable heresies!!!] 'The Sum of Scripture,' ninety-two heresies—The water of the fonte hath noo more vertue in it than hath the water of a ryuer—We be all equally bounde to knowe the Gospells and the Epistells of Sainte Powle—Men should see that their children come to church to here sermon—The Gospell is written for all persons, estates, dukes, princes, pope, emperour. 'The Book of Beggars'—That there is noo purgatory, but it is a thinge invented by the covetousness of the spiritualtee oonly, to translate all kingdoms from other princes unto them—And that there is not oon worde spoken of it in all Holye Scripture. 'The Exposition' into the seventh chapitre of the First Epistill to the Corynthians, contains these heresies—Vows of chastity may be broken—Fasting not an exclusion of meat and drink—that Paul had a wife—that Sainte Pawle saith, that 'he ought to be chosen for to be a bishop, that is the husbande of oon wyfe.' In this it is difficult to discover which this learned council of the Romish church charged with heresy, Paul or Tyndale. The deed goes on to say, 'All which great errours and pestilent heresies being contagious and dampnable with all, the bokes conteyning the same, with the translacion also of Scripture, corrupted by William Tyndall, as well in the Olde Testament as in the Newe, the kinges hyghnes, with the assent of the prelates and universities, has detyrmined vtterlye to be expelled, rejected, and putt away out of the handes of his people. And the king orders all preachours in his realme to publish the commands of his highness in a bill to be read in every church and chapel in the kingdom, during divine service. This bill sets forth the king's zeal for his people's happiness, and that, having found that certain books were distributed through the realme, he had collected them, and had required the opinion of his prelates and learned men, to know whether they were agreable to Goddis woorkes and doctryne or noo;—that, after free deliberation, the whole of these lerned men had determined that these books conteyne fals tradicions, and corrupte doctrine, and pernicious heresies, to the destruction of the soules of good cristen men.—I therfore warne and monyshe you by the woordes of Cryste, Take hede of fals prophettes.—Wherfore yowe that have the bookes called Thobedience of a Crysten Man—The Sum of Scripture—The Reuelation of Anticrist—The Supplication of Beggars—Mammona—The Matrymony of Tyndale—The Newe Testament in Englishe, of the translacion whiche is nowe prynted, detest them; abhorre them; kepe them not in your handes; deliuer them to the superioures *suche as call for them.* And if by reading of them heretofore, any thinge remanyth in your breests of that teching, either *forget it,* or by enformacion of the truthe, expelle it and purge hit to the entent that ye soo puryfied and clensed of that contagious doctryne and pestiferous tradicions, may be fytte and apte to receyve and reteyne the true doctryne and vnderstanding of Cristes lawes, to the comforthe and edificacion of your soules. Thus I move and exhorte you in God to do. This is your duty to do. This ye ought to doo. And being obstinate and denyinge or refusing this to doo, the prelates of the churche having the cure and charge of your soules, owght to compell you, and your prince to punysh you and correct you not doing. Vnto whom, as Sainte Powle saith, the sworde is given by Goddes ordinance for that purpose. It is added, that an opinion having been spread abroad, that the king was bound to give the Scriptures to his people in their own language, he had taken the advice of these prelates and nobles, who declare that he is not bound to do so; but that he will have the New Testament translated, and if the people are meke and submissive, and he thinks that it will conduce to their good, he will give it to them.

"This decree was calculated to serve as a general search-warrant to examine every man's house for the forbidden books, from the palace to the hovel. Where discovered, the penalty was awfully severe: as in the case of Harding, a tormenting death too often aggravated by refined cruelty. It is surprising that any of these books have been handed down to us. Most of them still exist, and mocking the impotent power which sought their destruction, they form an imperishable monument to the talent and piety of the truly illustrious Tyndale: while they form an equally striking monument to the infamy and disgrace of those who sought to destroy works replete with exalted sentiments, because they promoted emancipation from a system the essence of which is spiritual slavery.

"It is a matter of regret, to find among the names appended to the deed, as members of this council, one who afterwards suffered martyrdom for the very cause which he here condemns. Hugh Latimer then consented to the destruction of Tyndale, as Saul did to the martyrdom of the amiable and pious Stephen." pp. 53—58.

Here again Mr. Offor has assumed too much the air of a discoverer. We are, indeed, as grateful for laborious collation and verification as for original fact; and this useful office Mr. Offor appears to have discharged with laudable diligence; and his merit is not lessened because there was not much new incident left to glean; but, still, it is not to be denied that most of the

documents referred to by him are already before the public, wholly or in abridgment, in various historians of the Reformation; and to these the reader must still have recourse, if he desire a fuller account of them than such as the above meagre notice of the Proclamation of May 28, 1530. He cannot do better, if he would know the substance of the heresies urged against Tyndale, as appended to Henry's Proclamation, than to go to honest Fox, who gives us the matter in faithful detail, but with such inattention to the reconcilement of chronology that it would puzzle most readers to know where to look for it. For, first, we have in his second volume (p. 496, &c.) a Proclamation "for the abolition of English books," dated in 1546, the year before Henry's demise; and an injunction of the Bishops to the same effect, without date, but followed up by a list of "heresies falsely gathered out of Tyndale (and others) by the Papists," with a running commentary of replies to the charges by Fox himself, to the extent of a considerable pamphlet. "Thus much hitherto," says Fox, "of those heresies and articles collected by the Bishops and inserted in their own registers out of the books above specified"—namely, The Wicked Mammon, The Obedience of a Christian Man, The Revelation of Antichrist, and The Sum of the Scriptures. The names of "the Bishops and collectors," he adds, were Sir T. More, Archbishop Warham, Tonstal, Gardiner, Dean Sampson, R. Woolman, J. Bell, Dr. Wilson, "with a great many more, as in the registers (Cant. and Lond.) doth appear." Fox, as we have said, gives no date to this document, only it comes in upon occasion of his arriving in the order of events at Henry's Proclamation of 1546.

But on turning to the Life of Latimer, in the third volume we find "A public and authentic instrument of the Bishops for abolishing and inhibiting of the Scriptures and divers other books to be read in English, in the time of King Henry VIII., 1531." Then follows the very injunction of the Bishops which had been given in the second volume, with the heresies collected out of the writings of Tyndale and others, namely, out of the above four books, and also three others, "The Beggars," "The Primer *," and "The Exposition of 1 Cor. vii.;" but without Fox's running commentary. Fox says, "Ye heard of two sundry proclamations set out by the Bishops, in the name of King Henry; the one in the year 1531, and the other An. 1546;" and he also says, "Let us see the answer of Master Latimer again to the foresaid testimonial or instrument of the Bishops, in a letter which the said Latimer wrote to King Henry the same time in that behalf." He then gives Latimer's letter, dated December 1530, in reply to a document which he had twice said was not set forth till 1531; and neither of these dates corresponds with Mr. Offor's, May 28, 1530, which is attached to the King's Proclamation on "a deed in which each heresy is engrossed at length."

Yet, amidst this apparent confusion, honest Fox is not much, if any thing, astray. Mr. Offor's date of Henry's Proclamation, May 1530, is expressly mentioned in the instrument of the Bishops, as copied by Fox; and Latimer's own name occurs as one of the parties who were present, and witnessed the King's signature to the Proclamation. But though he was officially present, as a member of the council, Mr. Offor is unwar-

* Mr. Offor, in enumerating from the Lambeth manuscript the works out of which the articles of heresy were selected, does not mention The Primer. As the objections against it are short, they probably escaped his eye; for we conclude they are in the document, which is the same we suppose as Fox transcribed from, who expressly mentions The Primer as included; the charges against it being, "He (the author) putteth in the book of seven Psalms, but he leaveth out the whole Litany, by which it appeareth his erroneous opinion against praying to saints. He hath also left out all the hymns and anthems of our Lady; by which appeareth his erroneous opinion against praying to our Lady."

ranted in the uncandid remark, that he "consented to the destruction of Tyndale, as Saul did to the martyrdom of the amiable and pious Stephen." How does Mr. Offor know that he did not stedfastly resist it to the King's face, and against the arguments of Warham, More, Tonstal, and other persons present, who approved of the measure? Certain it is, that in December following we find him addressing the King in the fearless and well-reasoned document quoted by Fox, and which Fox calls his Answer to the Bishops' Instrument of 1531. And, as we were about to shew, Fox is not much, if any thing, astray in his dates and statement; for, the King's Proclamation being signed in May 1530, the Bishops would proceed to follow it up with their injunction; which, as it was flanked on the one side by the numerous heads of heresy gathered out of the aforesaid seven books, and on the other by a Homily drawn up for the clergy to deliver upon the occasion, would probably take some time to concoct; and Latimer, we venture to believe, so far from being consentient, rather disputed every step of the proclivious course. By the end of 1530 we may suppose that all these proceedings were completed, and though the Bishops' injunction did not go out to the world till 1531, yet Latimer, having been cognisant of the matter from the first, may be said to have replied to their forthcoming injunction, at least to the principles involved in it, as well as merely to the King's Proclamation. Whether Fox exactly meant this we cannot say; but his fearlessness, or carelessness, in omitting or throwing together dates, so as upon the face of them often to furnish a weapon to an unscrupulous enemy, while, upon further examination, they are capable of being satisfactorily explained, is a striking incidental proof of his conscious integrity.

There is another circumstance in his narrative of this transaction, which at first sight looks rather sly in our venerable martyrologist—namely, that in the account in his second volume, as above alluded to, he mentioned More, Warham, Tonstal, Gardiner, Sampson, Woolman, Bell, and Wilson, as present at the signing of the Proclamation, but did not give Latimer, but only says, generally, "with a great many more." Now this might be thought a fraudulent suppression, with a view to screen so good a man from the very charge which Mr. Offor brings against him, of consenting to the King's Proclamation and the Bishops' injunction against Tyndale and the other Reformers. But that he left out the name only for the sake of brevity, and not of unfairness, is clear from his giving it in his fuller account of the transaction in his third volume. Nine names intervene between Wilson and "Master Hugh Latimer," all of which must have been inserted if he inserted that of Latimer; and even these were not the whole number; for it is said in the original document, "with many more learned men of the said universities in a great number assembled." Latimer was the last but two on the list of those whose names are given, and his station, as merely "Master Hugh Latimer," did not require his being particularly mentioned in an abbreviated historical document; but in the account of his life, where his personal conduct is important, Fox inserts his name in its place; but he makes no remark upon his being present; evidently never dreaming of Mr. Offor's doctrine, that all who are witnesses of a transaction, the minority as well as the majority, the objectors as well as the assentients, are involved in one common vote. He went away from the council and addressed the King upon the matter, in a remonstrance which might have cost him his life, if his Majesty had been moodily disposed; and yet Mr. Offor makes him a culprit and a persecutor. We are quite sure that he has done so only through inadvertence; but then he ought to have carefully studied Latimer's history before he urged such a charge against him. Compare his words, above quoted,

with those of Fox upon the same occasion. "In this letter of Mr. Latimer to the King," says Fox, "many things we have to consider: First, his good conscience to God, his good will to the king, the duty of a right pastor unto truth, his tender care to the commonwealth, and specially to the church of Christ. Further, we have to consider the abuse of princes' courts; how kings many times be abused with flatterers and wicked counsellors about them; and specially we may note the subtle practice of prelates in abusing the name and authority of kings, to set forth their own malignant proceedings. We may see, however, and marvel at, in the said letter, the great boldness and divine stoutness in this man, who, as yet being no bishop, so freely and plainly, without all fear of death, adventuring his own life to discharge his conscience, durst so boldly, to so mighty a prince, in such a dangerous case, *against the king's law and proclamation*" [mark this, Mr. Offor, who make him a Saul assenting to that proclamation against our Protestant Stephens], "set out in such a terrible time, take upon him to write, and to admonish, that which no counsellor durst once speak unto him in defence of Christ's Gospel." The whole letter—we wish it were within the limits of a quotation—well bears out Fox's eulogy upon its author. It is a noble epistle. In the strongest terms the fearless writer exposes the folly and wickedness of those who had "provoked" the King and his Council to forbid the New Testament in English, "under pain of everlasting damnation;" "for such," he says, "is their manner, to send a thousand men to hell ere they send one to God." So far from countenancing persecution, he reprobates it most earnestly. "Where you see persecution," he says, "there is the Gospel, and there is the truth; and they that do persecute be void and without all truth." Concerning the King's Proclamation, he says, "the very true cause of it, and chief counsellors, were they whose evil living and cloaked hypocrisy these books uttered and disclosed; and howbeit there were three or four" [why will not Mr. Offor allow Latimer himself to be one of this faithful minority?] "that would have had the Scriptures go forth in English, yet it happened there, as it is evermore seen, that the most part overcometh the better." This letter is the more honourable to Latimer, for that at that period his own Protestant light was but in its dawning. He says, that he would not affirm all to be true which was written in the prohibited books, for the excellent reason that he "had not read them all;" nor did he interfere in order to advocate the cause of those who had been punished for having in their possession the proscribed volumes; but he could not learn, he says, that these men had ever done or said any thing that should even "sound to the breaking of any of your Grace's laws, this only except —if it be yours, and not rather theirs," that is, the King's Popish instigators. And even, he adds, if it were true that there were some "evil, unruly, and self-willed persons, not regarding God's laws nor man's," who happened to have these books, "yet these books be not the cause thereof, no more than was the bodily presence of Christ and his words the cause that Judas fell." The cause of the people's wickedness, he says, was not these books, "specially the Scripture," but "the lack of good curates," and also the priestly absolutions "*which causeth many a man to sin in trust of them.*" The exhortations to the King are most faithful and pointed, yet loyal and respectful, and we might say affectionate. We will add only the concluding words: "Wherefore, gracious King, remember yourself, have pity upon your soul, and think that the day is even at hand when you shall give account of your office, and of the blood that has been shed with your sword. In the which day that your Grace may stand stedfastly, and not be ashamed, but be clear and ready in your reckoning, and to have (as they say) your *quietus est* sealed with the blood of your Saviour

Christ, which only serveth at that day, is my daily prayer to Him that suffered death for our sins, which only prayeth to his Father for grace for us continually. To whom be all honour and praise for ever. *Amen.* The Spirit of God preserve your Grace."

As we have gone so far into this matter of the efforts made by the King and the Bishops against Tyndale, we should be glad, if space admitted, to notice at large the alleged heresies gathered out of Tyndale; and Fox's pithy comments on them, would furnish some very interesting memorials. The very first article objected to as a heresy stands a glorious memorial of the real character of the Reformation: "Faith only justifieth." On which Fox remarks, "This article being a principle of the Scripture, and the ground of our salvation, is plain enough by St. Paul and the whole body of the Scripture; neither can any make this a heresy, but they must also make St. Paul a heretic, and shew themselves enemies unto the promises of grace and the cross of Christ." Fox says generally of these alleged articles of heresy, that "there is not one but either it is a perfect truth and a principle of Christian doctrine, or else it is falsely gathered, or perversely recited, or craftily handled, and maliciously mangled, having either something cut from it, or some more added, or else wracked out of his right place, or wrested to a wrong meaning." He adds—what we have elsewhere remarked in the matter of the persecutors of the Waldenses—that "this false and malicious dealing hath always been a common practice amongst God's enemies."

The Address, or Homily, which was drawn up to be read by the preachers, in order to shew the propriety of the King's Proclamation against the New Testament and Tyndale's books, is a singular performance, and not least so as evincing how forcibly, even as early as 1530, the principles of the Reformation were making their way among the people. There is a cautious and subdued reasoning tone throughout the document. The preacher is instructed to set forth, that it is his duty to declare to his audience not only what is profitable for the wealth of their souls to be followed, but also what is to be avoided and eschewed, "as near as they can judge who be teachers and authors of the same." He is then to state that the King, as well for their bodily tranquillity as the spiritual welfare and "immortal glory" of his subjects, had assembled "the chief personages of his prelates, and a great number of learned men of both universities," to discuss the books which had gone abroad in the English tongue "concerning the points and articles of our faith," and to decide whether they were "expedient and profitable," or "contagious and pestiferous;" and that "free liberty and licence was granted to every man to say as his conscience and learning served him." The preacher is then to inform them of the decision of the assembly against those pernicious books, and to exhort them to take heed not to be infected by their "detestable and abominable heresies;" and if they have copies of the English Testament, or of the works of Tyndale and similar authors, they are to abhor them, and to deliver them up "to the superiors;" and the prelates of the church are to compel them to do this, and the king to punish them if they do it not, "the sword being given by God's ordinance for that purpose." With regard to the Holy Scriptures, the preacher is to tell the people, that, the King having heard that divers of his subjects think he ought to have them translated into English for general perusal, and that himself and the bishops "do wrong in hindering of the same," the question had been fully considered "on both sides," when "finally it appeared that the having the whole Scripture in English is not necessary to Christian men; but that, without having any such Scripture, endeavouring themselves to do well, and to apply their minds to take and follow *such lessons as the preacher teacheth them,* and so

learned by his mouth, may as well edify spiritually in their souls as if they had the same Scriptures in English." It is added, that in consequence of the circulation of the aforesaid "pestilent books" and "evil opinions," the "divulging of the Scripture in the English tongue" was peculiarly inexpedient at that time, since it would only increase the confusion and destruction—(we should have hoped, by God's blessing, that it would have diminished them),—but that the King had promised that he would cause the New Testament to be purely translated, and have it by him "in his hands, ready to be given to his people, as he might see their manners and behaviour apt, meet, and convenient to receive the same;" that is, if they would "abhor these heresies and new opinions," and shew themselves "in cunning and reasoning, so sober, quiet, meet, and temperate, as, all fear of misusing the gift of Scripture being taken away, ye may appear such in your prince's eyes, and eyes of your prelates, as they shall have no just cause to fear any such danger; persuading unto yourself in the mean time, without grudging or murmuring, thevery truth, which is this, that we cannot require or demand Scripture to be divulged in the English tongue, otherwise than upon the discretion of the superiors; so that whensoever they think in their consciences it may do you good, they may and do well to give it unto you; and whensoever it shall be seen otherwise unto them, they do amiss to suffer you to have it." Thus it is that Popery has always treated men like children; and thus it is that it has ever shewn its alarm at the circulation of the sacred oracles, while it temporised, as its vacillating course of policy rendered expedient, to keep up its usurped dominion over the consciences of men. Such were the "tracts for the times" with which these divines hoped to retain the world in Popish slavery. But it is time to return from this digression to the publication before us.

Mr. Offor alludes to a story of that bigoted Papist Cochlæus, who, in a work published in 1549, gives an account of his being at Cologne in 1526, to superintend the printing of Rupert's Commentary on St. Matthew, and there discovering what was going on about Tyndale's Testament. He happened, he says, to employ the same printer as Tyndale; and hearing some whispers about the Testament, he intoxicated some of the workmen, and elicited from them that the Reforming party were in high expectations of converting the English nation to Lutheranism, by means of "Luther's New Testament *" translated into their language; and that three thousand copies were printing "in fours" (the first edition was octavo, and without note; this was the second edition, quarto, and with glosses). Hereupon, he says, he made known the discovery to one Herman Rinck, a senator of Cologne, who obtained an injunction from the senate forbidding the printer to proceed; but the two English heretics had escaped to Worms with the sheets already completed; and Rinck and himself informed the English king, and the cardinal and bishops, in order that they might prevent the importation

* Mr. Offor remarks, very justly:

"The printers supposed that this English New Testament was translated from Luther, which has probably given rise to the supposition that Tyndale's version was not made from the Greek. Lutheran was then a general term of reproach. The zeal of the monks to keep the people in ignorance, led them to assert, that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek—that all who studied Hebrew became Jews—that the New Testament was a modern invention by Luther; so that every translation, however faithfully rendered from the Greek, was called Luther's New Testament. Tyndale would have found it impracticable to translate from the German, but exceedingly easy to render it from the Greek, with which he had been familiar from his youth. A careful and minute comparison of the text with the Greek, the vulgate Latin, and Luther's German, will fully prove that it is translated faithfully from the Greek, although there can be no doubt that he availed himself, in revising his labours, of every aid within his reach." pp. 20, 21.

of this pernicious merchandize. Mr. Lewis having treated this story lightly in his history of the English Bible, Mr. Offor went to Cologne in 1830, expressly to ascertain if he could learn any thing respecting it. The public officers searched the archives for him, and found that one Herman Rinck, such a man as is described, was a senator in 1526. They also pointed out the printing-house, and expressed their belief of the story. We see nothing whatever improbable in it; but the mere finding of Rinck's name does not confirm it, as Cochlæus would not be likely to give a fictitious name, which would expose his narrative to be disproved; he would rather, if bent to deceive, affix a false story to a dead man's name; and neither the injunction nor any make-weight fact has been found upon the town books to corroborate the tale. Still it may possibly be true; and Mr. Offor deserves thanks for his zeal and diligence in repairing to the spot for information. Indeed, he has spared no labour in examining into the facts of Tyndale's life.

The burning of Tyndale's Testament was defended by the Papists on the ground of its being a false and heretical version; but the proceedings against it only gave it greater notoriety; for there is no advertisement so effectual as a legislative prohibition, and no book-vender so successful as the common hangman. But, besides the stimulus thus afforded to public curiosity, there was a far more satisfactory feeling; for, let the priests declaim and denounce as they might, a persuasion went widely abroad that it was not right to burn the Word of God; nor could the people see, in such godly writings as those of the Reformers, the mischiefs which their teachers alleged to abound in them. Tyndale was nothing dismayed at the virulence of his opponents. He said, that in burning the New Testament the Papists did nothing more than he looked for; adding, "No more shall they do [more than I look for] if they burn me also, if it be God's will." Mr. Offor quotes him as saying, in one of his tracts:

"Whoso fyndythe or redythe this lettre, put it furthe in examynacyon, and suffre it not to be hydde or destroyed, but multyplyed, for no man knoweth what proffyt may come therof. For he that compiled it, purposyth with Goddes helpe to mayntayne vnto the deathe, yf neade be. And therfore all Christen men and women, praye that the worde of God maye be vnbounde, and delyuered from the power of Antichrist, and renne amonge his people. Amen." p. 31.

Strype gives us some important and interesting documents from various quarters respecting the proceedings against Tyndale's books; and among others, from Tonstal's diocesan registers, which shew that the Testaments were in wide circulation, as, indeed, is evident from the fact of there having been several pirated editions printed upon the continent, the copies of which found a ready sale when smuggled into England. Tyndale's own revision did not appear till 1534. Of this Testament Mr. Offor, who is a great collector of valuable Bibles, states that not less than eighty distinct editions were printed.

We have already alluded to Sir Thomas More's controversy with Tyndale; but our readers will not be displeased to read the following particulars from the pen of Mr. Offor. Whether they will be obliged to him for the trouble of deciphering obsolete spelling, we cannot affirm.

"Sir Thomas More entered most heartily into the controversy with Tyndale, and displayed a fertile wit and great genius in defending the Church of Rome. He well knew that he had no chance with such an antagonist, either from Scripture or reason, and he shielded himself in tradition, antiquity, miracles, and mystery. He asserted that the written word was not the whole revealed will of God, but that the unwritten traditions of the church are of equal authority. His mode of *arguing* to prove this important point is '*I take it*, that the worde of God vnwryten is of as greate authoryte, as certayn, and as sure, as ys hys worde wryten in the Scrypture, which poynt is so faste and sure, pytched vpon the rocke, our sauyour Cryst hymself, that neyther Luther, Tyndale, nor Huskyn, nor all the hell houndes that the deuyll

hath in his kenell, neuer hytherto could nor whyle god lyueth in heuen and the deuyll lyeth in hell neuer hereafter shall (barke they, bawle they neuer so fast) be able to wreste it out.' When he speaks of the opinions of the reformers on other points, he uses language equally charitable: 'all apparycyons they mocke at, and all the myracles they blaspheme, and say the deuyll doth all,—as yf the deuyll had (with) his owne handes marked eche of them an .H. in the forehede with a fayre hote yron fet out of the fyre of hell.' These are the words of the learned, witty, and eloquent More, who, upon any subject but religion, may be justly called a great man. Tyndale destroys this visionary castle of Tradition*, by a simple but irresistible argument, the sum of which is, that the written word of God is his revealed will, perfect as its Divine Author, with whom it was impossible to misstate or omit any thing, and who has declared all those to be cursed who add to or diminish from his will so revealed.

"The great Lord Chancellor More published nine volumes of controversy against Tyndale and Barnes, seven of which are against Tyndale: four of these are in folio. To an antiquary, these tomes are peculiarly interesting. It is a conflict between two men possessed of giant minds, in decided opposition to each other. Tyndale is chaste; More licentious: Tyndale liberal, but devout; More a bigot. Tyndale triumphed in argument; and More contrived to have him imprisoned.

"The character of this powerful persecutor of Tyndale presents to us an extraordinary compound: he was a witty companion; a gloomy fanatic: a beloved relative; a religious tyrant: an enlightened statesman, who ably argues against sanguinary laws†; a bigoted persecutor, who imbued his hands in the blood of the reformers: a philosopher who, on every Friday and saint's eve, scourged his own body with whips made of knotted cords, and then, as a further punishment, wore a hair shirt next to his lacerated skin. So persevering and extensive were More's efforts to destroy

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* "These *unwritten* traditions have been *printed*. They form a small 8vo. volume of extreme rarity, by Dr. Richard Smyth, the celebrated Popish reader of divinity in Oxford, imprinted by Thomas Petit, 1547. These traditions, the learned Dr. gravely tells us, 'we must both beleue stedfastly, and also fulfill obedientlye vnder peyne of damnation euer to endure. They are—the sacrament of the Lord's supper, only to be given by a priest—to be taken fasting—the wine to have water mingled with it—the consecration of the elements—to be kept in the pyxe or boxe at church—prayers for the dead—christening of infants, which necessary thinge hangeth onely vpon the apostles tradition wythout anye scripture that can prove it'—singing in public worship—praying towards the east—elevating and worshipping the host—making the sign of the cross—worshipping the crucifix—observing and not fasting on Sunday—keeping Easter and holidays—putting pictures and images in churches—fasting in Lent and on every Wednesday and Friday—holy water—priests not to marry—Mary continued a virgin until death, and that her body is in heaven.—Dr. Smith was appointed to argue with Bp. Ridley prior to his martyrdom. A droll story is related of him by Fox.—Acts and Monuments, vol. ii., p. 538. Edit. 1631."

† "*More, the Champion of Popery.*

"He had in his garden at Chelsea a tree to which he caused prisoners, charged with heresy, to be tied and whipped: this he called the tree of life. After seeing this degrading cruelty practised upon a gentleman of the Temple, named Bainham, he went to the Tower to glut his eyes with the writhing of his prisoner upon the rack.—Bayley's Tower.

"His words breathe out cruelty: 'There shold haue ben more burned by a great many than there haue ben wythin this seuen yere laste passed. The lakke whereof I fere me will make more burned within this seuen yere next commynge, then ellys sholde haue neded to haue ben burned in seuen score.' This was for differing in religious sentiments.—Confutation, p. 266.

"'Our Sauiour wyll saye to Tyndale: Thou art accursed Tyndall, the sonne of the deuyll; for neyther fleshe nor bloude hath taught the these hereseyes, but thyn owne father the deuyll that is in hell.'—Confutation, vol. ii. p. 32."

"*More, an enlightened Senator.*

"Extracts from Utopia, or the Happy Republic:—

"'Slavery is the punishment even of the greatest crimes.—Utopus seemed to doubt whether those different forms of religion might not all come from God, who might inspire men differently, he being possibly pleased with a variety in it. And so he thought it was a very indecent and foolish thing for any man to frighten and threaten other men to believe any thing because it seemed true to him: he reckoned that the force of truth would break forth and shine by the force of argument and a winning gentleness: they do not punish them, because they lay this down as a ground, that a man cannot make himself believe any thing he pleases; nor do they drive any to dissemble their thoughts by threatenings, so that men are not tempted to lie or disguise their opinions among them; which being a sort of fraud, is abhorred by the Utopians.'"

Tyndale, that his biographer compares the exiled reformer to a hunted hare with twenty brace of grey-hounds after him. The dignified clergy, delighted with these efforts to support their falling hierarchy, raised the sum of five thousand pounds, which they pressed upon his acceptance; but he nobly refused to take one penny. He foresaw that the Reformation would prevail, and thus addressed his son: 'I beseech our Lord, that some of us, as high as we seme to sitt vpon the mountains, treadinge hereticks vnder ovr fete like antes, live not the day to be at league and composition with them.'" pp. 34—36.

Mr. Offor presents the following remarks upon the quality of Tyndale's version.

"More attempts to defend the burning of the New Testament, by declaring that it was full of errors. 'To tell all wold be to reherse the hole boke.' 'To search for one faute would be like studying where to fynde water in the see.' At length his budget of errors is opened, and *three* heresies are proclaimed: 'the prestes of Crystes chyrche he calleth senyours—Chyrche he calleth congregation—and charyte he calleth alway love.' These objections were unworthy the pen of a scholar, and are highly gratifying to the friends of the Reformation. Tyndale's immortal work was subject to the severest scrutiny of the brightest scholars of the age, men of the keenest penetration, and his most decided enemies: but the pure gold defied their research for alloy; and, in the absence of serious errors, the critics found unreasonable fault with words, because they would have preferred others nearly similar, (no more diversity of meaning, to use an expression of Coverdale, than between *fourpence* and *a groat*,) if not synonymous. Sir Thomas frequently betrays a degree of blind hostility, disgraceful as the system in which he had been educated. Tyndale's rule of obedience to the king was: 'A crysten man is bounden to obay even tyranny, yf it be not agaynste his fayth, nor the law of god, tyll god delyuer hym therof.' In reply to this, More displays a captious littleness, totally opposed to his native genius: he admits that the Apostle expresses exactly the same idea,—'we muste rather please god than man,' which is well sayed of the apostle, but to be said of Tyndale, a heretic, it is 'a playne exhortacyon to rebellion.'

"The word senior was taken from the vulgate Latin. Tyndale acknowledged that it was not sufficiently explicit, and that he should prefer the word elder. This gave so much offence to the punning Lord Chancellor, that he likens it to a man blind of one eye, putting out the other to amend his sight. The term which gave most offence was 'congregation,' used instead of church. In using this term, he was justified by his learned sovereign—the defender of the faith—Henry the Eighth, who in a proclamation, and in the six articles penned by his own hand, combines the two words thus—'the congregation of the church of England.' Tyndale and the king were right in using the term congregation, because the common acceptation of the word church was neither the building in which worship was conducted, nor the body of Christians who worshipped, but it was limited to the clergy, who were called the church. It is now very properly altered to church, a term by which we understand all those whose faith and practice constitute them Christians.

"More also complains, 'that at the tyme of this translacyon Hychens (Tyndale) was with Luther in Wyttenberge, and set certayne glosys in the mergent, framed for the settynge forthe of the vngracyous secte.' He finds fault, that 'confession he translateth into knowledgynge—Penaunce into repentaunce;' and he sums up all the errors as springing from this principle: 'For he wolde make y^e^ people byleue that we sholde beleue nothyng but playne scrypture, in whyche poynte he techeth a playne pestylent heresye!' The faults are, in his estimation, such that 'as it were as sone done to weue a new web of cloth as to sow up euery hole in a net, so were it almost as lytell labour and lesse to translate y^e^ hole boke all newe then attempt to correct it.' He admits, however, 'that a nother man translatynge the testament, and beynge good and faythfull, myghte haue vsed happely those chaunges wythout euyll meanyng or any suspicion thereof.' To bring these absurd notions to a climax, he declares, that 'yt is enough for good cristen men that know those thynges for heresyes, to abhorre and burne vppe his bokes and the lykers of them with them!' This was the spirit of Popery: has it changed? If it has, it was not infallible: if it has not, may such a system never again desolate our happly island!" pp. 38—40.

Tyndale's shipwreck is mentioned in all the narratives of his life; but the reader may not object to be apprized or reminded of the following particulars:

"In 1529, having finished his translation of the first books of the Old Testament, Tyndale commenced the publication of them in separate tracts, ornamented with wood-cuts, and accompanied with notes, which gave great offence to the clergy. When the manuscript of the book of Deuteronomy was ready for the press, thus completing the Pentateuch, he was visited, by the inscrutable dispensation of Divine Providence, with a heavy calamity. Minding to print the fifth book of Moses at Hamburgh, he on his way thither suffered shipwreck on the coast of Holland; and lost

his books, money, and manuscript; his life was saved, for in the goodness of God he was not wrecked on the English coast, where, if the sea had spared him, a Smithfield fire would have burnt him. He continued his journey, and being joined by Coverdale, they again translated the book of Deuteronomy, and, assisted by a pious lady, Mrs. Van Emmerson, got it printed; he thus completed the first portion of the Old Testament in 1530. At Hamburgh, the same Providence which had preserved him in shipwreck, armed his body against the pestilence. 'They went through the work in safety, while the sweating sickness swept away thousands in the city with a general mortality; as if the useful sweating of their brains were a preservative against the hurtful sweating of their bodies. And indeed close application to a lawful calling, is the best antidote against a public infection.' (Fuller's Church History.) This is the only portion of the Old or New Testament in the translation of which Tyndale and Coverdale assisted each other." pp. 47, 48.

Tyndale continued to write and print various treatises; and wherever he went he acquired the respect and affection of all who witnessed his exemplary and Christian life. Mr. Offor remarks:

"Tyndale had now settled at Antwerp, as chaplain to the company of English merchants. Wherever he went, his unaffected piety and amiable manners secured the esteem of all who knew him; and although he sustained a public character, his abode was for some time veiled from his powerful enemies, who had long doomed the persecuted exile to death. He was thus shielded for four years against all their machinations.

"During this perilous time he compiled a short treatise on the sacrament, severely condemning the absurdities and idolatry of the mass; but, fearing that it might offend some weak disciples, he withheld it from the press, and it was not printed until after his martyrdom." p. 60.

Mr. Offor here briefly states, that the reason of his withholding this treatise was "fearing it might offend some weak disciples." Fox gives the matter as follows: "He kept it by him, considering how the people were not as yet fully persuaded in other matters tending to superstitious ceremonies and gross idolatry. Wherefore he thought as yet time was not come to put forth that work, but rather that it should hinder the people from other instructions, supposing that it should seem to them odious to hear any such thing spoken, or set forth at that time, sounding against their great goddess Diana, that is, against the Mass, being had every where in great estimation, as was the goddess Diana amongst the Ephesians, whom they thought to come from heaven. Wherefore Master Tindal, being a man both prudent in his doings, and no less zealous in the setting forth of God's holy truth, after such sort as it might take most effect with the people, did forbear the putting forth of that work, not doubting but by God's merciful grace a time should come to have that abomination openly declared." Fox here puts the suppression upon the people's not being ripe for the disclosure; but Mr. Offor's expression of "offending weak disciples," hits the matter better, though either implies that the Scriptural doctrine formed an impediment in the way of a convert from Popery. We suspect that Fox has passed over the real reason for the suppression of the treatise—namely, the discrepancies of opinion which even thus early were rife among the Reformers themselves, upon the nature of the presence of Christ in the Eucharist; for though all rejected transubstantiation, they differed respecting its Scriptural substitute; and in some cases the warfare among them was far from fraternal. At the very time that Tyndale was preparing to print his Testament this war was fiercely raging, especially between Luther and Carolstadt; and its evil consequences were felt wherever the principles of the Reformation had begun to extend. Had the Reformers been of one mind as to what was the doctrine of Scripture, we do not think that Tyndale would have kept back his treatise merely for the reason assigned by Fox, that the people would not be pleased to have their great goddess Diana attacked. It was not so much because the prejudices of the Papists were strong, as because the opinions of the Reformers were divided, that it was judged best not to make the Mass too prominent a subject of dis-

cussion. We think that Tyndale is made to yield where he would rather have fought manfully; indeed, nothing could be stronger than his remarks upon the Popish Diana; but he knew that in stating his own views upon the nature of the Eucharist he was in danger of provoking a controversy with some of his brother Reformers, and thus of impeding their common object. This discussion was far from being at rest when Fox wrote, and he never touches upon it but with evident reluctance, and with marked abstinence as to the protrusion of his own opinions. He was compiling a martyrology for the whole church of Christ; and he feared to provoke contentions between Lutheran and Reformed, the Church of England or the Church of Scotland, and to convert martyrs for the common faith into hostile sectaries. This feeling we think influenced his pen in the above remarks upon the suppression of Tyndale's treatise.

That Tyndale's decision in that matter was rather in order not to open a controversy among the Reformers than not to shock the minds of the Papists respecting their "goddess Diana, the Mass," might, we think, be proved by a variety of circumstances; but we will allude only to the case of his beloved companion Frith, who had been his early college friend, and was indebted to him for his first acquaintance with Scriptural truth. Now there is extant a letter from him to Frith, under the name of Jacob, in which he says, "Of the presence of Christ's body in the Sacrament, meddle as little as you can, that there appear no division among us. Barnes will be hot against you. The Saxons be sore on the affirmative; whether constant or obstinate, I remit it to God.... George Joy would have put forth a treatise of that matter, but I have stopped him as yet: what he will do, if he get money, I wot not. I believe he would make many reasons, little serving to that purpose. My mind is, that nothing be put forth till we hear how you shall have sped. I would have the right use preached, and the presence to be an indifferent thing, till the matter might be reasoned in peace, at leisure by both parties. If you be required, shew the phrases of the Scripture, and let them talk what they will. For as to believe that God is every where, hurteth no man that worshippeth him no where but within the heart, in spirit and verity; even so, to believe that the body of Christ is every where, though it cannot be proved, hurteth no man that worshippeth him no where save in the faith of his Gospel. You perceive my mind; howbeit, if God shew you otherwise, it is free for you to do as he moves you *."

In this passage we may evidently see the reason why Tyndale suppressed his own treatise; as he would not press the worshippers of Diana any further than her opposers were agreed among themselves. Frith, who held the strictly spiritual views of the Eucharist, yet shewed the same moderation—for which Fox expressly praises him—in not opposing

* The above letter was written in 1533, so that it contains Tyndale's mature judgment. It is much to be regretted that so few of Tyndale's letters have been preserved; but whatever bore his name or impress was sought after and destroyed with the most jealous vigilance. That his letters were among the proscribed effusions from his pen, appears by the articles alleged against his brother John, and for which he was made most ignominiously to abjure, namely, "for sending five marks to his brother William beyond the seas, and receiving and keeping with him certain letters from his brother." The charge, says Fox, for which one Raimond, a Dutchman, was made to abjure in London in 1528, was "for causing fifteen hundred of Tyndale's New Testament to be printed at Antwerp, and for bringing five hundred into England." Others were punished for the same cause. When we consider this vigilance of proscription, and also that Tyndale's correspondents were among the foremost sufferers, their books and papers being seized and burned as well as their persons; and, further, that a similar fate probably attended his own, when his apartments were searched; it is rather surprising that any thing has been spared than that much has been lost.

the Lutheran consubstantialists, even when Sir Thomas More urged their opinion as favouring the Popish rather than the Reformed doctrine. Frith, while a prisoner in the Tower upon a charge of heresy, had, at the request of a friend, drawn up a treatise on the Eucharist, a copy of which he unadvisedly confided for perusal to a faithless hypocrite, who, carrying it to More, the latter "whetted his wits to refute his opinions by a contrary book." Frith replied to More; and in touching upon the opinion of Luther and Barnes, instead of aggravating the intestine controversy *, he said that if More would subscribe to their opinions he would not trouble him further; for that Barnes and Luther agreed with him that the Sacrament was not to be worshipped; and this idolatry being taken away, he was willing to allow every man to judge of the other particulars as God should guide him, for then there remained no poison which any man might or ought to be afraid of. Here there was certainly no coquetting with Diana: the goddess was to be destroyed, however much it might shock the prejudices of the people; and the following remarks, which Fox applies to Frith on this occasion, are precisely those which we think he ought to have applied to Tyndale's suppression of his treatise, rather than those which he does apply. He says of Frith, "Besides all these commendations of this young man, there was also in him a friendly and prudent moderation in uttering of the truth, joined with a learned godliness. Which virtue hath always so much prevailed in the church of Christ, that, without it, all other good gifts of knowledge, be they never so great, cannot greatly profit, but oftentimes do very much hurt. And would God that all things in all places were so free from all kind of dissension, that there were no mention made amongst Christians of Zuinglians and Lutherans, whenas neither Zuinglius, neither Luther, died for us, but that we might be all one in Christ. Neither do I think that any thing could happen more grievous unto those worthy men, than their names so to be abused to sects and factions, which so greatly withstood and strove against all factions. Neither do I here discourse which part came nearest unto the truth: neither so rashly intermeddle in this matter, that I will detract any thing from either part; but rather wish of God I might join either part unto other."

Fox's anxiety not to allow Luther's notions upon the Eucharist to kindle jealousies among his readers, or to prejudice the common cause of the Reformation, is also apparent in the following passages, where, speaking of that eminent Reformer, he says: "And contrarywise, of the other sort, much less are they to be commended, which, running as much on the contrary string, are so precise, that because of one small blemish, or for a little stooping of Luther in the sacrament, therefore they give clean over the reading of Luther, and fall almost in utter contempt of his books.

* Still he did not shrink from it. Fox's wish to keep peace among friends somewhat darkens the question; for Frith did most unequivocally express his non-agreement with Luther; asserting again and again that Luther was "not the mark that he ran at, but the Scripture of God." He neither affirmed nor denied because Luther said so. More had reproached Frith with "teaching all the poison of Wickliff, Œcolampadius, Tyndale, and Zuinglius, concerning the blessed sacrament of the altar, not only affirming it to be very bread still, as Luther doth, but also, as *these other beasts do*, saith *it is nothing else*." Frith replies, that he did not so teach because these good men had so taught, but because he thought that upon that subject they expounded Scripture more purely than Luther, of whom he says: "I take not Luther for such an author that I think he cannot err, but I think he both may err and doth err in certain points, although not in such as concern salvation and damnation; for in these, blessed be God, all they whom ye call heretics do agree right well." This Christian honesty and simplicity, mixed with so much mildness, affection, and conciliation, ought not to have offended any brother Reformer, while it placed the question fairly before the Papists.

Whereby is declared, not so much the niceness and curiousness of these our days, as the hindrance that cometh thereby to the church is greatly to be lamented. For albeit the church of Christ (praised be the Lord) is not unprovided of sufficient plenty of worthy and learned writers, able to instruct in matters of doctrine; yet in the chief points of our consolation, where the glory of Christ and the power of his passion and strength of faith is to be opened to our conscience; and where the soul, wrestling for death and life, standeth in need of serious consolation; the same may be said of Martin Luther, among all the other variety of writers, that St. Cyprian was wont to say of Tertullian, '*Da Magistrum*, Give me my master.' And albeit that Luther went a little awry, and dissented from Zuinglius in this one matter of the Sacrament, yet in all other states of doctrines they did accord.....For in all these sums of doctrine above recited, Luther and Zuinglius did consent and agree; neither were their opinions so different in the matter of the Lord's Supper, but that in the principal points they accorded .....But hereof sufficient touching this division between the Lutherans and the Zuinglians. In which division, if there have been any defect in Martin Luther, yet is that no cause why either the Papists may greatly triumph, or why the Protestants should despise Luther. For neither is the doctrine of Luther touching the Sacrament so gross that it maketh much with the Papists; nor yet so discrepant from us that therefore he ought to be exploded. And though a full reconciliation of this difference cannot well be made (as some have gone about to do), yet let us give to Luther a moderate interpretation; and if we will not make things better, yet let us not make them worse than they be; and let us bear, if not with the manner, yet at least with the time of his teaching; and, finally, let it not be noted in us that we should seem to differ in charity more (as Bucer said) than we do in doctrine."

We have thought this digression due to Tyndale, lest it should seem as if he had truckled to Popery in keeping back his treatise upon the Eucharist; whereas he feared to put it forth, in deference to the opinions of his brother Reformers. What he says in his letter to Frith, "Barnes will be hot against you," was lamentably fulfilled in Barnes's conduct throughout his whole career; and it was mainly owing to his pertinacity upon this question that many years after (anno 1538), that eminent servant of Christ, the revered John Lambert, was burned at the stake. Barnes himself died a blessed martyr in 1541; and we would not pluck a leaf from his wreath of amaranth; for in all the great matters of faith his opinions were Scriptural, especially upon the doctrine of justification, which he has unfolded admirably; and he in many respects greatly resembled his friend Luther, with whom he had resided at Wittemberg. But he was a somewhat indiscreet man, and his indiscretion cost Lambert his life. Lambert had during many years escaped the many snares laid to entrap him. When Sir T. More dragged him from Antwerp, where he was the English chaplain, and a faithful companion of Frith and Tyndale, to answer to five-and-forty articles laid against him, including all the chief points of controversy between the persecutors and the Reformers, he was set at liberty in consequence of the death of Archbishop Warham (1533), in whose house he was confined; otherwise the honest boldness, and the clear Scriptural doctrines and proofs which pervade his admirable reply to those articles in detail, would have certainly cost him his life. Cranmer succeeded to Warham; and Lambert was permitted to live quietly in London, teaching children Greek and Latin. It happened that Taylor, Bishop of Lincoln, whom Fox says was even in those days "a man not far disagreeing from the Gospel," and who in Queen Mary's reign was deprived of his see, and ended his life a faithful confessor, though not a martyr, preached a sermon upon the

Eucharist; which Lambert hearing, accosted him upon in the most brotherly manner: a friendly discussion ensued, Lambert asserting that the presence of Christ was wholly spiritual, and Taylor that it was corporeal. Taylor, in search of arguments, applied to Barnes; and Barnes, either fearing that these discussions would injure the Reformation by stirring up prejudice, or being still too "hot" with his consubstantiation, persuaded Taylor to refer the matter to the new Archbishop, Cranmer, who had not at this period embraced the Scriptural doctrine of the Sacraments. Cranmer caused the question to be discussed in open court, and forced Lambert to defend his opinions; which Bishop Gardiner hearing of, went to the King, and worked on him to proceed against Lambert, telling him that his royal name was sadly maligned, as if, because he had abolished the Bishop of Rome's authority, he was a heretic, and that now was a good time to shew the contrary. Lambert's trial resembled the gorgeousness of a state impeachment, the king himself presiding in person, and taking good care to shew that he was not a heretic, by brow-beating and insulting this patient and holy man, who, like his Divine Master, was led as a sheep to the slaughter; his last words, when half consumed, being, "None but Christ, none but Christ." The remembrance of these scenes must have cost many a bitter day and night to Barnes and Cranmer *.

* Dr. Barnes was not a voluminous writer. His works were published with those of Tyndale and Frith, in 1573, by Fox, who has also written his life in his Acts and Monuments. The Religious Tract Society professes to have "reprinted" that life; but we must protest against calling the Society's mutilations reprints. There is not a page—we know not that there is a single paragraph—in which there are not verbal alterations. They may not individually be of much importance, being chiefly cutting down the author's expressive style to the polish of modern idiom; but they render the text so unfaithful that we cannot venture to quote a single line without verbal collation. Surely this ought not to be called "reprinting"—and this without the slightest warning to the reader. But, besides alterations, there are, as usual, omissions, which are unwarrantable in a professed reprint. Thus, at page 88, after the words "two hours," the Society runs on, without the slightest mark of omission, without dots, or inverted commas, or a new paragraph, with what in Fox is a new paragraph, leaving out more than thirteen lines, which contain a statement that Fox thought ought not to be suppressed. In the very same page, ten lines further on, we find another omission of twenty-nine lines of Fox's narrative—namely, the ten articles alleged by Bishop Gardiner against Barnes;—and so far from the reader being allowed to know that the Tract Society's editor has taken this liberty in a professed "reprint," he has mutilated Fox's words to hide the gap. Fox says: "To the number of ten, *to the effect whereof followeth;*" but the words in Italics are left out in the Society's "reprint," and the articles to which they refer are suppressed. But this is not the whole; for Fox, afterwards speaking of these articles, says: "I shall not need to comber this work with any new ado therewith, but only refer the reader to the books aforesaid"—namely, George Joy's—"where he may see matter enough to answer these Popish articles." That is, he gives the articles, but refers elsewhere for the reply; but the Tract Society's "reprint," reversing the matter, omits the articles, and gives in a note a paragraph from the reply. And to make this mutilated "reprint" not reveal its own unfaithfulness, Fox's words, "I shall not need to comber this work with *any new ado* therewith"—that is, with any new comment upon them, referring the reader to Joy—are changed to "I shall not need *to swell this work* therewith," that is, with the ten articles. Why, he did swell it with them: it was only a "new ado," a comment on them, that he thought unnecessary. The Society makes him utter a direct falsehood, in order to hide its own mutilation.

Perhaps, as many readers have the Society's "reprint" for one who has the original life, we ought, for their accommodation and our own justification, to give the passages omitted, and we will do so. The question is not whether the passages are important, or such as might with propriety have been omitted in an abridgment, or a professed compilation; but whether they ought to have been left out in an alleged reprint, and the author's words falsified to cover the seam. With regard to the first passage omitted, should a Roman Catholic meet with the Society's reprint, he will allege that the Society wished to keep out of sight Bishop Gardiner's story of Barnes making suit to him, which Fox neither affirms nor denies, but gives it as an episode which he could not in fairness omit. Why then does the Society? With regard to the second passage omitted, it is certainly very singular to give a professed

But we are getting farther and farther from Mr. Offor, being led away at a word; for what name or fact is there in the annals of these blessed men that does not uncork a whole fountain of reminiscences? We will, however, try to be less vagrant in our further observations.

The readers of Tyndale's history well remember the efforts made by Henry VIII., Cardinal Wolsey, and Sir Thomas More, to decoy Tyndale over to England by specious promises, in which event he would probably have been proceeded against and burned, as was Frith, who relied upon the same fragile guarantee. There are in the British Museum some curious and interesting papers relative to the correspondence between the British government and its agents in the Low Countries upon this subject, parts of which have been introduced into various memoirs of Tyndale; but Mr. Offor has extracted the whole. Vaughan, the British envoy, writes from Barrough, near Antwerp, to his Royal master, in January 1530, telling the king that he had written to Tyndale three sundry letters, to Frankfort, Hamburgh, and Marlborough (it would seem that he was concealed), promising him that he would do all that he could to procure him a soft entrance and return, of which there was, he says, every reasonable surety; but he adds, that Tyndale was so alarmed by what he heard was passing in England, that he was not easy to be persuaded. In an accompanying letter to Lord Cromwell, Vaughan remarks, "the man is of a greater knowledge than the King's Highness doth take him for, which well appeareth in his works. Would God we had him in England!" In another letter from one of the king's emissaries we find the following interesting narrative:—

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reprint of a man's history, omitting certain charges upon which he was tried for his life and burned at the stake. This passage is also important, as shewing the character of the doctrines objected to the Reformers, and the danger which Bishop Gardiner thought would arise from not attaching "conditions" to "the effects of Christ's passion."

First Omission.

"In the end of this cock-fight, Winchester thus concludeth this glorious tale, and croweth up the triumph; declaring how Barns besought him to have pity on him, to forgive him, and to take him to be his scholar: whom then the said Winchester (as he himself confesseth) receiving, not as his scholar, but as his companion, offered to him a portion out of his living, to the sum of 40*l.* a year, which if it be true (as Stephen Gardiner himself reporteth), why then doth this glorious cockatrice crow so much against Barns afterward, and cast him in the teeth, bearing all the world in hand that Barns was his scholar? whereas he himself here refuseth Barns to be his scholar, and receiveth him as his companion, fellow-like. But to the story."

Second Omission.

"Winchester's Articles against Barns:—

"1. The effect of Christ's passion hath a condition. The fulfilling of the condition diminisheth nothing the effect of Christ's passion.

"2. They that will enjoy the effect of Christ's passion must fulfil the condition, which knowledge we have by faith.

"3. The fulfilling of the condition requireth first knowledge of the condition, which knowledge we have by faith.

"4. Faith cometh of God, and this Faith is a good gift; it is good and profitable to me; it is profitable to me to do well, and to exercise this faith; ergo, by the gift of God I may do well before I am justified.

"5. Therefore I may do well by the gift of God before I am justified, toward the attainment of justification.

"6. There is ever as much charity towards God as faith; and as faith increaseth so doth charity increase.

"7. To the attainment of justification is required faith and charity.

"8. Every thing is to be called freely done, whereof the beginning is free and set at liberty, without any cause of provocation.

"9. Faith must be to me the assurance of the promises of God made in Christ (if I fulfil the condition); and love must accomplish the condition: whereupon followeth the attainment of the promise according to God's truth.

"10. A man being in deadly sin, may have grace to do the works of penance, whereby he may attain to his justification."

"The courtier found himself most unexpectedly in the presence of his long-sought victim, who awed him with his dignified purity and truth, so that, in answering him, he tells his royal master that he did it as his poor wit would serve him. The letter bears every mark of explicit sincerity, and it displays in lively colours the sufferings of this great man. One to whom the nation is so deeply indebted, was living in painful and perilous concealment, afflicted with hunger, cold, and every privation, aggravated by the difficulties thrown in his way to prevent the circulation of the Scriptures. He deeply partook of the sorrows of David, whose tears flowed because the law of God was despised. Still, the great object for which he cherished life, was not yet accomplished. The Bible had not been printed and circulated in the English language. The king's agent thus writes:—(p. 63.)

"'The day before the date hereof, I spake with Tyndall withowt the town of Andwerp and by this meanes. He sent a certeyne person to seke me, whom he had advysed to say, that a certeyne frend of myne, vnknowen to the messenger, was very desirows to speke with me; praying me to take paynes to go unto him to suche place as he should bryng me. Then I to the messenger (said) what is your fryend and where is he? His name I know not, said he, but if it be your pleasure to go where he is, I wilbe glad thider to bryng you: thus dobtfull what this matter ment, I concluded to go with hym, and folowed hym till he browght me withowt the gate of Andwerp into a feld lying nyghe unto the streme, where was abidyng me this said Tyndall. At our metyng, do you not knowe me? said this Tyndall. I do not well remember you, said I to hym; my name, said he, is Tyndall. But Tyndall, said I, fortunate be our metyng. Then Tyndall: Sir, I have bene excedyng desirous to speke with you. And I with you; what is your mynd. Sir, said he, I am enformed that the kyng's grace taketh great displeasure with me for puttyng furthe of certeyne bokes which I lately maid in these partes, but specially for the boke namyd the Practise of Prelates, whereof I have no littell marvaill considewyng that in it I did but warne his grace of the subtyle demeanor of the Clargy of his Realme towardes his person, and of the shamefull abusions by them practised, not a littell threatnyng the displeasure of his grace and weale of his Realme. In which doyng, I shewed and declared the harte of a trew subiect which sowght the saluegard of his Riall person and weale of his commons, to thentent that his grace thereoff warnyd mygt in dewe tyme prepare his remedies against the subtyle dreames. If for my paynes theirin takyn; Yf for my pouertye; Yf for myn exille out of myn naturall contrey, and beyng absent from my fyrndes; Yf for my hongar—my thurst—my cold—the great danger wherewith I am every where compasyd—and fynally yf for innumerable other hard and sharp sicknesses whiche I indure, not yet feellyng theyre asperitie by reson I hopyd with my labors to doo honor to God—trew service to my prynce, and plesure to his commons, how ys yt that his grace this consyderyng may ether by hymselfe thyncke or by the perswasions of nother, be browght to thyncke, that in this doyng I schold not schow a pure mynd, a trew and incorrupt zeale, and effeccyon to his grace. Was there in me any suche mynde when I warnyd hys grace to beware of his cardinall whose iniquyte he schortly after approvyd accordyng to my wrytyng? Doth this deserve hatered? Ageyne, may his grace, beyng a crysten prynce, be so vnkynd to God, whiche hathe commaundyd his word to be spredde thorowgh owght the world; to geve more faythe to the wykkyd perswasions of men, whiche presumyng above Goddes wyssdom and contrary to that whiche Cryst expressly comandeth in his testament dare saye, thatt yt is not lefull for the pepoll to have the same in a tonge that they understond because the puritie thereof schold opyn mens ies to se ther wyckydnes!! Is there more danger in the kynges subgects then in the subgectes of all other princes, whiche in every of there tongges have the same under pryveleage of their sufferaynse, as I now am, very deth ware more pleasaunt to me then lyffe, consyderyng mans nature to be suche as can bear no trewthe.

"'This, after a long communycation had betwene us, for my parte makynge answar as my pore wyt wold serve me whiche war to long to write. I sayde him with gentyll perswasions to know whether he wold come into Ingland aserteynyng hym that meanys schold be made yf he thereto were mynded with owght his parell or dawnger that he myght so doo. And that what surety he wold devyse for the same purpoose, schold by labor of freynds be obteyned of your Magestie: but to this he answerd that he ne wold ne dorste come into Ingland, albeyt your grace wold promes him neversomuch the surtye. Feryng lest, as he hath before wryttyn, your promise made scholde schortly be broken by the perswasyon of the clargye whiche wolde affyrme that promyses made with erytykes ought not to be kept. After this he told me how he had fynyshed a worke agenst my Lord Chansellars booke, and wold not put it in printe till suche tyme as your grace had sene yt, becawse he appersevyth your dysplesure towardes hym for hasty puttyng forthe of his other werkes, and because yt schold appere that he is not of so obstynate mynd as he thynketh he is reported unto your grace. This is the substaunce of his comunycasion had with me, whiche as he spake, I have wryttyn to your grace, word for word, as nye as I cowlde by any possible meanys bryng to remembraunce. My trust, therfore, is that your

grace will not but take my labors in the best part. I thowght necessary to be wrytten unto your grace. After these wordys, he then beyng some thyng fearfull of me, lest I wold have parsuyd hym, and drawyng also towardes nyght, he toke his leve of me, and departed from the towne, and I toward the towne, saying I schold schortly peraventure se hym agayne, or yf not, here from hym. Howbeyt, I suppose, he afterward retornyd to the towne by a nother wey, for there is no lyclyhed that he schold lodge withought the towne, hastie to parsew hym I was not, becawse I had some lyclyhod to speke schortly agayne with hym, and in perswing hym, I myght perchaunse have fayllyd of my purpose, and put myselfe in dawnger. To declare to your magestie what in my pore judgement I thynke of the man, I asserteyne your grace I have not communed with a man'..... The remainder of this interesting paper is lost, but it may be fairly inferred that a high character was given of the distressed exile." pp. 64—66.

The following is another passage in a letter from Vaughan to the King, dated May 20, 1531. Those of our readers who prefer not wading through Mr. Offor's repulsive spelling, may find the passage at the end of the Tract Society's account of Tyndale. It is copied from the Cotton Manuscripts in the British Museum. It exhibits Tyndale's character in a lovely aspect. We see his tenderness in the tears that filled his eyes when persuasive words were spoken; his anxious wish to conform to the laws of his country, except so far as they were contrary to the laws of God, which he justly considered the prohibition of the reading of the Scriptures to be; and his willingness personally to bear every privation and infliction, "pain or torture, yea, what death his Grace will," if only the word of God might be sent forth unfettered.

"I have agayne byn in hande to perswade Tyndall, and to draw hym the rather to favour my perswasions, and not to thinke the same fayned, I shewed him a clawse conteyned in maister Crumwell's lettre, conteynynge these wordes followinge. And not withstanding other the premisses in this my lettre conteyned, if it were possible, by good and holsom exhortacions to reconsile and conuerte the sayde Tyndall from the trayne and affection whiche he now is in, and to excerpte, and take away the opynyons and fantasies sorely * rooted in hym, I doubte not but the kynge highnes wolde be muche ioyous of his conuersion and amendement. And so being conuerted, if then he wolde returne into his realme, vndoubtedly the kinges royall magistie is so inclined to mercie, pitie, and compassion, that he refusethe none whiche he seythe to submyt themself to the obedyence and good order of the worlde. In these wordes I thought to be suche swetnes and vertue as were able to perse the hardest harte of the worlde. And as I thought, so it cam to passe. For after sight therof, I perceyued the man to be excedinge altered, and to take the same very nere vnto his hearte, in suche wise that water stode in his yees. And answered what gracious wordes are these. I assure youe, sayed he, If it wolde stande withe the kinge most gracious plaisur to graunte only a bare text of the scripture to be put forthe emonge his people, like as is put forthe emonge the subgectes of the emperour in these parties, and of other cristen princes, be it of the translation of what person soever shall please his magestie, I shall ymedyatlye make faithfull promyse neuer to write more, ne abide two dayes in these parties after the same: but ymedyatly to repayre into his realme, and there most humbly submytt myselfe at the fete of his roiall magestie, offerynge my body to suffer what payne or tortures, ye what dethe his grace will, so that this be obteyned. And till that tyme, I will abide thaspect † of all chaunses what so euer shall come, and indure my lyfe in as many paynes, as it is able to bere and suffer. And as concernynge my reconsiliacion his grace may be assured that what soeuer I haue sayed or written, in all my life ageynst thonour of Goddes worde, and so proued; the same shall I before his magestie and all the worlde, vtterly renownce and forsake. And with most humble and meke mynde imbrace the truthe, abhorringe all errour souer at the most gracious and benynge request of his royall magestie, of whose wisdome, prudence and lernynge I hear so greate prayse and commendation, then of any other creature lyuyng. But if those thinges whiche I haue written be true, and stande with Goddes worde, why shulde his magestie hauynge so excellent a guyft of knowlege in the scriptures, moue me to do any thinge agenst my conscience with many other wordes whiche were to longe to write. Fynally, I haue some gode hope in the man, and wolde not doubte to bringe hym to some good poynt, were it that some thing now and then myght proceed from your magestie towardes me, wherby the man myght take the better comforte of my perswasions. I aduertised

* The Tract Society reads *forcely* for *sorely*.

† It should be, we suppose, "th' aspect." The Tract Society reads "the aspersions."

the same Tyndall that he shulde not put forthe the same booke, tyll your most gracious pleasure were knowen, whereunto he answered, myne aduertisement cam to late, for he feared lest one that had his copie, wolde put it very shortly in prynte, whiche he woulde lett yf he coulde, if not there is no remedy." pp. 68—70.

It was well, as we have already remarked, that Tyndale did not trust to these specious promises, as Frith did. However much the members of the Church of Rome, in the present day, may affect to deny that their communion inculcates the doctrine of faith not being to be kept with heretics, and of the lawfulness of violating passports, stipulations, and all other obligations, which in honest social intercourse are considered sacred, there was no question at the era of the Reformation, either as to the principle or the practice; and we have seen, in a preceding extract, how calmly Vaughan states the doubt which had been raised lest his royal master should not keep his word, as the Popish bishops might urge him to break it, upon the ground that faith was not to be kept with heretics. No astonishment or indignation is expressed at such a surmise; it seems rather to be taken for granted that the bishops might very naturally so advise, and the King as reasonably think it his duty to act upon their counsel.

Tyndale continued at Antwerp, living a holy life, and exercising in a most exemplary manner the duties of piety and charity.

"He was the almoner of his more wealthy countrymen. Saturday and Sunday were his days of relaxation from severe study: on the former, he visited the sick and dying foreigners, and on Sunday, both before and after divine service, he visited and relieved his fellow exiles. Persecution for conscience sake, like a dreadful pestilence, ravaged his native country, sweeping away with the besom of destruction the most pious and benevolent of her sons. Many, to escape a cruel death, fled to Antwerp in the greatest distress: and they obtained from Tyndale consolation and a supply for their pressing wants. In bestowing alms, he appeared like an angel of mercy: in preaching, he spoke like an apostle." pp. 76.

These qualities—which, as Mr. Offor says, "dignify human nature," or, as we should prefer that he had said, were the fruits of a higher influence, and exhibitions of the power of the Holy Spirit in overruling the corruption of human nature—could not save Tyndale from one of the most heartless, treacherous, and cruel conspiracies ever perpetrated or devised. The particulars are noticed in all the narratives of Tyndale; but Fox gives the fullest details, though in a very rambling manner. The following is the substance of the narrative:—

"Sir Thomas More, in the examination of persons accused of heresy, especially such as had come from Flanders or Germany, questioned them minutely as to their knowledge of Tyndale. He had thus obtained a description of his person, dress, habits, friends, and places of resort. He now lodged in the English house or factory, which was kept by a merchant, Thomas Pointz. Henry VIII. and his council suborned and employed one Henry Phillips, the son of a custom-house officer at Poole, of gentlemanly appearance, who, with a valet, came to Antwerp: having made acquaintance with some of the merchants, he met Tyndale, and he, without suspicion, placed a fatal confidence in him, and invited him to his apartments. Pointz, having some suspicion, asked Tyndale how they became acquainted; to which he replied, that he was an honest man and handsomely learned; and Pointz, finding that he had made so favourable an impression upon his learned friend, desisted from further inquiry. Phillips, after having for some time dined at his table and partaken of his hospitality, went to Brussels, and with great pains and expense obtained a warrant to apprehend Tyndale for heresy. To execute it, he brought back with him the procurer-general and his officials, not daring to trust the officers of Antwerp, where his victim was so much beloved. Having detained these persons at Antwerp until Pointz had left that city on business, he then called at the house of Pointz, and Tyndale invited him to go and dine with him at the house of one of his friends, assuring him of a hearty welcome. The villain then, under a pretence of having lost his purse, borrowed of his unsuspecting victim all his money*. In passing through the narrow entry of the hotel, Phillips, with apparent courtesy, insisted on Tyndale

* Fox, as we said, rambles, but he brings out the points of the story with more pathos and effect than his followers. Thus on this money-lending matter he writes: "He went to Master Tindal, and desired him to lend him forty shillings, for, said he, I lost my purse this morning coming over at the passage between this and

going first; and, as his victim was much shorter than himself, when they came to the door, he pointed down on Tyndale: immediately the officers whom he had placed there, seized him together with all his books and papers. He was in this pennyless condition conveyed to the prison at Vilvoord, a village at the ford between Brussels and Malines, on the road to Antwerp. If ever there was seen the perfection of unprincipled villany, to the utter disgrace of human nature, it was in this diabolical agent to the Roman-Catholic party in England,—Phillips.

"Every effort which the most affectionate regard and veneration for Tyndale could prompt, was made by Pointz and the British merchants at Antwerp, to obtain the liberation of their beloved pastor; but it was in vain. Letters were immediately dispatched to Lord Cromwell and others in England; and favourable answers having arrived, Pointz, at the request of the body of English merchants, went with the communications to the Lord of Barowe, following him post to Maestricht, that he might deliver them in person, and with great difficulty he obtained his answer. With this he hastened to Brussels. The imperial council gave him a letter to Lord Cromwell, and Pointz undertook to carry it in person to London with all possible speed. Here he was detained for a month, but, by perseverance and interest, he obtained favourable letters, with which he went direct to Brussels. His zeal for the pious preacher nearly cost him his life; for Phillips, finding that these powerful efforts were likely to succeed, managed, by the aid of the Roman-Catholic priests at Louvain, to have Pointz arrested on suspicion of heresy, and committed to prison. Within one week he was examined upon more than a hundred articles. He was prohibited from intercourse with his friends, unless his letters were written in the Dutch language and sent through the medium of his persecutors. Finding that his life was in imminent danger, he broke out of his prison by night, and made his escape. Still, although under such perilous circumstances, he persevered in his efforts to save the life of Tyndale." pp. 79, 80.

This was in 1534; and Tyndale continued in prison till he was brought to the stake, in 1536. The following extracts will complete the narrative.

"On the 25th of August, 1535, Pointz wrote to his brother in London a letter honourable to his pious and affectionate regard for his friend and pastor. 'It was said that the King had written in favour of William Tyndall, now in prison, and like to suffer death, and it is feared that these letters have been intercepted. This man lodged with me three quarters of a yere.—I know that the King has never a treuer hearted subject this day living. He knows that he is bound by the law of God to obey his prince; and I know well that he would not do the contrary to be made lorde of the worlde. The death of this man will be a great hindraunce to the Gospel; and to the enemies of it, one of the highest pleasures. I fear that he will be shortly condemned, for two English men at Louvain apply it sore, taking great pains to translate out of English into Latin, those things that may make against him, so that the clergy here may understand it and condemn him, as they have done all others, for keeping apenyonys *contrary to their business, the which they call the order of holy church*. Brother, the knowledge that I have of this man causes me to write as my conscience binds me. *For the king's grace should esteem him at this day as a greater treasure than any one man living.*' Pointz was a wealthy and highly respectable man, who, in a few years after these melancholy transactions, returned to England, and obtained an act of parliament to naturalize his children. The character which he gave Tyndale, and his efforts, at the imminent risk of his own life, to save him, show the high estimation in which this pious, talented, and amiable man was held by those who enjoyed his society. The British merchants who constantly associated with him, knew his worth, and esteemed him accordingly. The letter of Pointz, sent to Lord Cromwell, is preserved among the state papers in the British Museum. Tyndale's imprisonment lasted nearly two years, during which time he was incessantly employed in the great object of extending the genial influence of pure religion. His amiable and pious conduct obtained for him every indulgence that could be allowed to a prisoner, which enabled him to carry on a sharp controversy with the professors at the neighbouring university of Louvain.

"In his imprisonment, he redeemed his pledge given to the priest in Gloucestershire many years before, that the ploughboys should have the New Testament to read. In 1535 was printed a very curious edition of Tyndale's version. In this he imitated the plan of Luther, who published the New Testament in three different dialects of Germany. Following this plan, he printed the revised version of the preceding year in a provincial orthography, probably that of his native county; peculiarly adapted to agricultural labourers. From a copy in my library, late the property of Dr. Adam Clarke, I extract the following specimen:—holly cite, for holy city;

Machelin: so Master Tindal took him forty shillings, the which was easy to be had of him, if he had it; for in the wily subtleties of this world he was simple and unexpert."

saeyde, aengels, wayghthyer, foete, behoelde, broether, faether, moether, tacken, agaeynst, theacheth, graece, cloocke for cloke, maester, saefe, shaeke, &c. &c. To this book was added the heads of chapters, as far as *I* have been able to discover, for the first time.

"The termination of his invaluable life, and of all his sufferings, now drew nigh. His anticipations of release from sin and sorrow, and an exaltation to the bliss of angels, his desires to join the bright and glorious company of heaven, were about to be realized. He who said, 'Fear not them which kill the body, but are not able to kill the soul,' most eminently comforted and supported his servant. Having exhorted others to constancy he was now to practise the fiery lesson. The formalities of a trial were gone through, and he was condemned by virtue of a decree made at Augsburg against what was called heresy. In September, 1536, he suffered the dreadful sentence. In a moment so appalling, he exhibited that calm firmness and patient resignation which arose from a sure hope of immediate enjoyments indescribable and full of the eternal weight of glory. While he calmly viewed the dread preparations to deprive him of life, and burn his body, his heart mourned over England. His last thoughts were for the eternal welfare of his country, and his dying voice called for mercy on his unrelenting persecutor. He cried out at the stake, 'Lord, open the King of England's eyes.' He was then strangled; and long ere his body was reduced to ashes, his soul had commenced the glorious anthems of the redeemed of God, who had washed their robes and made them white in the blood of the Lamb." pp. 80—82.

Nothing more is known of Tyndale's last days than these few particulars. Mr. Offor went to Brussels, and diligently explored its archives, but could glean no new fact or memorial. He also several times visited the prison at Vilvoord, and on one occasion, during the siege in 1830, was detained by the Dutch troops for two hours as a prisoner in the jail built on the ruins of the castle in which Tyndale was confined; but no vestige of the martyr remains. In that prison Tyndale is recorded to have been the honoured instrument of bringing his keeper, with his daughter and some of his household, to a knowledge and cordial reception of "the truth as it is in Jesus."

On looking back at our cursory pages, we venture to trouble our readers with a few additional notices.

There would be some difficulty in making out a correct list of books prohibited in England, as there were several distinct prohibitory enactments, the lists in each of which are different; and the annalists do not always give an exact list, but only some of the chief items. Strype, in mentioning Henry's prohibition of 1534, against Tyndale's Testament and other books (for poor Tyndale was conspicuous in all these indexes), says, that this was not the first time; referring back to Tonstal's order of October 1526, and also to the King's Proclamation of 1529. Nor was it the last; for among other prohibitions there was a sweeping one by Mary in 1555, taking in later works, down to the writings of Cranmer and "Hall's Chronicle;" and the wardens of the London companies were to become inquisitors for the occasion. In the place of these godly works were substituted such absurd and idolatrous books as the Salisbury Primer.

At page 432 we quoted Mr. Offor as saying that Lewis, in his history of English Bibles, doubted an auto-biographical tale of Cochlæus; though we added, that we saw nothing unlikely in the story, however little the discovery of the name of Rinck may corroborate it. We did not, however, vouch for it; and upon referring to Seckendorf's Commentary upon Maimbourg's mendacious History of Lutheranism, we find that it was doubted long before the days of Lewis. Seckendorf, after quoting it from Maimbourg, says that Maimbourg got it from Cochlæus, who erected to himself this "trophæum futile et stramineum;" and he plainly adds, that Cochlæus was not a man to be believed on his word. In this the good Seckendorf was more correct than when he assigned the year 1530, instead of 1526, as the year in which Tyndale's Testament, "printed at Antwerp, was carried to England."

Since writing the note at page 425, we have consulted an earlier Black-letter edition of Fox, in 1631, and find the same series of blunders: so that the mistake runs throughout the various editions; the whole resting on the marginal misprint of "1519, 21st Henry VIII.," instead of 1529.

We feared that we might have spoken too harshly of poor Barnes in a former page; but upon referring to the particulars of his history, we find ourselves too well justified in our statement. Burnet gives a curious document, which Fox thought fit to omit, of his recantation, in which he is made to say, that in preaching what he had done, "he overshot himself." He seems to have been very apt to do so; but he was a true man, and ended well. Fox perhaps did right not to protrude this humiliating document, which Barnes soon retracted. We know that he has been charged with being partial in these matters; and we well remember that Dr. Fiddes, in his life of Wolsey, accused him of "making martyrs and confessors of men who held erroneous doctrines, and gave just occasion of scandal;" but Fiddes was accused in turn, and not unfairly, of being, if not a Papist, yet a great favourer of Papists; and we nowhere discover in Fox any such obliquity as this high-flown clergyman betrays throughout his work.

We inserted in our last Number the glowing description given of the beauty of the Bristol volume; but as we have not seen it ourselves, we ought, in order to prevent disappointment to any curious visitant, to have added, that Dr. Dibdin, in his Bibliographical Decameron, says that Osborne's description of it in the Catal. Bib. Harleianæ, as "finely coloured" and so forth, is "almost ludicrous," as the capital initials are "very common," and the colouring or illumination "perfectly moderate." Dr. Dibdin repeats the story of Lord Oxford's giving his literary jackall Murray (whose portrait he inserts in his Bib. Dec.) an annuity of twenty pounds per annum for discovering this invaluable book; but we well remember a literary tradition—and we think Harwood mentions it in his preface to his View of the Classics—that this annuity was given for discovering a copy of the first edition of Cicero's Offices. We conclude, therefore, that it was for Murray's general services as a bibliomaniac lion's provider *.

Our notes are not exhausted, but our space is, and we fear also the patience of our readers; but we hope that our cursory researches will not have been unprofitable, if they shall have led any of them to a better acquaintance with that too much neglected Reformer and martyr, whom Fox emphatically calls "God's mattock" against the Church of Rome. Our notices have been more biographical, historical, and bibliographical, than we wished; but we hope to find some occasion of entering more fully into the spiritual bearings of the Reformation, the distinctive badge of which was not merely an emancipation—great as that was—from mental, and moral, and political slavery; but the substitution, in place of all vain sacrifices, all idle or idolatrous rites, and every refuge of lies, of the true and

* Mr. Bagster, the publisher, has favoured us with the following statement in reply to our remarks about the title-page and discrepant dates of his volume. Our readers will remember that we expressed our belief that the first edition was printed in 1525, and imported into England early in 1526. Mr. Bagster says:—

"Notwithstanding it was plainly stated that the Bristol copy and St. Paul's were without a title, and the title might be clearly seen to be similar to the initial ornaments, and composed of them, yet I now see that it would have been right—that the case called for explanation—had I explained the composition of the title-page, which has been made up of the materials afforded by the book itself, with suitable additions, to give harmony and correct keeping. The date, 1526, was added, and the title printed, long before the memoir was printed; and certainly the view you take is correct, for the date should be 1525. Mr. Offor has therefore to bear a censure of discrepancy, which, had I known the facts, should have been 1525, and not, as popularly thought, 1526."

only sacrifice of Calvary, and that fundamental Scripture doctrine, which Luther called the test of a standing or falling church, and which was the very first article alleged against Tyndale—"Faith only doth justify *."

* We are much indebted to Mr. Offor for writing to us, in reply to our remarks upon his not rightly appreciating, as we conceived, the views of Tyndale upon this important doctrine. If he will favour us with a distinct statement of what he means by the proposition that "faith only doth justify us," we shall be the better able to do him full justice; as the very point between us was, that though he approved of Tyndale's labours, he had not adequately set forth their drift. We shall rejoice greatly to acknowledge any mistake, and to set him clear with our readers. In the mean time they have before them in full (page 357 of our last Number) his own account of what was Tyndale's "great object;" and we entreat them to re-peruse it, and to rescind whatever of mistaken comment on our part may have been affixed to it.

VIEW OF PUBLIC AFFAIRS.

The chief measures under consideration in Parliament are proceeding languidly, as if awaiting the result of the decision upon the Irish Municipal Bill, and the appropriation clause in the Irish Tithe Bill. The majority in the House of Commons has declined receiving the Lords' amendments in the Municipal Bill, and has re-modelled the Bill, so as to give new corporations to a certain number of the larger towns. It has also refused to allow Lord Stanley to bring in a Bill for the commutation of tithes in Ireland, the main object of which was to get rid of the spoliatory portion of the Government Bill. The appropriation clause in the Tithe Bill altogether sets aside the principle of a Church Establishment; and the Municipal Bill, not only in its original form, but even as re-modelled by Lord J. Russell from the Lords' amendments, places an overwhelming mass of power and influence in the hands of those who are least likely to use them with wisdom and impartiality. Either Bill by itself would be deeply injurious to the cause of Protestantism in Ireland; but in combination their evil effects would be incalculably augmented. The House of Lords has not yet (June 27) decided upon Lord J. Russell's amended municipal scheme, nor has the Irish Tithe Bill arrived at that ordeal; but we cannot believe that it will assent to either the one or the other; and we feel assured that it is not the wish of the intelligent, respectable, well-ordered, and religious portion of the community that such a holocaust should be offered to Popery and Republicanism. After the truckling of the government to Mr. O'Connell and the Irish priests, there wanted but such a disgraceful exhibition as has been lately afforded of the habits of Lord Melbourne, and such a declaration as that of Mr. Spring Rice—that he wished to see God's Sabbaths nationally prostituted, as in the case of the Zoological Gardens, and even by throwing open the British Museum—in order to complete the distrust of every religious and reflecting person as to the course of policy pursued by the present Cabinet, in questions connected with morals and religion. What can a man of Lord Melbourne's proclaimed habits care about Protestantism in Ireland? What is it to Mr. Spring Rice whether we have a Sunday, like Christians, or a Decade, like Atheists? for a decent decade is quite as saintly as a violated Sabbath;—and what hope is there of others, who, if not approving, yet for place or party are silent, when Christian duty requires them to protest and be separate?

ANSWERS TO CORRESPONDENTS.

Vetus; H.; W. P. S.; W. H. B.; S. I. R. &c.; L. E. C. J.; A. D. B.; J. L.; B.; H.; P. W.; I. S.; W. L.; and Pacificator; are under consideration.

We are obliged again to defer the continuation of our notice of the late Bishop of Lichfield and Coventry.

On the cover of our last Number the Printer has prefixed, by mistake, the word "Original" to the pieces given as poetical Extracts. It was right in the work. We had no intention of owning what did not belong to us.

At line 4 of the note p. 425 of our present Number, after "included," add "as Mr. Offor thinks." The text shewed that we thought otherwise.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE

CHRISTIAN OBSERVER.

No. 417.] SEPTEMBER. [1836.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LECTURES ON 1 PETER IV. 7, "*WATCH UNTO PRAYER.*"

(*Continued from* p. 457.)

WE have considered the duty of Christian watchfulness (as an habitual preparation for prayer) in its external relations, under the heads of conduct and society; and in its inward application to the spirit of the mind, as respects evil tempers, worldly affections, and wandering thoughts. These last present a fearfully prolific source of danger, and require a corresponding degree of vigilance, with aid from above, to repress them. The Christian is guarded by many restraints from the more flagrant breaches of God's commandments; but he will feel every moment the need of that anxious prayer, "Cleanse the thoughts of our hearts." An unguarded exercise of the imagination springs from evil, and leads to evil; its sources are corrupt, and its operations are corrupt also. We have seen that it effeminates the mind, and that it hardens the heart: and it is now to be shewn that it likewise opposes the means by which Providence would apply to the soul the blessings of redeeming love.

(3) That the unsubdued exercise of the imagination opposes and counterworks God in his purposes of redeeming love, is clear from Scripture and experience. "How hardly," says our blessed Lord, "shall they that have riches enter into the kingdom of heaven!" But when, to prevent this awful consequence, He refuses or withdraws such earthly enjoyments as he foresees, in his wisdom, would estrange the heart from God, imagination often counteracts his work of grace, by maliciously pretending to confer what Providence in mercy withholds. Thus it communicates all the poison and defilement of earthly things, by fostering the carnal, inordinate, ungodly cleaving of the heart to them. In such cases imagination is converted into a citadel, to which the soul retreats, and there fortifies itself in its rebellion against God, when, in the purposes of his love, he would strip it of every creature enjoyment, that, in the extremity of destitution, and on the very brink of despair, Christ might appear to it as a friend that sticketh closer than a brother; and invite it, labouring and heavy laden, "Come unto me;" and introduce it to his rest.

This is a selfish and cold-hearted world, and he who cannot bring with him his full share of prosperity, and of animal spirits to enjoy and to *communicate it*, may, for aught the world cares, go and mourn in solitary places. In the bitterness of memory he may think upon the days of old and the years that are past, and call to remembrance his song. By these waters of Babylon he may sit down and weep, and remember Zion.

Nor let us blame and hate: it could not be otherwise. While the affections are bounded by the horizon of this world, and cannot penetrate beyond the skies, the materials of happiness are too scanty and few to satisfy *all* the candidates—indeed experience, no less than reason, denies that they can *satisfy* any. Riches, pleasures, honours—these are not the bread proper for an immortal soul. Formed to find its rest in God, it cannot rest until it rests in Him. The capacities of the soul are unbounded, its desires infinite; and the bed of this world is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it. Every effort, therefore, to find rest on earth, is but perpetrating upon our own souls the horrid cruelty which the tyrant of old would perpetrate upon the bodies of his victims: it is distorting, upon a rack of torture, their fair proportions, and lopping off their heaven-tending elevations. Hence—from this scantiness and insufficiency of the materials of happiness—the prime instinct of nature, self-love, arrays the competitors for this valuable prize in mutual hostility, which the reciprocal wants and accommodations of social life may cloke, but cannot eradicate. If in this headlong chase any stumble and fall, he is trampled down, without pity or remorse, by the eager, rushing crowd. Even those in the way of whose pursuits he does not lie, and who can derive no benefit from his fall, though they may not indeed gratuitously trample upon, will heartlessly neglect him. They have their own cares, too many and too urgent to permit their devoting themselves to the interests of another; and, like the priest and Levite, will pass by on the other side. None but the good Samaritan, who has been divinely taught that Divine lesson which the life as well as the lips of the Lord Jesus preached, "It is more blessed to give than to receive," will add to his own the sorrows of a suffering brother, and permit the groans of anguish and the responding accents of compassion to interrupt his journey. He alone will merge selfishness in charity; and by the feelings and efforts of an active sympathy, exchange his own abundance, and his own happiness, for a brother's wants and miseries. He alone will charge and burden himself with the relief of an afflicted brother; with gentle care bind up his wounds, pouring in the oil and wine of tender sympathy and consolation; and with unselfish and disinterested generosity, as it were, set him upon his own beast, and take care of him.

Nor is this selfishness of the world without its compensation. If the terrors of the Law shut us up unto the *faith*, the insufficiency and selfishness of the world shut us up unto the *love*, of Jesus. It is in moments of utter bereavement—when perhaps the heart has put its whole stock of affections upon a single venture, which has failed, and left it utterly bankrupt; when it has staked its whole happiness upon a single cast, and has lost it—that the soothing accents of man's best and steadiest Friend, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," gently, but irresistibly, steal upon the wounded spirit. They find it locked within the gloomy dungeon of its own bosom, fettered there by its own miseries, and barred from all human consolation. The freezing and petrifying influence of repelled sensibilities, disappointed hopes, and deceived affections, have rendered it morbid and callous: or it is perhaps fretted and fevered by the brooding memory of base ingratitude, calculating selfishness, or cold and repulsive distrust. But such are the moments when these tender and soothing accents of the Friend born for adversity come with omnipotent power upon the disarmed and subdued soul. They gently sink into it, like the soft dews of evening upon the parched and thirsty soil; mellowing, refreshing, vivifying: or like the fragrant breath which summer sometimes breathes upon a fainting land, and to which every bosom opens.

But this blessed experience is not always realized. Imagination inter-

poses, and opens an avenue of temporary retreat, a door of false peace, to the soul, otherwise shut up unto the faith. In such seasons as I have described, when the desolating tempest of adverse fortune has swept life's troubled and ever-shifting scene, and converted its once-smiling prospects into a bleak and barren waste, the mind is naturally driven inwards; and unless its elastic spring and energy have snapped in the rude shock—unless in the torpor of despondency the bosom has ceased to heave with its wonted aspirations after happiness, and sunk into the lethargy of despair—it instinctively seeks within it that rest, and peace, and joy, which Providence in His external dispensations has denied it. In this critical moment of its search after happiness, either the Divine Spirit points and leads it to Him who is the way, the truth, and the life; or imagination is tempted to wield the enchanter's wand, and to exercise its creative powers. It erects, from the shadowy and unsubstantial materials of buried joys, and blighted hopes and warm and excited fancies, a fabric, visionary and fantastic. There it shelters itself, in stern self-dependence, from the pelting storms of this pitiless world; and pretends to satisfy with lying vanities those deep pantings for enjoyment which should seek, and find, and rest in, God. Therefore it is that the Holy Ghost tells us in the written word, and whispers effectually, with a still small voice, to all God's people, that to attain to the knowledge of God we must cast down imaginations, and bring into captivity every thought to the obedience of Christ.

Of all the various exercises of a wandering imagination, that which is connected with the memory of the past, unless indulged in a morbid and unhappy frame of mind, is, in some respects, the least injurious. In the first place, it has somewhat of the sanctifying leaven, the solid substratum, of *truth*. But still it *is* injurious. In present *heaviness* to call to remembrance our song, is soothing indeed, but yet it is dangerous: it may but increase depression, perhaps generate discontent. Even in our *happiest frame* it is sweet to recal the past; to retrace those earlier days and earlier feelings, when the world was new and fresh, and life was young and ardent: but still it is dangerous. The degree in which *mind*, that *should be* the governing and regulating faculty, and reject or select at will the objects of its contemplation, is arbitrarily swayed by the most trivial, casual, and inexplicable impressions, renders even this exercise of imagination highly injurious to the tone and vigour of the mind. It generates a mental lassitude and impotency, destructive of spiritual health. Like the unpiloted vessel, the mind is passively borne along; and each interruption in the medium through which it is hurried, each varying impulse of the fickle breeze, diverts it from its previous course; and gives to this powerful yet passive machine, with sails full set, an unknown—it may be an awful—direction.

How trivial the interruption or the impulse which will give to a wandering imagination a totally opposite character and direction, every man's experience can testify. A clock strikes within hearing of the room in which I pass my solitary, but not unpleasing, evening hours. Sometimes, after a quickly dispatched meal, and before I have got into the harness of evening study—while I sit perhaps in musing mood, indulging, not the senses, but the imagination—its slow and distinctly perceived toll of six, or seven, recals the mind from its wanderings into the distant future, and, like the vibrations of that pendulum, re-acts it into an equally remote past. The friends of youth; the memories of the departed; vivid scenes, long vanished beyond recal, and which bring with them sensations and recollections most tender, and now sanctified by the depurating medium through which they pass; crowd upon the heart. I first perhaps think, or rather feel—for in this exercise it were difficult to separate thought from feeling—since last I heard that well-known toll, slow and solemn as it

now sounds, an evening and a morning, even a day of life, have passed: nor is life at this moment stationary; its sands are quickly running down. And, oh! since the first time I could reckon the tolling of those hours, how pregnant has life been with varied and affecting incident, which the slender thread of memory and consciousness alone connects! Where now is she upon whose knees I then hung by a cheerful domestic fire-side, and who first taught me to count and to moralize upon the quickly passing hours? Where are the partners of my childish sports, the companions of my early days? As memory reviews the scene, I might almost answer, in the poet's words, all "are faded and gone." As the winter's evening tempest howling abroad, so do solitariness and undistracted feeling, concentrate the cheerful images, and engrave upon the heart the smiling faces which memory recals, and on which the blazing hearth of evening—the witching place and hour of childhood—shone in days of yore: days long past, but never, amid the tears or laughter, the cares or pleasures of after life, never wholly forgotten.

How trivial here the cause! how mighty, if mind be duly estimated, the effect! This inarticulate and unmeaning toll, this voiceless sound, rings throughout the chambers of imagery, and awakes their slumbering inmates. To how many and how various a mood of feeling does it give birth! How many thoughts and contemplations does it originate! How many objects of vice or virtue does it bring before the mind!

But it must be admitted, that the objects which memory conjures up from the distant past, are more frequently in themselves of comparative innocence; and that, unless the mind be radically depraved, they appear in some degree purified by the intervening medium through which they pass. And here is another circumstance which detracts in some degree from the injuriousness of *this peculiar* exercise of imagination,—that the objects of the past, contrasted with those of the present, are *comparatively* innocent, unless where the mind has undergone the regenerating change which makes all things new and holy; and that there is, as it were, a depurating medium—independent of the great, the only permanent and effectual, sanctifier, religion—through which objects from the past strike upon the memory. The whole moral system is a system of affections and counter-affections. The remembered caresses of a tender mother, expel for a time the unclean spirit of impurity: the simplicity of childhood's pursuits and pleasures contrast usefully with the boisterous sports and sensual indulgences of manhood. It is most true that man inherits a corrupt nature; that he is born in sin and spiritual impotency; but it were to sacrifice truth to a meagre and distorted creed, were we not to admit, that in the childhood, contrasted with the manhood, of unconverted nature, there is a *comparative* innocence, though both alike must leave their subject short of the glory of God. The propension to sin is one thing; the confirmed habit of sin is another. A frail nature, and a debauched heart, are widely differing moral conditions of fallen man. It is true that the memory of a mother's love can but imperfectly, and for a time, controul the fiercer passions: the sense of God's love in Christ, alone, can wither and extract them. Still, perhaps, among the best and most hopeful hours of unconverted man are those in which he recovers the past, and, while feeding with the swinish herd upon the husks of this world's cares, and the dregs of this world's pleasures, comes even to his former self, and thinks upon a father's house—in its intention, and in many of its circumstances, a type or image of the kingdom of heaven: in its subjection to paternal rule; its position, in the Second Table, of that command which enforces parental authority, parallel with the first and great commandment; its obedience of love; its unselfish community of interests; its simple tastes,

and pursuits, and pleasures. And while, in the tenderness of memory, he reflects that the hired servants in this fondly remembered paradise had bread enough and to spare; while, in the far country to which he has wandered, *he* perishes with hunger, spending his money for that which is not bread, and his labour for that which satisfieth not; he may at length arise from his misery or degradation, and seek in God those pure pleasures, of which the simple tastes and enjoyments of childhood furnish a faint, indeed, but faithful model. "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

But there is another cause, from which this mingled exercise of memory and imagination may even, sometimes, be scarcely more sweet than sacred, more affecting than elevating, more luxurious than devotional. Perhaps to all the people of God, even in their natural state—I mean before the light of the Uncreated Sun has fully waked them into life—there have been moments, nor those a few, where God, though veiled and unrecognised, has been near to the soul, in some degree to calm, to purify, to elevate it;—moments when it felt itself raised above the low level of ordinary life; when it was utterly incapable of what was base or ungenerous; and felt, deeply and instinctively, that all which was tender in feeling, and lofty in sentiment, and heroic in principle and spirit, should be its natural and congenial element. The soul of one of God's banished sons is as an infant prince ravished from the bosom of his royal parent, and exposed to all the misery and degradation of enslavement. Sensations will sometimes come over it, as if memories of a former state of being, and picture to imagination some undefined good, lost and longed for; until that Parent, who fondly and perseveringly sought it out, when wholly ignorant of its high birth and glorious destiny, has clasped to his bosom this heir of glory, and revealed to it, and reinstated it in, its lost birthright and forfeited privileges. When the Sun of Righteousness shines clearly into that soul, it gilds and illuminates these, the only solid steps of its pathway through life's void. All that was *comparatively* pure and innocent and happy, in the past, stands out in the review bright and prominent: all that was selfish, impure, and earthly, in fact essentially abhorrent from the nature of God, is scattered before the Sun of Righteousness fully risen upon the soul, like mists before the morning, and fades into oblivion. Yet even thus to retrace the past, is sweet indeed, and tender, and elevating, but it is not without danger, from its tendency to dissipate and enervate the soul. Man's spiritual enemies are still powerful and vigilant: his warfare is not yet accomplished. His business here on earth is not to feast, but to discipline and nerve the soul: not to fold his arms in premature repose, and dream of enjoyment, but to wrestle and agonize, to fight and conquer: not to live in a visionary world, upon recollections of the past, or even anticipations of the future, but, descending into the arena of conflict, God's providential world, and standing to his arms at the appointed post of daily duty, there to cultivate the primitive taste—to do, to suffer, and to love.

This tendency, which we have been now considering, of a diseased imagination, and particularly in times of sorrow and heaviness, to set up an idol in the heart, and to apostatize from God, is checked, however, by one limit. Imagination may seek, but cannot find for the human heart, any adequate substitute for God. Thus do even the wanderings of imagination demonstrate this vital truth, to all who have not closed their eyes and hardened their hearts in obdurate impenitence, that nothing short of God can fill the human soul, and satisfy its ardent and instinctive breathings after happiness.

The Poet is not the only enchanter who has "exhausted worlds and then

imagined new." Every lively and undisciplined mind, in its degree, does this: and imagination, when thus exercised, proves to demonstration the utter insufficiency of the creature, in any shape or degree, to satisfy the instinctive breathings of the soul after happiness. Let imagination, in its wildest reveries, combine and create all the materials of enjoyment which its boldest flights can fancy and its most vivid colours delineate: let it; and it will constitute *self* the centre of all; and thus become the king, the god, of this universe of its own creation. And I will not say merely, that this exercise leaves the soul depressed and uninterested, when called to descend from its ideal throne to the sober, and often wearisome, duties, the low and mingled pleasures, and all the tame realities of actual life: I will not merely say, that the very exercise exhausts the vigour of the soul, and hardens the heart: but I will still further say, that all the materials of its contemplation pall upon it; that it incessantly demands the stimulus of fresher scenes and more exciting objects; that the diseased and insatiable appetite which imagination, indulged, generates, famishes even amid the abundance of its own unlimited creation. Like the mariner who moistens his parched lips with the briny wave, "he who drinketh of this water shall thirst again." The soul, even while it wields the magic sceptre of creation, sits an outcast upon the throne of self-will, and rules over a world of its own imaginings—a world framed and fashioned, in the twinkling of an eye or the glance of a thought, to please every varying whim of taste or fancy—feels a painful sense of constraint and imprisonment, and languishes through some vague and undefined want. Imagination has put it in possession of every thing but God, and it finds that it has grasped a phantom. And why is this? Because the creature, however infinite in variety and abundance, is not the food suited to the spiritual nature of the soul. God alone, who is a Spirit, and who is Love—the fountain of spiritual life, the fountain of happiness—is congenial to the spiritual and immortal nature of a soul created in the image of His own spirituality and His own eternity.

This all may to some appear exaggerated statement; but sharply defined and highly-coloured sketches best exhibit an object: and in substance it is exaggerated, as it respects any, not so much in the degree as in the subject-matter of its operation and developement. Every man, until he has "cast down imaginations, and brought into captivity every thought to the obedience of Christ," lives, and moves, and has his being, not in the regions of sober truth, but in the perplexed labyrinths or fairy palaces of imagination. "The lust of other things, entering in," clouds the rays of truth, and presents every object with which he is conversant through a prismatic and distorting medium. The sensual, cold-hearted, and plodding man of the world, "whose god is his belly," whose idol is gold, and "whose talk is of bullocks;" and who ranges this *his* pasture without a single upright step or elevated look; is not less busy and successful in creating the base objects and foggy atmosphere in which he loves to dwell, than is the mind of poetic or seraphic temperament in waking those bright and airy forms, and all those phantom creations, with which imagination peoples for it a visionary paradise.

Those aerial fabrics are results but of the perversion and abuse of that faculty of introversion by which man is differenced from the inferior animals, and enabled to ascend, by the scale of his own mind, from the creature to God. Creation, in all its fulness, cannot fill and satisfy the aspirations of a soul formed in the image of God. Hence the sensitive heart, disappointed of that fulness of enjoyment and fulness of sympathy which it sought from material and moral creation, falls back upon itself; and in the world within sees two paths open to its view. It has spent all, and there is a mighty

famine in the land, and no man gives to it. Feeding upon the husks of exhausted resources, and the days of past pleasures, it comes to itself, and remembers that creation, in all its varied forms, retained indelibly stamped upon it this never-varying and mournful inscription, "Happiness, pure and permanent happiness, is not here." Convinced by experience, it turns at length from the turbid and uncertain rivulet to the serene and unfailing Spring. It seeks no longer to enjoy any thing out of God; and in God possesses and enjoys all things. Or else, untaught by experience, it reproduces, alters, and combines within it, the objects and circumstances with which it has been conversant, and tasks imagination to extract from its visionary creations and combinings that happiness which the creature, in actual existence and providential arrangement, refused to minister. And if this spiritual intoxication did not destroy in the process the constitution of the soul, the truth which it practically, and to man's own experience convincingly, demonstrates, that there is no satisfying and abiding happiness out of God, would be to it of incalculable value.

Nor let it be said that all this is mere theory. You may—but who has not?—put it to the proof. What man is there, until he has been Divinely taught to cast down imaginations, and to bring into captivity every thought to the obedience of Christ, who has not, at some time, thrown the reins to imagination, and suffered it to riot in a visionary paradise of its own creating; where man is permitted for a moment to deify himself, and to exercise, by a thought, creative power? And what is the process? He starts with moderate desires, untinged by fantasy and strictly within the sphere of his providential circumstances, if only prosperous; and these, he thinks, if gratified, would render life unmingled happiness. These Imagination gratifies. New desires in rapid succession arise, and still are gratified. If nature cannot furnish or combine materials so novel and so exquisite as to please his palled and fastidious taste, Imagination, with a thought, creates them. He reverses Creation's laws. His skies are without a cloud; his roses without a thorn; his hopes without a disappointment; his joys without a passing shade of sorrow: perfection and permanency characterize all. He is himself the centre of ardent affections and devoted attachment: he is the god of an uncontrouled and unbounded creation! And is he happy? I ask not, as I have already said, Is he happy when the spell which conjured up this fantastic scene has ceased its power, and when this "baseless fabric of a vision" has disappeared, and "left not a rack behind?" I ask not, Is he happy when awakened from this day-dream by some painful or dull reality; when the mirror of truth is held up to him, and he is forced to contrast a trampled worm of earth with a visionary god? But, is he happy even while in imagination seated upon the throne of the Omnipotent, and swaying the sceptre of the universe? He is *not* happy. At first, indeed, his *moderate* desires, gratified in thought, produce enjoyment—a proof, if proof were necessary, that happiness is centred in the truth of things, and that a harmony of will with the order of God's providence is the frame of soul which alone is capable of it. But fancy transgresses the bounds of moderation and truth; and, just as with the successful gambler, each new acquisition cloys his over-excited spirit, and calls for still stronger stimulants, until, sated and disgusted because possessing all, nothing is left to wish for. Like Alexander, when he had conquered the world, weeping because he had no more worlds to conquer, he has proved experimentally, by this day-dream of a diseased and wandering imagination—and would to God that men would practically apply the lesson which they are permitted even thus to read—that nothing short of God can fill the craving void in the heart of man; that the faculty of happiness is simplicity of desire; that the material of happiness is the enjoyment of God.

I have now stated what appear to me the principal *obstacles* to the performance of the important duty prescribed by the Apostle. I have endeavoured to shew, that to "watch unto prayer" you must watch over your conduct; over your society; over the frame and spirit of your mind: and that to watch over your mind, you must watch against evil tempers, worldly affections, and wandering thoughts: and that you should watch against wandering thoughts, because they emasculate the mind, harden the heart, and counterwork God's providence, when He chastens us that we may be partakers of His holiness. I have also incidentally taken the occasion to remark, that these wanderings of an undisciplined imagination have subjected to the test of actual experience, and unequivocally demonstrated that important truth, that nothing short of God can fill the craving void in the human soul, and satisfy its ardent and instinctive breathings after happiness. Having thus pointed out the disease which grieves and quenches the spirit of prayer, and prescribed the medicine whose adoption will give health to the soul, tone to the moral digestion, and appetite to the moral faculties; I should proceed, as I designed under my second head, POSITIVELY, to point out that wholesome food which nourishes the spirit of prayer. This, with God's assistance, I propose to enter upon in my next lecture. But I would not close this first head of my subject without again earnestly requesting practical attention to the points already urged; for without the previous removal of the impediments now stated, no material, however excellent, can be converted into prayer.

I should also remark, that every condition of life, and every dispensation of Providence, brings with it its peculiar duties to perform, and its peculiar temptations to avoid. Each, therefore, should strive to ascertain and guard against the besetting sin, not only of his peculiar temperament, but also of his peculiar condition. Prosperity tends to foster a spirit of pride, of luxury, of heedlessness of spiritual and eternal things: adversity, of repining and discontent. That fair intercourse with the world, which the duties of their providential calling may impose upon some, tends to the developement of worldly affections: solitude, of evil tempers and wandering imaginations. While, therefore, you should watch carefully over your *conduct*, your *society*, and your *mind*, when your lot is cast amid the strife and tumult, the snares and temptations of the world; you should be not less vigilant in a state which is at once the most dangerous and the least dreaded—I mean, solitude. In the truth of things, the mind is the man: in the general estimation, the body. And therefore, while men can be brought to understand the danger which besets *him* whose path lies through the pollutions and allurements of the crowded walks of life, they cannot conceive from what quarter danger is to be apprehended for *him* who has turned his back for ever upon the world; who, in the calm retreats of solitude, has closed every avenue of sense against the inroads of its stimulating enticements; whose flesh perhaps has been emaciated, and his passions mortified, by watchings, and fastings, and sackcloth. They know not, because they *see* not, that he is now committed in single combat with the champion of his enemies, who has followed him into the wilderness, as once he did the great Captain of our salvation; and that he can conquer this subtle and vigilant antagonist but in the name and power of the Lord of hosts. Solitude, if it throws into the back ground of life's chequered scene the lighter vanities, gives prominence and developement to the deeper and darker passions of the soul. Of the three great enemies which contend for man, it famishes the *world* and the *flesh*, but, unless vigilantly watched, will but transfer their portion to the *devil*.

But especially should we be impressed with the deep importance of this duty of continual prayer, to meet all the changes and chances of this

mortal life. Every thing here below—need I but to state the well known fact?—is imperfect, mutable, and transitory. Where is the man who has found that solid rock on which to base his happiness, that can resist the wasting hand of time, or the more sudden and violent shocks of adversity? Has youth opened to him bright and cheering prospects? Let him remember, that the sun which shines brightest in its early dawn is but too often clouded at its meridian, and sets in gloom and tempest. Amid the fluctuations of all sublunary things, a steady current of prosperity may, indeed, set in upon some favoured individual; and the wave which has swept away another's fondest hopes—perhaps widowed another's heart—may gently waft the spoil into his bosom. But prosperity has not only its snares, but its trials too, as well as adversity. Transplanted from the wilderness to the garden, the unwonted fertility stimulates to a wild luxuriance, which wastes the vigour and impairs the fruitfulness: transplanted from the cherished enclosure to the bleak and barren mountain, the poor outcast can strike no root in this cold and repulsive soil; it confidingly puts forth all its fostered tenderness, and spreads wide its arms to embrace the gentle breeze; the rough blast of winter bursts upon it unprepared; it pines, and withers away. Prayer, and prayer alone, can so balance the affections and invigorate the soul, as to adapt it to every soil and climate; to prepare it for every change of fortune and every condition of life. Spirituality of mind alone can neutralize the poison which floats on the brimming cup of prosperity and joy, and extract the envenomed sting from adversity and sorrow. When riches make themselves wings and flee away, and friends follow them; and from the smiles of general favour, and the comforts of independence, you are suddenly "changed to a low estate:" when friend after friend, moving onwards, a mournful train, entombs another and another cherished affection, and connects the fondest, happiest, associations of memory, with the dark and silent grave: when those sanguine hopes which youth ever forms, and the world ever disappoints, chilled and cheerless, have retreated to the heart, and brought back with them an evil report of the land of its pilgrimage: when the wounded spirit, dark and desolate, repelled by the world's freezing apathy, dwells but amid deserts and tombs, where once the buoyant spirits and the young imagination found, or formed, a paradise: when it looks around but upon the sad memorials of blasted hopes and buried joys, and seems to itself

"Like a brotherless hermit, the last of his race;"

or like some solitary column which towers and totters, as though it longed to lie amid the prostrate glories of its fallen companions; while *they* encircle it, unheeded and unwept, in those silent and deserted wastes where once, in all the pomp of luxury, the pride of ambition, and the mirth of revelry, lived Thebes, or Thadmor, or Heliopolis: when the elastic spring of health has snapped, and the buoyant spirits have fled, and sickness and infirmity and decay are making daily, rapid advances—are now assaulting the citadel, are now grappling with life:—what can stay the soul amid these tossings of life's troubled ocean, but the anchor cast within the vail? what, but to set the affections on things above, and not on things on the earth; to have our conversation in heaven: not only to know that our Redeemer liveth, but to know, by a blessed experience, the power of his resurrection, and the fellowship of his sufferings, and the consolations of his love, and the life, and peace, and hope, and joy of His presence in the soul? Blessed Redeemer! give us but to know more of the omnipotent efficacy of thy grace, of the fellowship of thy sufferings, and the comfort of thy love, and then, "Thy will be done!"

Eternal things can effectually appeal only to a consciously eternal prin-

ciple. You may bring the whole battery of Scripture to bear upon the earthly mind, but it can make there no effectual impression. If, indeed, Revelation produced sanctions present and palpable, it could subdue the heart of him who has his portion in this life: but things spiritual are airy phantoms; things future belong to an unknown country, with which the unregenerate mind feels wholly unconnected. God indeed promises and threatens in his word; but God does not *now* execute his threats and promises, and the animal man feels as though he could lie down with the beasts that perish, and escape into annihilation. The terrors of the Lord, and the tender mercies of our God, are alike uninteresting, because he feels within him no pleasing hope, no fond desire, no longing after immortality. He feels no personal, individual concern in the sanctions of the Divine law. He has no stake in all that is *moral* of the game of life. The man who bears with him some pearl of great price, some hid treasure, will anxiously inquire the character of the country to which he travels: but the purseless traveller, even amid the glooms of midnight and upon the dreary heath, can sing before the robber.

From this inability of the carnal man to discover the nature and excellence of spiritual things, Christianity is ever viewed by him in a negative character, as a harsh system of privations, restraints, and prohibitions; and it is one of the most popular errors of worldly and unenlightened minds, that the essential and important part of religion consists in a mere abstinence from vice; while the more or less strict compliance with its ceremonial obligations, which are the only services the natural man can discern and understand, do not affect the essence, but only mark the grades, of religious character. So popular is this superstition, that the ramparts and entrenchments which the carnal mind uniformly throws up to defend it from the inroads of an accusing conscience, or from the criminating assaults of the people of God, are the outward sins from which, through circumstances, constitution, or training, it may happen to be free.

But Christianity is not a system of mere negatives; nor is that body which the spirit of prayer animates a mere meagre skeleton, but a perfect man in Christ, possessed of all its fair proportions and all its native vigour. The negative, indeed, was the character of the Law—"Thou shalt not;"—but, then, the Law was not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners. In fact, the Law was designed to restrain the outpourings and lop off the excrescences of a depraved nature, and to keep under bondage to tutors and governors the mind unfit for liberty and self-dependence. As we find in the general history of God's dispensations, that the legal was not permitted to coalesce with, but became obsolete and vanished away to give place to, the evangelical dispensation; so also must the individual, in order to enter really into the covenant of the Gospel—that is, to become a true Christian—pass beyond, and out of, the pale of the Law. Not that the Law, by some arbitrary appointment, ceases to possess an authority which some equally arbitrary appointment had hitherto conceded to it: no: the Law—I here speak of it, not as the copy of God's mind, but as the government of man by an extrinsic and controuling power—the Law had its deep foundation in the circumstances in which the Fall of man, by the expulsion from his bosom of the Divine Spirit, has placed him, and is inseparably connected and varies with those circumstances. In a word, the corruption of man's nature originated law: regeneration annuls it. But how? for in proclaiming the Gospel of free grace we should beware of antinomianism: in calling men unto liberty, we should beware of encouraging them to use that liberty for an occasion unto the flesh. But in answering this vital question, in which the truth of the Gospel is committed, and in which its two essential

principles, Justification and Sanctification, *seem* to be arrayed in mutual hostility, we can speak "by the Holy Ghost." The Christian, as St. Paul tells us, "is dead to the Law"—delivered from the law—"that being dead wherein he was held"—that corrupt nature, to which the Law addressed itself, and on which it riveted its chains, being crucified with Christ—"that he should serve in newness of spirit, and not in the oldness of the letter." "The law of the Spirit of life in Christ Jesus makes him free from the law of sin and of death." "He has put off the old man: he has crucified the flesh, with its affections and lusts: he has put on the new man, which, after God, is created in righteousness and true holiness;" and law can no more shackle the spiritual mind, than chains can bind the soul. The poet's imagination, speculating upon unknown regions, tells him that "there is a world where souls are free." The Christian's experience tells him that this world of moral liberty is not separated from him by the dimness and distance of an unexplored future; that such is the present kingdom of grace; and that, in every period and every province of God's world, no less than in its metropolis and court above, "souls are free." Of God's world the regenerate is "free born." His regenerated nature instinctively abhors those sins which it is the object of God's law to repress; and therefore the Law is with respect to him a dead letter; and, whether in its penal sanctions or its obligations, as little concerns him, so far as he is a Christian, as it does the angels. In fact, just in proportion as he possesses the mind which was in Christ Jesus, as he is renewed in righteousness after the image of Him that created him, law as little binds and controuls *him*—with reverence be it expressed—as that God from whose bosom it emanates.

Yet the Christian, though thus dead to the Law as an *extrinsic, controuling power*, is not without law to God, but under the law of Christ—that is, the new commandment, love. Perfect love would supersede the law, by fully and spontaneously meeting its obligations. "He that loveth another hath fulfilled the law: for all the law is briefly comprehended in one saying, namely this, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law." The Christian, then, walks at liberty, not because he is privileged to break, but because he loves, God's commandments. His regenerated nature instinctively abhorring what God abhors, and loving what God loves, the Christian is assimilated in spirit to the Lawgiver, and is a law to himself. His law is written in his own heart, and emanates from it in spontaneous, not compulsory action. Thus "the righteousness of the law"—I now speak of law in its more comprehensive and popular signification; in which David speaks of it in the cxixth Psalm; as the exhibition of abstract truth, the copy of God's mind—"the righteousness of the law is fulfilled in him," because he "walks not after the flesh," his old corrupt nature, "but after the Spirit," his new and regenerated nature, animated and led by the Spirit of God. The same finger which wrote the law of Sinai in tables of stone, has written it anew on the fleshly tables of his heart. He is conformed to that law which is the mind of God, because he has "the mind of Christ."

It is not meant that love enlightens the understanding of the believer, though assuredly it purifies the spiritual vision, so that it catches every ray of spiritual light which beams upon it: "If any man *will do* his will, he shall know of the doctrine whether it be of God." It is not meant that the Divine Spirit makes a new revelation of moral truth to each regenerated soul, in this respect superseding for it all need of the written word—if this were so, it were difficult to say why a written revelation was ever given to man—Far from it. God's word must ever be a lamp unto

the feet and a light unto the paths of the Christian; it must be his chart, his guide, and his counsellor. But love supersedes the compulsory clauses and penal sanctions of the law, by attuning man's nature into harmony with moral truth, and thus preparing him to receive all revealed truth in the love of it. It is true also, that a regenerated nature would not guide the otherwise uninstructed a single step towards the knowledge of those precepts which are not essentially moral, but merely instituted and arbitrary; but it prepares the heart to receive these, as the will of God concerning it, with a cheerful and affectionate obedience. In the mysteries and rites and ceremonies of revealed religion; in submission to all those secret things which belong unto the Lord; the will, not the power, of Him who ordained them, is recognised by the Christian as his motive to obedience. In all these, if we may borrow to accommodate the phrase, *Stat pro ratione voluntas.* Thus fear, the servile and selfish principle to which law appeals—for law pre-supposes a reluctance against the principles which it asserts and vindicates—is superseded by the generous principle to which the Gospel appeals, love—love, not only of the Law-giver, but of the law.

(To be continued.)

THE MUMMERY AND IDOLATRY OF THE POPISH MASS.

For the Christian Observer.

THE words *mummery* and *idolatry* are applied as familiarly as justly to the Papal rites, especially to the Canon of the Mass; and yet, of the many who currently use these epithets, few have examined the Roman Catholic services, so as to apply them with due intelligence and confidence. The Papists charge us with ignorance of their forms and doctrines. We believe that the charge, as respects the majority of nominal Protestants in the present day, is true; but if it be meant to imply, that, if we knew them better, we should speak less harshly of them, we deny the inference; for just in proportion as our knowledge increases, we shall see the words mummery and idolatry to be accurately descriptive.

We are unwilling to afflict our readers with an illustrative specimen; yet the space devoted to it would not be lost, or the lessons which it conveys be useless. We have therefore transcribed the following Canon of the Mass, as it was formerly celebrated in our own land, according to the "use of Sarum." This form is mentioned in the preface to our Common Prayer Book "Concerning the Service of the Church," at the head of those which are there specified; and justly, on account of its great celebrity; though the uses of Hereford, Bangor, York, and Lincoln, all asserted their respective claims to antiquity and excellence. The historical and ecclesiastical recollections connected with the Sarum formulary induce us to select it; for previous to the Reformation it had almost superseded every other, throughout England, Scotland, and Ireland. But in all essential features, and for the most part in the forms and succession of parts, the sacramentaries of the whole Papal world have always corresponded; and the Roman Catholic service used at this moment is quite as exceptionable as that of the darkest ages.

For the information of those readers who are not versed in rubrical antiquities, it may be stated, that the liturgy of the Saxon church in England was derived from Augustine the Monk, who introduced the sacramentary of Gregory, Patriarch of Rome, who had dispatched him on his mission to this country. Each bishop, however, claimed authority to improve the service; and in consequence various local diversities were introduced.

The Salisbury use was the revision of Osmund, the prelate of that see in 1078. William the Conqueror had made Thurston, a Norman, Abbot of Glastonbury; and Thurston, despising the Gregorian chaunting, which had been used in England for so many ages, introduced a modern French style; which the monks resisting, bloodshed ensued, and the King was obliged to send the abbot back to Normandy. These occurrences are stated to have turned the thoughts of Osmund, who was Chancellor of England as well as Bishop of Salisbury, to liturgical reform. He in consequence collected the most learned of the clergy, and with their aid composed the Sarum "Custom" book, and his improvements were generally adopted. When the Archbishops of Canterbury officiated before the King in the presence of the Bishops, the Bishops of Salisbury acted as precentor, a title not yet extinct.

We have not re-translated the document, as Fox the Martyrologist took that trouble, placing it in parallel columns with the Latin text; and though his translation would well bear revision, we consider it better to give it in this old form, as we find it, rather than to re-model it. The reader will see in this document how false is the allegation that the founders of the Church of England followed the ritual of Popery; while he will equally have occasion to admire the piety and wisdom with which, out of a mass of vanities, they winnowed many valuable jewels, which they collected and preserved free from surrounding debasements. The Scriptural and appropriate prayers and thanksgivings handed down from early Christian antiquity were not the worse for having been mixed up with the superstitious rites of the mass; nor were they to be rejected because Popery had misused them. They were rather to be rescued, and restored to their rightful use, as they have been in the Communion Service of the Church of England.

The following office, though extracted as Fox has given it, is far from containing the whole of the ceremonials connected with the Mass. The modern Roman Missal is a large volume, drawn up according to the decrees of the Council of Trent, and has the names of Popes Pius V., Clement VII., and Urban VIII., as setting it forth and sanctioning it; and it presents such a labyrinth of absurd, idolatrous, and we might say ridiculous, regulations and observances, not only *at*, but before and after the celebration, that if we were to transcribe fifty pages of the handsome folio copy that now lies before us (Romæ 1826), we should not exhibit it in full detail. But the following will suffice to shew how completely the Church of Rome succeeded in shutting out all that appeals to the understanding or the conscience, all that enlightens the eyes, and makes religion a reasonable service, to replace it by vain and unintelligible forms, and the fraudulent obscurities of a dead language.

The whole Canon of the Mass, with the Rubric thereof, as it standeth in the Mass-book, after Salisbury use; translated word by word out of Latin into English.

After the Sanctus, the priest immediately joining his hands together, and lifting up his eyes, beginneth these words: "Te igitur clementissime," &c., that is to say, "Therefore, most gracious Father, through Jesus Christ thy Son our Lord, we humbly beseech thee." Let him bow down his body while he saith "*And we desire.*"—Here the priest, standing upright, must kiss the altar on the right hand of the sacrifice, saying, "*that thou accept and bless.*"—Here let the priest make three crosses upon the chalice and the bread, saying: "These + gifts, these + presents, these + holy and unspotted sacrifices."

When the signs are made upon the chalice, let him lift up his hands, saying thus: "Which first of all we offer unto thee for thy holy Catholic

Church; that thou vouchsafe to pacify, keep, unite, and govern it throughout the whole world, with thy servant our Pope, N., and our Bishop, N." —(that is, his own bishop only)—" and our King N."—and they are expressed by name. Then let there follow, "And all true believers, and such as have the Catholic and Apostolic faith in due estimation." Here let him pray for the living: "Remember, Lord, thy servants and handmaids N. and N." In which prayer a rule must be observed for the order of Charity. Five times let the priest pray: first, for himself; secondly, for father and mother, carnal and spiritual, and for other parents; thirdly, for special friends, parishioners, and others; fourthly, for all that stand by; fifthly, for all Christian people—(and here may the priest commend all his friends to God; but my counsel is, that none make over-long tarrying there, partly for distraction of mind, partly because of immissions which may chance through evil angels)—"And all that stand hereby round about, whose faith and devotion unto thee are known and manifest; for whom we offer unto thee this sacrifice of praise for them and theirs; for the redemption of their souls, for the hope of their salvation and health; and render their vows unto the eternal, living, and true God."

Communicating and worshipping the memorial, first of the glorious and ever Virgin. Bowing down a little, let him say: "Mary, the mother of our God and Lord Jesu Christ, and also of thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, Philip, Bartholomew, Matthew, Simon and Thaddeus, Timis, Cletus, Clemens, Sextus, Cornelius, Cyprianus, Laurence, Chrysogonus, John and Paul, Cosme and Damian, and of all thy saints: by whose merits and prayers, grant thou, that in all things we may be defended with the help of thy protection, through the same Christ our Lord. Amen."

Here let the priest behold the host with great veneration, saying:—"Therefore, Lord, we beseech thee, that thou, being pacified, wilt receive this oblation of our bound service, and of all thy household; and order our days in thy peace; and command us to be delivered from eternal damnation, and to be numbered in the flock of thine elect, through Jesus Christ our Lord. Amen."

Here again let him hold the host, saying: "Which oblation we beseech thee, O Almighty God, in all things to make"—here let him make three crosses upon the bread, saying—"+ blessed; + appointed; + ratified, reasonable and acceptable; that unto us it may be"—here let him make a cross upon the bread, saying—"+ the body;"—here upon the chalice, "and + blood"—(here, with hands joined together, let him say) "of thy most dearly beloved Son, our Lord Jesu Christ."

Here let the priest lift up his hands, and join them together, and afterward wipe his fingers, and lift up the host, saying: "Who, the next day before he suffered, took bread into his holy and reverend hands, and, his eyes being lift up into heaven"—(here let him lift up his eyes)—"unto the God Almighty his Father"—(here let him bow down, and afterward erect himself a little, saying,) "Rendering thanks unto Thee, he + blessed, he + brake"—(here let him touch the host, saying)—"and gave unto his disciples, saying, Take ye, and eat of this ye all, for this is my body."

And these words must be pronounced with one breath, and under one prolation, without making of any pause between. After these words, let him bow himself to the host, and afterward lift up above his forehead, that it may be seen of the people: and let him reverently lay it again before the chalice, in manner of a cross made with the same; and then let him uncover the chalice, and hold it between his hands, not putting his thumb and fore-finger asunder, save only when he blesseth, saying thus:

"Likewise, after they had supped, he, taking this excellent cup into his

holy and reverent hands, rendering thanks also unto thee"—(here let him bow himself, saying)—"Blessed, and gave unto his disciples, saying, Take, and drink of this, ye all"—(here let him lift up the chalice a little, saying thus)—"For this is the cup of my blood, of the new and everlasting testament the mystery of faith, which for you and for many shall be shed, to the remission of sins." Here let him lift the chalice to his breast, or further than his head, saying: "As oft as ye do these things, ye shall do them in remembrance of me."

Here let him set down the chalice again, and rub his fingers over the chalice. Then let him lift up his arms and cover the chalice. Then let him lift up his arms cross-wise, his fingers being joined together, until these words, "De tuis donis;" that is to say, "of thine own rewards." "Wherefore, O Lord, we also thy servants, and thy holy people, being mindful as well of the blessed passion and resurrection, as of the glorious ascension of the same Christ thy Son, our Lord God, do offer unto thy excellent Majesty of thy own rewards and gifts."

Here let there be made five crosses; namely, the three first upon the host and cup, saying: "+ a pure host; + a holy host; + an undefiled host." The fourth upon the bread only, saying, "The holy + bread of eternal life." The fifth upon the cup, saying, "And + cup of eternal salvation. Vouchsafe thou also with a merciful and pleasant countenance to have respect hereunto, and to accept the same, as thou didst vouchsafe to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the undefiled host, that the high priest Melchisedeck did offer unto thee."

Here let the priest, with his body bowed down and his hands holden across, say "Supplices te rogamus" ("we humbly beseech thee"), until these words, "Ex hâc altaris participatione" ("of this partaking of the altar"). And then let him stand up, kissing the altar on the right side of the sacrifice; and let him make a sign of the cross upon the host, and in his own face, when he saith "Omni benedictione cœlesti" ("with all heavenly benediction"). "We humbly beseech thee, O Almighty God, command thou these to be brought by the hands of thy holy angel unto thy high altar, in the presence of thy Divine Majesty; that as many of us as"—(here, erecting up himself, let him kiss the altar on the right side of the sacrifice, saying)—"of this participation of the altar shall receive thy Son's holy"—(here let him make a sign of the cross upon the host, saying)—"+ body," (then upon the cup, saying) "and + blood, may be replenished;" (then let him make a sign in his own face, saying,) "with all heavenly benediction and grace, through the same Christ our Lord. Amen." Here let him pray for the dead: "Remember, Lord, also the souls of thy servants and handmaidens N. and N., which are gone before us with the mark of faith, and rest in the sleep of peace. We beseech thee, O Lord, that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing, of light and of peace, through the same our Lord. Amen."

Here let him smite once upon his breast, saying: "Unto us sinners, also thy servants, hoping of the multitude of thy mercies, vouchsafe to give some portion and fellowship with thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and with all thy saints; within whose fellowship we beseech thee admit us, not weighing our merit, but granting us forgiveness, through Christ our Lord." Here is not said, Amen. "By whom, O Lord, all these good things thou dost ever create." Here let him make a sign over the chalice (") three times, saying: "Thou + sanctifiest; thou + quickenest; thou + blessest and givest unto us." Here let him uncover the chalice, and

make a sign of the cross with the host five times: first, beyond the chalice on every side; secondly, even with the chalice; thirdly, within the chalice; fourthly, like as the first; fifthly, before the chalice. "Through + him, and with + him, and in + him, is unto thee, God, Father + Almighty, in the unity of the + Holy Ghost, all honour and glory."

Here let the priest cover the chalice, and hold his hands still upon the altar till the Pater Noster be spoken, saying thus: "World without end. Amen. *Let us pray.* Being advertised by wholesome precepts, and taught by God's institution, we are bold to say"—Here let the deacon take the patten, and hold it uncovered on the right side of the priest, his arm being stretched out on high, until "Da propitius." Here let the priest lift up his hands, saying "Pater noster," &c. The quire must say, "Sed libera nos," &c. "Deliver us, we beseech thee, O Lord, from all evil, past, present, and to come, and that by the intercession of the blessed, glorious, and ever Virgin, Mary, the mother of God, and thy blessed Apostles, Peter, and Paul, and Andrew, with all saints."

Here let the deacon commit the patten to the priest, kissing his hand; and let the priest kiss the patten. Afterward let him put it to his left eye, and then to the right. After that, let him make a cross, with the patten above upon his head, and so lay it down again into its place, saying: "Give peace graciously in our days; that we, being helped through the succour of thy mercy, may both be always free from sin, and safe from all trouble."

Here let him uncover the chalice, and take the body, doing reverence, shifting it over in the hollow room of the chalice, holding it between his thumbs and fore-fingers; and let him break it into three parts: the first breaking, while there is said, "Through the same our Lord Jesus Christ, thy Son;" the second breaking, "Who with thee, in the unity of the Holy Ghost, liveth and reigneth God." Here let him hold two pieces in his left hand, and the third piece in the right hand, upon the brink of the chalice, saying this with open voice, "World without end." Let the quire answer, "Amen." Let him make three crosses within the chalice, with the third part of the host, saying: "The peace of the Lord + be always + with + you." Let the quire answer, "And with thy Spirit."

To say Agnus Dei, let the deacon and subdeacon approach near unto the priest, both being on the right hand, the deacon nearer, the subdeacon farther off; and let them say privately: "O Lamb of God, that takest away the sins of the world, have mercy upon us: O Lamb of God, that takest away the sins of the world, have mercy upon us: O Lamb of God, that takest away the sins the world, grant us thy peace."

In Masses for the Dead it is thus said: "O Lamb of God, that takest away the sins of the world, give them rest," with the addition in the third repetition, "everlasting." Here, making a cross, let him put down the said third part of the host into the sacrament of the blood, saying, "This holy mingling together of the body and blood of our Lord Jesus Christ be unto me, and to all that receive it, salvation of mind and body; a wholesome preparation both to deserve and to receive eternal life; through the same Christ our Lord."

Afore the Pax be given, let the priest say: "O Lord, holy Father, Almighty, Eternal God, grant me so worthily to take this holy body and blood of thy Son, our Lord Jesu Christ, that by this I may merit to receive forgiveness of all my sins, and be replenished with thy Holy Spirit, and to have thy peace: for thou art God alone, neither is there any other without thee; whose glorious kingdom and empire endureth continually, world without end. Amen."

Here let the priest kiss the Corporas on the right side, and the brink of

the chalice, and afterward let him say to the deacon, "Peace be unto thee, and to the church of God." Answer, "And with thy Spirit."

On the right hand of the priest, let the deacon receive the Pax of him, and reach it to the subdeacon. Then to the step of the quire let the deacon himself bear the Pax, unto the rectors of the quire; and let them bring it to the quire, either of them to his own side, beginning at the eldest. But in feasts and ferial days, when the quire is not governed, the Pax is borne from the deacon unto the quire by two of the lowest of the second form, like as afore. After the Pax given, let the priest say the prayers following, privately, before the communicate, holding the host with both his hands: "O God, Father, thou Fountain and Original of all goodness, who, being moved with mercy, hast willed thine only-begotten Son for our sake to descend into the lower parts of the whole world, and to be incarnate, whom I, unworthy, hold in my hands."

Here let the priest bow himself to the host, saying: "I worship thee, I glorify thee, I praise thee, with whole intention of mind and heart. And I beseech thee that thou fail not us thy servants, but forgive our sins; so as with pure heart and chaste body we may be able to serve thee, the only living and true God, through the same Christ our Lord. Amen."

"O Lord Jesu Christ, thou Son of the living God, who, according to the will of the Father, the Holy Ghost working withal, hast quickened the world through thy death; deliver me, I beseech thee, through this thy holy body, and this thy blood, from all my iniquities, and from all evils. And make me alway obey thy commandments; and never suffer me to be separated from thee for evermore, thou Saviour of the world; who, with God the Father and the same Holy Ghost, livest and reignest God, world without end. Amen."

"O Lord Jesu Christ, let not the sacrament of thy body and blood, which I receive (though unworthy), be to my judgment and damnation; but through thy goodness let it profit to the salvation of my body and soul. Amen."

To the body let him say, with humiliation, before he receives: "Hail for evermore, thou most holy flesh of Christ; unto me, afore all things, and above all things, the highest sweetness. The body of our Lord Jesus Christ be unto me, sinner, the way and life, in the + name of the Father, and of the Son, and of the Holy Ghost. Amen."

Here let him take the body, a cross being first made with the same body afore his mouth, saying: "Hail for evermore, thou heavenly drink; unto me, before all things, and above all things, the highest sweetness. The body and blood of our Lord Jesu Christ profit me, sinner, for a remedy everlasting into life eternal. Amen. In the + name of the Father, and of the Son, and of the Holy Ghost. Amen."

Here let him take the blood; which when it is received, let him bow himself, and say: "The Prayer." "I render thanks to thee, O Lord, Holy Father, Almighty, Eternal God, which hast refreshed me out of the most holy body and blood of thy Son, our Lord Jesu Christ. And I beseech thee, that this sacrament of our salvation, which I, unworthy sinner, have received, come not to my judgment nor condemnation, after my merits, but to the profit of my body, and to the salvation of my soul unto life everlasting. Amen."

Which prayer being said, let the priest go to the right side of the altar, with the chalice between his hands, his fingers being yet joined together as afore, and let the subdeacon approach near, and pour out wine and water into the chalice. But let the priest rinse his hands, lest any parcels of the body or blood be left behind in his fingers or in the chalice. But when any priest must celebrate twice in one day, then at the first Mass he

must not receive any ablution, but put it in the sacristy, or in a clean vessel, till the end of the other Mass; and then let both the ablutions be received.

After the first ablution is said this prayer: "That we have received with mouth, O Lord, let us take with a pure mind, and out of a temporal gift let it be to us a remedy everlasting." Here let him wash his fingers in the hollow room of the chalice, with wine being poured in by the subdeacon; which when it is drunk up, let the prayer follow: "Lord, let this communion purge us from sin, and make us partakers of the heavenly remedy." After the receiving the ablutions, let the priest lay the chalice upon the patten, that, if aught remain behind, it may drop. And afterward, bowing himself, let him say: "Let us worship the sign of the cross, whereby we have received the sacrament of salvation."

Afterward let him wash his hands. In the mean season let the deacon fold up the Corporas. When his hands are washen, and the priest returneth to the right end of the altar, let the deacon reach the chalice to the priest's mouth, that, if aught of that which was poured in do remain behind, he may receive it. After that let him say the Communion with his ministers; then, making a sign of the cross in his own face, let the priest turn himself to the people; and with his arms somewhat lifted up, and, his hands joined together, let him say, "Dominus vobiscum;" and, turning him again to the altar, let him say, "Oremus" ("Let us pray").

Then let him say the Post-communion, according to the number and order of the aforesaid prayers. Before the Epistle, when the last Post-communion is ended, and the priest hath made a sign of the cross in his forehead, let him turn him again to the people, and say, "Dominus vobiscum." Then let the deacon say, "Benedicamus Domino." At another time is said, "Ite missa est." As oft as "Ite missa est" is said, it is always said in turning to the people. And when "Benedicamus Domino," or "Requiescant in pace," must be said, let it be said in turning to the altar. When these things are spoken, let the priest (with his body bowed down, and his hands joined together), in the midst before the altar, say, with a still voice, this prayer: "O Holy Trinity, let the office of my bond-service please thee; and grant that this sacrifice which I, unworthy, have offered in the eyes of thy Majesty, may be acceptable unto thee; and that unto me, and all them for whom I have offered it, it may avail to obtain remission, thou being merciful, who livest and reignest God," &c. Which prayer being ended, let the priest stand upright, crossing himself in his face, saying, "In nomine Patris," &c. And so, when obeisance is made, after the same order wherein they came afore to the altar at the beginning of the Mass, so, having on their apparel, with the censer-bearer and other ministers, let them go their way again.

LYDIA'S ACCOUNT OF HER RELIGIOUS VIEWS AND FEELINGS.

To the Editor of the Christian Observer.

MEETING lately with the copy of a letter written many years ago to a friend, it struck me on the perusal that it might have its uses in a publication like yours. I send it therefore, to be inserted or not as your judgment shall direct.

LYDIA.

I conclude, my dear sir, that you were in earnest when you desired, a short time ago, that I would give you an account in detail of the change

which I profess to have experienced in my religious views and feelings. I shall therefore attempt to do so, though it is what I have never done before, and though I am also aware it may open to us both a large field for debate and discussion. Assured, however, that, whatever difference of opinion there may be between us, it cannot affect the real regard we have for each other, I am rather glad of an opportunity, than afraid, of declaring my sentiments on so important a point. Now it happens, that (as I was always a scribbler) I have a character drawn of myself just before I married; and though I am thoroughly ashamed of the vanity and self-ignorance which it betrays, yet I will endeavour to abridge it for you, as the fairest specimen of my *former self*, while it will illustrate, by contrast, my *present* self.

In the introduction to this curious portrait, with some modesty, yet mixed with much arrogance, I acknowledge my obligation to my parents and friends, and profess to feel no exultation in any of those advantages which I may seem to possess above others. I notice, first (when I enter on the delineation), my *disposition*, which I seem to think literally good, "unless forced into scenes and situations for which it was not formed by nature." "I am then lost to the more commendable parts of myself, and live only to a few of my weaknesses." I do not require you to *understand* this. "But, with a mind formed, as it were, for retirement, I am a great enemy to that relaxed and indolent state which retirement sometimes favours." "A life of retirement, then, to me, means only an absence from those external objects which engage without interesting the mind, and which fatigue without bestowing any thing to compensate for the trouble they inflict. It is from worldly business and worldly pleasure, as they are commonly pursued, that I would sequester myself; not from either when tempered by moderation, or flowing in the stream of rational enjoyment." "My *heart*, I believe, is *sound*; for though many are its weaknesses, few are its criminal tendencies!!" Soon after this, a history might be given which would prove that it was only from the absence of temptation that the *criminal tendencies* of my heart were not discoverable. But, to proceed:—"I could love with tenderness, with fidelity; but I might for a time be led away by undue anxiety," &c. &c. "I can never be insensible to the distress of others," &c. "I think myself, likewise, calculated to receive and impart the enjoyments of friendship. Strong is my admiration of excellence, warm my approbation of virtue. I may sometimes envy, but never can withhold the meed of praise from those who deserve it. Here, too, all distinctions of sex and situation vanish; and virtue I consider as demanding love and esteem, under every form and in all appearances. But from hence, it must also be acknowledged, that several distresses to myself have arisen, from over-stepping that strict line of prudence which is demanded for our sex." "From a ready-kindling susceptibility other evils also have arisen, somewhat adverse to a consistent and uniform display of right principles. Among the first are a too great anxiety about trifles—a quick sense of neglect—an *unreasonable* vanity—an enthusiasm which is apt to throw a false lustre on many objects with which it is conversant." "Such and so great are my weaknesses," &c. "I consider myself as possessing a good share of solid understanding, and a tolerably sound judgment; though both may sometimes be obscured by the predominant powers of my imagination." "I possess strongly the desire of information: for works of literature I have a high relish, though I am not sufficiently nice in my judgment to select those which are really excellent, from others which have but a negative merit. From want of memory, that sort of memory which makes reading advantageous, I gain little more than a superficial knowledge of any subject,

and have often to blush for my own deficiencies."—" I have also such a degree of *pride* as makes me sensible of every species of contempt or neglect, even from persons with whom I am only connected by the mere cobweb bands of acquaintance. But, with so much of the sensitive about me, I can, upon trying occasions, act with fortitude and resolution. This I owe to that *just sense of religion*, which, while it shews us the necessity of suffering, points at the same time to its relief and cure."

You see here, my dear sir, the character of a young woman, such as I dare say you have often met with; and such as would probably, in her own class of society, pass for an amiable, sensible, and even religious character. It is evident I thought myself so, though I did not wish such an opinion to appear.

As I advanced farther in life I was called to the performance of arduous duties, and was tried by grievous and heart-piercing afflictions. Under the first, I conducted myself with a measure of diligence and activity such as mere natural principles dictated, but by no means commensurate to the call made upon me; and under the last, with that resignation and submission which my religious profession demanded, but which, also, were very inadequate to the occasion. The glorifying God under them had never the slightest place in my thoughts. I considered all as parts of that obedience which was to entitle me to a place in heaven, and as matters, in that view, of duty and necessity. I saw little of the wisdom, and none of the love, of God in the afflictive dispensations, nor did I understand that the whole of what I suffered was far less than my sins deserved. I prayed also to God, in my time of trouble and temptation; but I perfectly well remember the *value* I set on my prayers, so as several times to wonder that they were not answered in the way desired. I used also every exertion of reason to suppress those passions and feelings which were so frequently excited, but I was seldom successful, because I laboured only in my own strength. I knew nothing experimentally of those Divine and gracious assistances which are granted to the prayer of faith. However, it is very probable that I passed in the eyes of many of my friends for a person of exemplary character, doing my duty to God and man on Scriptural principles. I thought so myself for some time. I never omitted, except on account of health, attendance on public worship; nor did I neglect private prayer, such as it was. I performed the relative duties with a measure of assiduity—was charitable according to my power (understanding charity as alms-giving)—yet with all this I was, in reality, ignorant both of God and myself. I was not at all aware that my own heart, in the midst of all these observances, was a slave to its internal corruption; and, consequently, I saw little or nothing of the value and efficacy of salvation through Christ. The good tidings of the Gospel were heard, but not understood. The time, however, now approached when the " God whom I had ignorantly worshipped " was to be made known to me in all his graciousness and glory—I was to behold Him in Jesus Christ. I do not pretend to deny that I had been in a sort of training for this. By my afflictions I had been led to see the vanity of all earthly pleasures and possessions. I had discovered that there was a something yet unattained, which my soul desired; and that this something was not to be found even in the most perfect earthly enjoyment. Just at this period the Curate of our parish was brought to see the scheme of the Gospel in a new light: his sermons were quite of a different character; and among the first he preached were two on justification by faith *alone*. From that time my eyes seemed open. I had frequently heard the same doctrine discoursed on in another quarter, but till now never understood it—never could receive it. The foundation-stone was, however, now laid, and a new

superstructure began to be raised. The Bible was unsealed. I saw in it what before had attracted no attention. I saw the real use of the moral law—that it was to be received as a rule of life, but not as a covenant of works. I discerned by degrees its extent and spirituality, and its use as a "schoolmaster, to bring us to Christ." I saw the suitability of the Gospel dispensation to *my* nature and *my* wants; and I found that the "hope full of immortality," and the "faith which is the evidence of things not seen," were the things which were required to satisfy the ardent desires and wants of my soul. Every thing that passed in my own heart brought a confirmation of the truth of the Scriptures, as well as what I noticed in society and in the world around me. In short, from this period every thing cleared gradually to my apprehension. The doctrines, the precepts, the promises of the Gospel, have all by degrees seemed "holy, just, and good," and exactly calculated, together with providential dispensations, and the influences of the Holy Spirit, to fit me for the state on which I humbly hope to enter after death. I feel that it is not enough that faith produces its fruits in the exercises of an outward profession of Christianity, and the performance of good works (necessary as these are in themselves), but that the thoughts and affections must be purified, and spiritualized, to enable us to glorify God on earth, or fit us for the enjoyment of heavenly bliss and heavenly society. I have still the same enemies to contend with, though their domineering influence is at an end; and I know that "help is laid on One that is mighty," and that, therefore, I shall be enabled, if I earnestly desire and rightly employ those Divine aids, to contend successfully with them all: "though cast down, I shall not be destroyed." Already that *pain* of mind which follows the indulgence of any evil propensity, is more than equal to sufferings from any other cause: and I experience no *pleasure* comparable to that which flows from the exercise of love towards God and man. My motives and feelings are different, while my outward conduct is much the same. Formerly my duties were performed with the submission of a slave; now, I trust, with something of the affection of a child. Formerly I looked for my reward, not as actions done to glorify God, but to obtain praise from my friends and associates: the praise of men, indeed, often prompted (and, alas! in some degree still prompts) to the performance of them; and "the cup of cold water in the name of Christ" was not at all understood. Before, I viewed myself with complacency, and knew little of the corruption of my heart: now, I see daily more of the taint which my nature has received, and against which I am to contend; while I am hourly more and more convinced that I am insufficient for my own purification, and that my sufficiency is from God alone. I can compare the utmost efforts of my reason, and the firmest exercise of my natural fortitude under difficult or painful circumstances, with that simple reliance on the grace of Christ produced by the exercise of faith, and can thus discern the power of the one, and the weakness of the other. I feel that every thing ought to be subordinate to the "one thing needful," and think I can truly say, that my strongest fear is lest these sentiments and views should be clouded by any thing which through the body may affect the mind. I have many things to trouble me; but hitherto the "peace of God" rises superior to all. I feel also a love to God, in his attributes and perfections; especially a love of gratitude to him as God my Saviour. I am occasionally startled by difficulties while studying the Divine Word; and thoughts which would lead to impiety and unbelief sometimes gain an entrance through these difficulties; but what no reasoning or external evidence would do, is effected by an exercise of simple faith, which assures me that I may trust God for the clearing up of all difficulties in his own

time and way, and that my duty and interest lie in giving Him credit for as much wisdom in what he conceals as in what he discloses. We are under a dispensation of *faith:* the "open vision" is not yet. "Great is the mystery of godliness," and "we see at present through a glass, darkly:" here faith demands its exercise. All which I have described gives me the hope that this is what the Scripture calls "having the witness in ourselves." And by the same *internal* testimony I am, or seem to be, convinced that what has passed on my heart could never have been effected but by a Divine power in special exercise. That "spiritual things may be spiritually discerned," a spiritual faculty must be imparted: when or at what time bestowed, must be according to the will of the Bestower. This is among the secret things which belong not to us: *our* part consists in using the means to obtain it.—But I shall tire you, and perhaps incur the suspicion of being still a vain boaster and presumptuous egotist. I trust, however, you will believe me when I say, that the exhibition of a *meritorious* self is the farthest from my thoughts, and that I am led to this full and fluent speaking entirely in consequence of the desire you expressed. If there is any thing not intelligible, or which wants further explanation, I shall be ready to answer any questions you may propose.

I now release you, with this only one entreaty, that, should this be a subject on which you have any doubts—I mean, as to the necessity of a distinct and universal change of heart—you will think upon and inquire into it with prayer, and with a full measure of attention. It is very often, perhaps commonly, that the change is at first imperceptible, and the mode of its accomplishment various; but that we "must be born again," and become "new creatures in Christ Jesus," is a solemn truth declared by Christ, and which the life and experience of every real Christian sets the seal to. I am, &c. LYDIA.

APPENDIX TO THE REPLY OF Πιστις TO PAULINUS.

To the Editor of the Christian Observer.

IT having been suggested to me by a Christian brother, that the remark made in my last communication, on the general want of "*definiteness*" in the phraseology of the sacred writers, may be misunderstood by PAULINUS, and even turned to a bad account by the enemies of Revelation, allow me to lay before your readers a short appendix to that article. What I really designed to say was, that *logical preciseness* of terms is not that which is sought after, nor generally used, by those who "spake as they were moved by the Holy Ghost." Nothing could be further from my intention than to imply a doubt of their language being adequate to the conveyance of their meaning; and of their directions, both doctrinal and practical, being sufficiently clear for the great purpose of salvation. "The wayfaring men, though *fools*, shall *not err* therein" (Isa. xxxv. 8). The Bible confessedly deals so much in *generalization* (especially in those parts which are figurative and prophetical), that on this account it is not fair to expect in its sacred pages such *uniform preciseness* of expression as can admit but of *one* construction. When I say this, I of course except the things that *accompany salvation.* I was combating the idea, that, because some scriptural term, which in general is *spiritually* understood by true Christians, is not absolutely *definite*, therefore (as in the instance referred to by Philalethes) we may lawfully attach to it a *merely temporal* signification.

If not trying the patience of your readers too far, I would add (what my Christian brother also suggested), that, as the Apostles passed "*many*

days" at Philippi, the jailor might possibly have taken an opportunity of listening to their discourse, and by means of it have gained some degree of religious light. This, of course, is but conjectural.

Begging forgiveness for the inaccuracy into which I have fallen in my last, I am, &c.

Πιστις.

ON COMMENCING DIVINE SERVICE WITH PSALMODY.

To the Editor of the Christian Observer.

I VENTURE to inquire if the practice of opening the reading of the Liturgy by singing a Psalm or a hymn is not of modern origin, and whether it can either be justified from the Rubric, or is correct in itself? Is psalmody here in its place? or, rather, does not the service of the Church plainly indicate confession of sin, and the announcement of mercy to the penitent, as more peculiarly appropriate in the commencement of Divine worship? Is this so much the season for singing and rejoicing, as for humiliation and contrition? and is not the custom borrowed from the example of the Dissenters, whose opening service differs so essentially from our own? For myself, I confess, that, so far from feeling any interest in what appears to me an innovation, I am induced to regard the clerk and the organist as mere intruders upon those peculiar and more solemn duties of the minister and congregation, which are wholly of another character. Even in the choral-service of our cathedrals there is no music till the people have publicly humbled themselves before God—heard the promise of pardon proclaimed upon repentance—and arrived at that stage of the service where the invocation is found of—"Oh come, let us sing unto the Lord," &c.

I do not here advert to one evil of this practice, which has been found in certain members of modern congregations presuming upon the portion of time which the early singing will occupy, and thus being later in their attendance upon Divine worship, but I rather wish to call your attention to the subject upon distinct and higher grounds.

I am aware it may be said that the singing of the congregation has a tendency to put the mind in better order for what is to follow; but while it produces no such effect upon myself, I would suggest that a far greater advantage would be derived to the worshippers in general by such an early attendance in the house of God as would be favourable to mental abstraction and private meditation; upon which, when accompanied by silent prayer, the blessing of God might, I apprehend, be much more reasonably expected than upon the custom in question. ZENAS.

*** We will not anticipate any discussion to which our correspondent's inquiry may give rise; but it may clear the way to mention a few historical facts; which we may perhaps be the rather allowed to refer to, as they will also apply to the remarks of another writer, B.B., in our last Number, page 490, upon the sentences of Scripture at the commencement of the Morning and Evening Service.

The points set forth by Zenas are, whether singing before morning or evening prayer is an old or a new custom; whether it is appropriate or otherwise; and also whether it is legally allowable. In reference to this last particular, if he will turn, in his Prayer-book, to the Royal licence prefixed to the Old Version of metrical Psalms, he will read, "The whole Book of Psalms collected into English metre, by Thomas Sternhold, John Hopkins, and others; conferred with the Hebrew; set forth, and allowed to be sung in all churches, of all the people together, *before* and *after* morning and evening prayer; and also before and after sermons." Leaving, then, to our correspondents to argue the question whether singing before the prayers (and we may add, after sermon) is advisable; with the above permission conspicuous in our Prayer-books, we never could understand why it should be pro-

nounced, as it often has been, irregular and unlawful. Bishop Pelham of Exeter, about twenty years ago, forbad the practice, as some other bishops had done, in a Visitation Charge; and asked, with much severity, upon what authority any clergyman pretended to justify it. Surely his Lordship might have been reminded of the above-quoted permission, in order to moderate his censures; for even if the culprits were wrong in their inference, they were at least anxious to conform to what they considered lawful. He might have been told, that Bishop Marsh, who wished to exclude unauthorized hymns from churches, expressly urged this title-page, and its continuance in our Prayer-books "from time immemorial without contradiction," as a Royal sanction not to be questioned; and as half the sentence cannot be valid and the other invalid, the portion that specifies the time when the version may be used is as authoritative as the licence itself. He might also have been told, that, so far from the only legal time for singing the metrical Psalms being during the service, Heylin, who had no affection for psalm-singing, expressly states that this was the very time prohibited; for that the direction *before* and *after* prayers and sermon, was intended to shew that the singing must not be mixed up with the offices of the Church. Of all this, and many other things that might be referred to on the subject, Bishop Pelham was profoundly ignorant; but he was not on that account the less determined; for, hearing that at a church in the city of Exeter the services commenced with Bishop Ken's Morning and Evening Hymn, he commanded the practice to be discontinued, adding, that he would not allow any thing whatever to be sung in his diocese but Sternhold and Hopkins, or Tate and Brady. But in this matter he so mixed up the question of unauthorized compositions with an alleged unauthorized time of introducing them, that it was not clear whether he trusted most to the one argument or the other; but the result was, that the practice was discontinued: Ken might not be sung at all; and the old or new Hundredth Psalm might not be sung at the commencement of Divine service. And thus stood episcopal law in the diocese of Exeter, when Dr. Pelham was translated to Lincoln. It certainly did not stand so when Queen Elizabeth issued her Injunctions to the clergy, in 1559, in which she says, that, "for the comforting of such as delight in music, it may be permitted, that, in the beginning or in the end of common prayer, either at morning or evening, there may be sung a hymn, or such like song, to the praise of Almighty God." Is, then, the practice so novel? Is it derived from the Dissenters?

Our Church service has arrived at its present unrivalled state of excellence by a succession of improvements. In the Prayer-book set forth at the commencement of the reign of Edward VI., in 1548, the morning and evening services began with the Lord's Prayer. The opening sentences of Scripture, and also the Exhortation, Confession, and Absolution, were added at the revision in 1551. After the Marian interval of Popery, Queen Elizabeth restored Edward's second book, with but very few alterations—one of which was the omission of the well-known prayer in Edward's Litany, "From the tyranny of the Bishop of Rome, and all his detestable enormities, Good Lord deliver us." At the Hampton-Court Conference, on the accession of James I., the changes were not numerous, and none were made in the matters under consideration*. At the Savoy Conference, at the restoration of Charles II. in 1661, among other improvements, one was that the texts and portions of Scripture which occur in the Prayer-book should be conformed to King James's version of the Bible, except in the Psalms, of which the old translation in Cranmer's Bible (The Great Bible) was retained, chiefly, it is said, because it was considered preferable for chanting. The sentences of Scripture at the commencement of Morning and Evening Service were thus adapted to the Authorized Version; but, in making the alterations, two of the sentences, the third and the last, have been left in that state which B. B. says induces some clergymen to supply the words "O Lord" in the third, and to substitute "God" for "He" in the last. We will transcribe the sentences as they stood in the old Prayer-book, up to the time of the Savoy revision. It may not be uninteresting to the reader to compare the passages with our present authorized version; though our immediate object is only to shew that the sentences were all complete as they formerly stood, the words "O Lord" being supplied where necessary; and the last sentence (1 John i. 8) not containing that added portion (verse 9) which presents the word He without an antecedent. The Savoy revisors retained "O Lord" in the passage from Psalm cxliii. 2, "Enter not into judgment," &c., which had been inserted in the old Prayer-book, though it does not occur either in the old or the new translation of the Bible: so that it must have been merely through inadvertence that they did not also retain it in copying the third sentence. The

* The chief alterations in King James's revision were the addition of several forms of Thanksgiving at the end of the Litany; the addition to the Catechism of the questions and answers upon the sacraments; and the introduction of the words "lawful minister" in the Rubric at the beginning of the office for Baptism; the former Prayer-book leaving it open to any lay person, man or woman, to baptize.

copyist transcribed from the Bible translation, as directed, probably without observing that the verse, when read by itself, wanted an object of address, which was supplied in the old formulary. By a similar inadvertence, when it was very judiciously determined, in the concluding sentence, to add the ninth verse of 1 John i. to the eighth, it seems to have escaped observation that the pronoun He wanted an antecedent; otherwise the word God would probably have been supplied, just as the word "But" is inserted to connect the two verses; for we may presume that each sentence was intended to be perfect in itself. There is not, however, any need for the clergy to add, or alter, a single syllable in reading; as, either by a due selection from the sentences, or appropriate intonation, they may convey the full meaning. These minute verbal differences were perhaps scarcely worth noticing, except as it is interesting to trace the successive stages in the history of our invaluable Book of Common Prayer; of which, even amidst all the imperfections and remaining errors of King Edward's first edition, the compilers said that they had completed it by the aid of the Holy Ghost;—an influence which we sincerely believe has conspicuously attended each successive revision—not, indeed, in the sense of inspiration (for then the book would be infallible), but in that of Divine enlightening and directing, which more or less every Christian expects, and enjoys, in every work begun, continued, and ended for the setting forth of the glory of God and the spiritual interests of mankind.

The following are the sentences in the old book:—

"At what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord."

"I do know mine own wickedness, and my sin is alway against me."

"Turn thy face away from our sins (O Lord), and blot out all our offences."

"A sorrowful spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts."

"Rend your hearts, and not your garments, and turn to the Lord your God, because he is gentle and merciful, he is patient, and of much mercy, and such a one that is sorry for your afflictions."

"To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws which thou hast appointed for us."

"Correct us (O Lord), and yet in thy judgment, not in thy fury, lest we should be consumed and brought to nothing."

"Amend your lives, for the kingdom of God is at hand."

"I will go to my father, and say to him, Father, I have sinned against heaven, and against thee; I am no more worthy to be called thy son."

"Enter not into judgment with thy servants, O Lord: for no flesh is righteous in thy sight."

"If we say that we have no sin, we deceive ourselves, and there is no truth in us*."

Among the improvements at the Savoy revision of the Prayer-book was the addition of the General Thanksgiving; which we notice for the sake of remarking how discrepant may be the opinions of good men as to the best form and adaptation of the various portions of a liturgical service, and, consequently, how vain the hope that what one considers an improvement would be received as such by his neighbour. Let any Churchman, or any Dissenter, peruse the liturgy which Baxter drew up, and which himself and his friends proposed, at the Savoy Conference, as a substitute for our authorized form, and he will surely confess that blindness—we will not say, as some have said, effrontery and self-sufficiency—must have smitten any man who could propose the exchange. It is obvious also, that any particular form in which we have found comfort and edification will so recommend itself to us, that we shall feel inclined to consider it abstractedly the best; though, had we been accustomed to one somewhat different, we might have been equally benefited. Thus most Churchmen now consider, and we think justly, that the best mode of opening public worship is with a few appropriate passages of Holy Writ; and yet our Reformers, in King Edward's first Service-book, commenced with the Lord's Prayer, as the Roman Catholic service did; doubtless thinking that nothing could be so proper for the opening of public worship as prayer, especially that inspired address to our Heavenly Father which our Lord himself taught. So, again, those who avail themselves of the privilege which they consider granted by the Church, of prefacing the service with singing a Psalm of

* On comparing those of the above passages which are taken from the New Testament, with Tyndale's Testament of 1526, we find our present version nearer to Tyndale than to the intervening translation. The only differences in these verses between our Authorized Version and Tyndale, are those in the following clauses, which Tyndale reads: "Repent; the kingdom of heaven is at hand;" "Now am I not worthy to be called thy son;" "Truth" (without the definite article) "is not in us;" "If we knowledge our sins."

thanksgiving to God, may say, in reply to Zenas, that the best order for public worship is that specified in the opening exhortation, where we are told to "assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul;" or, in Scriptural words, "to come before his presence with a song;" "to go into his gates with thanksgiving, and into his courts with praise;" as if, in the fulness of our gratitude, we could not even read the Scriptures, or offer our supplications, till we have first vented the overflowings of a thankful heart to our Heavenly Father for his mercies, and for being once more permitted to tread his courts. We say not this as deciding the case proposed by Zenas (which we leave to our correspondents), but merely as shewing that the feelings of men equal in piety and wisdom may differ as to the best order and succession of the several portions of a liturgy; and there may be times when any Christian, if he be not wholly destitute of an ear attuned for psalmody, will feel it a delightful relief to his spirit that the first accents of his lips in the house of God should be an outburst of vocal thanksgiving. If "praise be comely for the upright," it would not be easy to shew that it does not become them at all times, and in all places; or that it is confined to a certain order—after the reading of portions of Scripture, exhortation, confession, and the declaration of absolving mercy; though that order is excellent and admirable, and upon the whole, we think, the best suited for a public liturgy *.

But what we chiefly intended in mentioning the introduction of the General and Special Thanksgivings, was to illustrate how much wise and good men may differ in matters of liturgical arrangement. When our Liturgy was deficient in forms of thanksgiving (the special ones, as before noticed, not being supplied till the Hampton Court Conference, and the General Thanksgiving not till the Savoy Conference), there were divines of eminent piety, who, having been accustomed to it in that state, could not think that it was imperfect. When Hooker's opponent, Cartwright, objected, that, if it was right to have express prayers against special calamities, it was right to have also corresponding thanksgivings for deliverance from them, Hooker replied that there was no such necessity; to prove which he wrote the forty-third section of his fifth book. A general thanksgiving "answerable to each petition," he says, "it was not fit or possible for Churches to frame;" and as for thanksgivings for deliverance from any imminent calamities of a public nature, which we had prayed against, think you, says he, that it were enough to have "a prayer of three or four lines inserted into some part of our church liturgy?" No, he says, such great mercies require special forms, set forth by public authority for the occasion; and therefore standing forms were superfluous. It is easy to see, that if Hooker had been accustomed to that inimitable form of General Thanksgiving which we now enjoy in our daily Morning and Evening Service, he would have argued very differently; for there is probably no one of our forms which any pious Churchman would be less willing to relinquish than that admirable compendium, in which, beginning with the first blessing bestowed upon us, we thank God for our creation; then for our preservation, without which creation would have been but a momentary boon; then for those temporal blessings, the absence of which would have made life one unvaried scene of wretchedness; then, when we had fallen from our allegiance to our Maker, and plunged ourselves into guilt and eternal misery, for the inestimable love of God in our redemption, by the incarnation and death of his beloved Son; then for the means of grace, by which we become acquainted with that unspeakable benefit; and lastly for the hope of glory, which we enjoy through faith, when we are enabled to embrace it. Who that has duly felt the spirit of this thanksgiving could follow even a Hooker in his argument to prove (if indeed it proves any thing) that thanksgiving is not so necessary as prayer? for that "there are so many graces whereof we stand in continual need—graces for which we may not cease daily and hourly to sue—graces which are in bestowing always, but never come to be fully had in this present life; and, therefore, when all

* Yet there have been those who have objected to this commencement of Divine Service with sentences of Scripture, quite as much as Zenas objects to commencing it with the voice of thanksgiving; and their argument, like his, was, that it was both novel and inappropriate. "Novus hic modus exordiendi preces a sententiis, incognitus est Scriptoribus Ecclesiasticis veteribus; olim enim, ut et hodie, ab Oratione Dominica, *Domine labia, Deus in adjutorium*, semper incipiebant, ut notatum est in Floribus ex Durando collectis; et recte quoque in hoc libro precum iste modus postea observatur." (Schultingii Bibliothec. Eccles., as quoted in Palmer's Origines Liturgicæ.) This objection of novelty would not have been necessarily solid, even if it had been true in point of fact: but it was not true; for portions of Scripture were used in some old liturgies, not only in the form of antiphonæ, responses, and capitularies, in the course of the service, but at its very commencement; for in many of the Western churches the Compline, or latest evening service, was prefaced by a portion of Scripture.

things here have an end, endless thanks must have their beginning, in a state which bringeth the full and final satisfaction of all such perpetual desires." That is to say, if we conceive this strange argument rightly, that there is much need of prayer in our liturgy, but little or no need of thanksgiving; for that all blessings upon earth are imperfect, and therefore not ripe for thanksgiving; which is to have its "beginning" in the world of final satisfaction. We should have said, that it is to have its "beginning" here, and its continuation there. Again: Hooker adds, that human wants, and the need of favours "ghostly and earthly," are easily known; but "the gifts of God .... are so diversely bestowed, that it seldom appeareth what all receive;" therefore, since our necessities are evident, and our mercies less observable, "we are not to marvel though the Church do oftener concur in suits than in thanks to God for particular benefits." But, besides all this, such general and special thanksgivings, as we who possess them highly esteem, Hooker agues to be unnecessary, because we have praise sufficient without them, in "much variety of psalms and hymns."

This argued, and thus doubtless felt, that excellent man Richard Hooker. Yet sooner were thanksgivings added than their value and importance became so evident, that the wonder was how our godly fathers in the days of Edward and Elizabeth had been content to worship without them; and even those of the times of James and the First Charles, without the General Thanksgiving, which includes them all. The change in the feeling of the devout worshippers of our Church is strongly marked in the following observations of Dr. Comber, in his Companion to the Temple, published not many years after the last revision of the Liturgy. His remarks are in singular contrast to those of Hooker; though they are probably just what Hooker would have written if he had lived in the days of Comber; but the delight he never knew, he never missed. Comber says: "We were admonished in the first Exhortation, before the General Confession, that one main end of our assembling in the house of God was 'to render thanks for the great benefits that we have daily received at his hands;' and though we have done this in the Hallelujah, the Gloria Patri, the daily Psalms and Hymns, yet, because some Dissenters did object that we did not praise God by so particular forms as was convenient on some occasions, therefore there were added particular thanksgivings, upon a deliverance from drought or deluge, from famine, war, or pestilence, in the time of King James; and to give more satisfaction still, and oblige the complainants, by removing all shadows of defect from our complete Liturgy, there was one General Thanksgiving added upon the last review, since his Majesty's happy Restoration: and now doubtless our offices do excel all the liturgies of either the Eastern or Western Church in this kind, among all which I have not met with any so immediate forms of praise; and yet without question they are a very necessary and useful part of Divine service, and we are obliged to that querulousness which was the first occasion of them."

We have noticed the above facts, not to supersede the opinions of our correspondents, but, as already remarked, to clear the field for discussion, should they think it necessary. Two writers in our pages having alluded, though in different respects, to the sentences of Scripture prefixed to the Liturgy, we thought it might be historically interesting, in reference to the remarks of B. B., to shew when and how those sentences came to be introduced; and the changes made in them, by which two of them have become acephalous, whereas each was originally complete in itself. But we wished also to shew our other correspondent, Zenas, that whether the Service should open with prayer, with praise, or with portions of Scripture, has been variously argued by wise and good men; and therefore, that, if the Royal permission to sing a Psalm before service (which permission still forms an authoritative part of our Prayer-book) applies to the question, those worshippers who do not themselves prefer this mode of prefacing Divine service may yet bear with those of their pastors who recommend, and those of their lay brethren who approve, it. As Zenas may not be able to alter the custom in the church which he attends, we think we shall have assisted to ease his mind in enduring it, by shewing generally how much Christian brethren have to bear and forbear in mutually arranging such matters; and, specially, that his clerical friends who think the practice authorized by the Church, and as old as the days of Queen Elizabeth, even if they are wrong in their conclusion, are not carried away by a spirit of misrule, or a love of novelty, in adopting it. We know how afflicting it is to a conscientious and attached member of the Church, to be present at a service in which he thinks there is any irregularity or innovation; and if he cannot either approve the practice, or think it lawful, still it may ease his mind to feel that it is at least not an intentional breach of order, but is adopted upon consideration, and the best exercise of calm judgment. We say this, not as ourselves preferring the practice—very far from it—but as not wishing to be unjust towards those of our Reverend Brethren who think it allowable, edifying, and comely.

ON THE NONCONFORMIST DISTINCTION OF "CHURCH" AND "CONGREGATION."

To the Editor of the Christian Observer.

In the last Number of your Magazine you have made an erroneous representation of a matter of fact, which I am sure you will readily correct, as it relates to a point, in reference to ecclesiastical administration, considered of great importance by the parties to whom you refer. In a note, at page 471, you say that "Dissenters employ the expression '*church and congregation*' to distinguish their communicants, who alone are accounted the faithful, and have a voice in religious matters, from mere auditors, who are not ranked as part of their ecclesiastical society." Now, sir, the fact is, that the two terms are respectively employed to denote the very distinction here mentioned—the word "church" being used to describe the ecclesiastical society, or body of communicants; while the word "congregation" is employed to denote, either the whole assembly, or that portion of it which does not form part of the ecclesiastical society. Dissenters maintain that the word εκκλησια, translated "church" in our public version of the New Testament, means, when used in the ecclesiastical sense, either a separate company of believers (or, to speak in Apostolical language, of saints and faithful brethren) residing in one place, and accustomed to meet together for social devotion and worship; or the entire community of such, regarded in their collective capacity. I am, &c.

A CONSCIENTIOUS NONCONFORMIST.

*** If A CONSCIENTIOUS NONCONFORMIST will re-peruse our note, of which he has quoted only a part, he will see that it was correct, though a few more words might have made it more lucid. We had stated that Tyndale used the word "congregation" to denote the "church" (as in 3 John, verses 6 and 9); we also stated that it is so used in the English Prayer-book; and we further stated that Dissenters do not so use it, but make a distinction, employing the compound non-scriptural expression "church and congregation;" which if used by a Churchman would be tautological, just as if he said "the church and church;" but which, as used by Dissenters, means two distinct bodies of persons—the one esoteric, the other exoteric; the church being those whom their minister and brethren have admitted to the table of the Lord; and the "congregation" being those who have *not* been so admitted *. Our correspondent's own statement, instead of convicting us of error, confirms what we said.

It was not within the scope of our note to discuss the just meaning of these words; but as our correspondent has revived the subject, we cannot forbear adding, that the phrase "church and congregation" is altogether anomalous; for where in Scripture do we read of the congregation as distinct from the church? Were not the circumcised members of every Jewish family accounted a portion of God's chosen people? There has, indeed, always been an outward visible church, and an inward spiritual

* Our correspondent says that the word "congregation" is used by Dissenters in two senses—namely, as meaning either the assembly generally, communicant and non-communicant, or merely the non-communicant portion of them. But our remark was upon the phrase "church and congregation;" in which the word congregation is used, as we stated, distinctively, to designate the non-communicants only. We confine our present remarks to this distinctive use of the word; but as our correspondent says that Nonconformists use it also in a more general sense—while he contends that the Nonconformist use is Scriptural, and the Church of England use, therefore, not Scriptural—we venture to ask, whether of the two uses is to be called the correct Nonconformist use; and how it comes to pass that Dissenters use it in two senses, if Scripture uses it only in one? Dissenters, it seems, first say that the church, in the New Testament, is an exclusive body, distinct from the congregation; and then they say again that it forms a portion of it; and this at the very moment when they are blaming us as making an unscriptural use of the word church, in giving to it greater latitude than they do. By what text does a Dissenter prove that the church is a body distinct from the congregation? And if no text can be found that proves it, by what right, upon his own principles, is this non-scriptural invention introduced into the church of Christ?

church; for "all are not Israel who are of Israel;" and neither circumcision nor baptism, of itself, avails any thing, but being a new creature. But this is not the distinction pointed out in the phrase used by Dissenters; unless they mean to say that every individual member of what they call "the church," in a particular place, is, without exception, one of the truly faithful in Christ Jesus; and that no person in that place who is not included in that "church" does really belong to Christ's holy communion. A Nonconformist's church, after the most careful scrutiny, may be a mixed assembly, as truly as what he calls the congregation, or what we call a parish: in other words, his visible church is not of necessity commensurate with the invisible church, for, do what he may, he cannot pronounce an infallible opinion. He has, or may have, carnal persons in his church: he must therefore substantially admit, however he may phrase it, the distinction between an outward and visible, and a spiritual and invisible church. It is in vain, therefore, for him to tell us of his construction of the Greek word ἐκκλησία, as if his members were infallibly all spiritually-minded men, without one self-deceiver or hypocrite, so that his church comes accurately within that construction. His ecclesiastical hedge neither includes all the sheep, nor shuts out all the goats: it is only the visible boundary of man's church, not the unseen boundary of God's church. In Nonconformist churches, then, as well as in the National, there are tares and wheat growing together; the only essential difference being, that the Nonconformist makes his church to consist solely of persons who have been judged, by the majority of votes of their minister and brethren, fit to be communicants; while the National church takes in all baptized persons, not being excommunicated, seeing they are, from their profession as believers (otherwise they are self-excommunicated), supposed to be "shewing forth the Lord's death till he come." If the Nonconformist speak of that mixed society which the church, so far as man can discern, must be upon earth, we ask for his proof that it is admission to the Eucharist, and not to Baptism, that is by New-Testament rule, or Old-Testament analogy, the visible gate of admission into that church. But if he confine the reference to the truly faithful, then, whether the test be Baptism or the Eucharist, the result is the same; for if a Nonconformist does not consider his "church" unchurched because all his communicants may not be faithful men, neither is a National church unchurched because all baptized persons are not godly communicants. There is an essential difference between the true believer and all other men; and no outward blendings, or erring decisions, whether in a cathedral or a tabernacle, can lessen or affect it; but the line of demarcation is too intricate to be traced out by the coarse, artificial, and non-scriptural distinction of "church and congregation." All that the Nonconformist has any Scriptural warrant authoritatively to pronounce, and all that in many cases he can say with truth, of the two classes of his "hearers," thus distinguished, is, that they are communicants or non-communicants. To profess to go further, is either presumption or a futile waste of words. If by calling part the church, and the remainder the congregation, he intends not merely to point out those who have been considered qualified to become communicants and have become so, and those who are not considered qualified, or have not acted up to their privilege; but to decide also the secret question, known only to God, whether this man or that is truly a member of the invisible church, whose names are written in heaven; then this partitioning a given number of persons into "church and congregation," is highly presumptuous and unwarrantable: it is usurping the prerogative of God, and making a human tribunal the court in which the unerring judgment of the Last Day is to be anticipated. But if it be replied, that nothing of this kind is meant; that there is no such unwarrantable inquisition; that nothing more is intended than to distinguish those who, in the exercise of the judgment of such members of the communion as vote in the affirmative, are considered fit to sit down at the Lord's table, and wish to do so, from those who express no such wish, or are not considered qualified; but without meaning that all who are included in this "church" are among the truly faithful, or that in the "congregation" are none who are better qualified to be in the "church" than some who are admitted into it; then the distinction, for any spiritual purpose, is but a futile waste of words. Nay, it is deceptive; for it affects to wear a New-Testament aspect which does not belong to it: it sets up an ecclesiastical line of demarcation which does not coincide with the line of spiritual demarcation; any more than if the whole body of hearers had been divided into the sitters-down-stairs, and the sitters-in-the-galleries.

We had not the slightest intention of entering into this discussion; but our correspondent's defence of the use of the words church and congregation, as employed by Dissenters, and his appeal to the New Testament meaning of the word ἐκκλησία, convey a charge that the words, as used by the Church of England, are wrested from their Scriptural meaning; and such a charge ought not to be passed over unnoticed; more especially as many persons are much struck with what appears to them at first sight a very clear and Scriptural distinction, but which in truth has no Scriptural sanction whatever, of the non-communicant portion of the auditory being denominated the "congregation," and the communicants the "church." Our reply is,

that this use of the words is altogether artificial; that (so far as the present argument is concerned) the church, in Scripture, means the congregation of the faithful, and the congregation of the faithful means the church; and that it is either presumptuous, or else futile, to restrict the congregation to attendants on Divine worship, baptized or unbaptized; and the church to a body of persons who are not the whole church outwardly and visibly, since that body does not comprise all who, being baptized into the faith of Christ, continue to profess to be Christians; and who are not the church inwardly and spiritually, since some false members may have been admitted, and some true ones excluded. This division into "church and congregation," we therefore repeat, if intended to point out any New-Testament distinction, or to be any thing more than a mere convenient chapel registry, is both presumptuous and delusive; and we fear that it originated in that narrow-minded and bigoted spirit, which, unless watched and prayed and striven against, leads each sect, with unchristian exclusionism, to shout "The temple of the Lord, The temple of the Lord, The temple of the Lord, are we!" We altogether deny the Scriptural warrant by which the word "congregation" is applied to point out those who, for the most part, are considered the unconverted, from those who are considered the converted. The Jewish congregation was the mass of circumcised persons; and the Christian congregation is the mass of baptized persons, not being virtually, voluntarily, or judicially excommunicated. Whether, being thus members of an outward and visible church, they are also truly and spiritually members of Christ's mystical body, must be determined on far other grounds. Ecclesiastical inquisition may lawfully decide, and ought to do so, with careful scrutiny, whether such or such an individual of this general body of baptized and non-excommunicated persons appears duly qualified to be admitted to the holy Communion of the Body and Blood of Christ; so that no person of known pravity of life or doctrine, or who is not, in the judgment of Christian charity, a sincere believer, be received; and thus, in every age, the baptized and the non-baptized, and also communicants and non-communicants, have been fitly classified. But to go further, and to pronounce that all who have passed the ordeal of an examination by a Dissenting minister and his society, are Christ's spiritual church, and that none who have not passed it are so; and to divide an auditory assembled for Divine worship—not, into the converted and unconverted (which God alone can infallibly judge of); not, into communicants and non-communicants, which man can judge of, and Scripturally discourse and admonish upon; but—into the "church" and the "congregation," which conveys no accurate distinction, either spiritual or ecclesiastical, is a course of proceeding not grounded upon any warranty of Holy Writ. A Nonconformist has a good right to say, not only, You are baptized, or non-baptized, you are a communicant, or a non-communicant; but also, You are, or are not, in my judgment, and the judgment of the majority of our society, fit to be a communicant—we do, or do not, account you among the godly;—but to go further, boldly drawing the line between what is the church and what is not, and this not by any Scriptural rule, but by the fallible ordeal of human judgment, placing one man in the inner court of God's house, and another in the outer, by counting votes, is to usurp an office which God has not committed to his fallible creatures. If indeed it be implied, as before stated, and before answered, that the Nonconformist, by the word church, does not mean abstractedly God's church, but his own ecclesiastical society, for admission into which such and such tests have been agreed upon, then we find no fault with his using his best judgment in laying down rules, and deciding, with charity and sobriety, upon character and qualification; for he ought to do so; but he ought not to limit Scriptural words to this conventional proceeding.

As we have gone so far into the matter, perhaps we may be allowed to add, that the word "church," as used by Nonconformists, is not only presumptuous, if intended to discriminate which members of an auditory are the true spiritual Israel of God, and which are not; and futile and deceptive, if only meant to distinguish communicants from non-communicants; but that it is also invidious, as respects other bodies of Christians, and especially where there is an Established Church. We once remonstrated with Dr. Andrew Reed for designating the society of the Independent meeting at Hounslow, THE church at Hounslow, as if the Church of England was but a cipher; and he replied with much candour to our remarks, but he did not rescue the phrase from the charge of being highly invidious: yet it constantly occurs in Dissenting publications. As one instance in a thousand: among a heap of new pamphlets, a tractate, just published, has caught our eye, entitled "Memoirs of Shelomith Blake, by Thomas Hopley," who speaks of himself as "the Minister of the Church of Hemel Hempstead." We gravely concluded that Mr. Hopley is the Perpetual Curate of that parish; but, on opening his book, we afterwards found that he is the minister of a Baptist meeting there: so that the Episcopal Church, and also Independents and Methodists, if such there be at Hemel Hempstead, are unchurched by Mr. Hopley, THE minister of THE church of that town. Thus every sect calls its own body "the church," and virtually excommunicates all others. Is there common courtesy, common mo-

desty, or common justice, in this assumption? Dissenters talk of the Popery of the Church of England! Why, here is a Baptist minister making himself the Pope of Hemel Hempstead; recognising no church in that vicinity but a few exclusives of his own sect, and no minister but himself; and following out the example of the Papists in Ireland, who do not consider themselves a church *in* a place, but the church *of* that place, and of all places; Popery being the only true religion, and all other communions being but "sham" churches. We mean no offence to Mr. Hopley, of whom we know nothing, and who only uses the customary nomenclature of sectarianism. The offensive phrase was the offspring of illiberal bigotry. The narrow-minded founders of sects could not conceive that there could be any churches but their own: the Baptist left the Independent * to the uncovenanted mercies of God, and could

* We adopt the usual designations, but they are not correct, or specific. The term Independent properly relates to church government, and not to doctrine; and it ought to include, not merely that class of doctrinally Calvinistic pædo-baptist Dissenters to whom it is chiefly applied, but also all bodies agreeing with it in the principle of congregational independence; that is, not recognising episcopal or presbyterian government and discipline, or any other modification of ecclesiastical union and legislation—such, for instance, as occurs in the case of the Methodists. The (so-called) Unitarians, unless they affect to be Presbyterians, are Independents; and so are the Baptists. The term Baptist is also indefinite; and it is worse than indefinite, for, like the word Unitarian, it is marked by bigoted assumption. The self-styled Baptist considers all the men, women, and children in Christendom unbaptized, and left to the uncovenanted mercies of God, except the few who have undergone the rite according to his notions of the mode and the subjects. One sect takes to itself the very modest exclusive title of "Christians." The Independents, or Congregationalists, have lately shewn, that, with all their abstract preference for a rope of sand above a well-cemented system of ecclesiastical regimen, they find that some agglutination is desirable; and accordingly, though reprobating presbyteries, synods, and, above all, episcopal jurisdiction, they have invented a new species of machinery, under the name of "The Congregational Union of England and Wales;" which has regular Conferences in London, and holds an "Annual Assembly," or Synod—or, to use its own ecclesiastical word, "Convocation" ("our Great Convocation!")—from which it issues addresses "to the ministers and churches of the same faith and order throughout the empire;" advising, exhorting, instructing, or rebuking, as it judges fit, upon the most minute matters of doctrine and discipline. What is this but a virtual abandonment of the independent principle? what is it but the formation of an ecclesiastical œcumenical council? for, though no authority is claimed, and the advice and remonstrances of the "Convocation" profess to be fraternal, not judicial, yet the very issuing of such an address by such a body is an assumption of jurisdiction; and it implies, contrary to the first law of the Independent system, that it is not desirable that each congregation should be abandoned altogether to its own wisdom and discretion. The dominion of the Church of Rome itself grew up by steps as specious, and usurpations at first as unalarming; nay, to this hour the Sovereign Pontiff professes to be only the servant of the servants of God. A few leaders and delegates meet in a metropolis; they consult together, and issue encyclical letters to their provincial brethren: after a time their power is sensibly felt; enthralment commences, and independence ceases: for though its name may continue a little longer, the influence of the Convocation will begin to press increasingly, even to the remotest members: to resist its wishes will become impracticable; to rebel, would be to incur a weight of odium far too heavy for an individual or an isolated society to sustain: the societies will therefore no longer be isolated, but become planets revolving round a central orb: in a word, the Congregational system will merge into a system resembling that of the Presbyterians, the Methodists, the Quakers, or some yet stricter rule. This may be a very good issue; and, for ourselves, we highly approve of order, and union, and government, and subordination, and episcopal charges; but these things are not Congregationalism. If we were Congregationalists we should look with a very jealous eye at a central convocation in London, with delegates from almost every county in England, consulting together in ecclesiastical conclave, and issuing their addresses to their brethren throughout the land, upon a variety of the most important points of faith and practice, even to the minutest matters touching the choice and support of pastors, the internal affairs of churches, and the celebration of Divine ordinances. We should deliberately reject the proffered interference, and send back the addresses of the metropolitan convocation unopened. We say not this as meaning that the addresses are not very excellent, and such as it would be well if every "church and congregation" would follow; but we speak of the principle; and we maintain that the invention of this new machinery is a death-blow to congregational independence, and a proof that those who adopt that system feel that it cannot be fully and fairly acted upon, when congregations become numerous and scattered, without danger of general dislocation.

not in conscience admit that there was a church in his neighbour's table-pew, any more than in the Episcopal communion: his neighbour resolved not to be outdone in exclusionism: and thus the very spirit of Popery spread far and wide. Mr. Hopley would doubtless denounce the Oxford Tracts as bigoted, because they would speak of the Episcopalians of Hemel Hempstead as the only persons in that town who are members of THE CHURCH—meaning, not the Established Church, as such, but as being, they would say, exclusively, the church of Christ in these realms—and yet he claims the same exaltation for his handful of communicants.

When will this spirit cease? When will every Baptist be content to say of his society, "the Baptist church," as admitting that there may be true churches of Christ which do not conform to his opinions upon baptism? We do not plead guilty to the charge of unjust assumption when we say, the Church of England, because it is such by solemn national recognition. If that sanction ceased, and any other form, or no form, of national worship were established, we should still consider our communion a true and apostolical church, but we should not affect to call it the Church of England; neither do our Northern Episcopalian brethren call the brotherhood of worshippers at St. James's or St. John's chapel, the Church of Edinburgh or Glasgow; yet a Baptist minister calls himself, in print, THE minister of THE church of an English town, as if all his neighbours were Heathens.

ON NON-COMMUNICANTS BEING PRESENT AT THE LORD'S SUPPER.

To the Editor of the Christian Observer.

PERMIT me, in reply to B. C., in your last Number, to doubt the "great benefit" likely to arise from inviting spectators of the holy rite of the Lord's Supper, by throwing open the galleries for their reception. As a matter of order and propriety, it is surely incongruous and improper that any persons should be present at Divine worship who are not bearing a part in it. If "*every thing*" is to "be done decently, and in order," how particularly does such an injunction apply to the most solemn act of worship in which we can engage. Your correspondent himself, indeed, appears to feel the difficulty of persons, who are invited as *guests* at a banquet, appearing only in the character of *spectators;* but he still thinks "the solemnity would interest and benefit many, especially as leading to serious inquiry and self-examination, and to an intelligent and Scriptural view of this sacred rite." We look in vain, however, for any reasons which have induced your correspondent to conclude that the simple witnessing of the performance of this sacred rite will lead to an intelligent and Scriptural view of it. The mere appearance of the communicants to a spectator can surely present no index of the state of heart or inward feelings of any one of them; nor is there any thing in the mere solemnity of outward deportment, that is happily always witnessed, which might not readily be imagined by any one who had never beheld it, or which might not be equally witnessed in the communicants of a less pure and Scriptural church than our own, who are at least as observant of all "the outward and visible signs" of devotion as ourselves. So little, indeed, can a mere spectator enter into the real character of this eminently spiritual ordinance, or understand it at all the better from merely seeing it performed, that I should think he will be quite as far from arriving at "an intelligent and Scriptural view" of it by merely seeing the external form passed through, as if he were actually in a different place at the time. What stranger can intermeddle with the joy connected with the faithful reception of the precious body and blood of our dear Lord, by any thing he can witness there; or form the most distant idea of the grief and contrition of the real penitent, which make way for the consolations of the Holy Spirit, when little or nothing can be expected outwardly to indicate the deep humiliation and sorrow for sin which are felt by the faithful recipient? B. C., indeed, regards his supposed

spectators as "aspirants;" but is not his mistake to be found in connecting these "gallery critics" (Cowper), in his own mind, with the "noviciates*" of the monastic orders, or the "catechumens" and "candidates" of the Protestant church? In both those cases there is something, and indeed much, to be done by the applicant, under proper instruction, and in a course of preparation, very distinct from the circumstance of being mere spectators of any one particular ordinance or ceremony. The "aspirants" of another class than that alluded to by your correspondent, are brought under ecclesiastical regimen and discipline, which are more or less among the means of grace, and at least promise fair for usefulness: but what is there in common between religious students and pupils, and the brief occupants of a gallery, for whom no one is taking care, who are brought under no subsequent examination, and whose improvement must at all events be a very equivocal affair?

And here, sir, I am led to consider the probable effect of this system upon the communicants themselves. But why do I say *probable*, when it has happened to myself to deplore the inconvenience, if not injury, arising from the continuance of spectators in the gallery during the Communion Service? I confess, that the consciousness of being subjected to the gaze of witnesses, in so solemn a season, has had an adverse operation on my own state of mind; nor do I believe that I am singular in this feeling. When it is remembered how many, in every congregation, are weak in health, or timid in spirit; how many, at such a moment, desire to decline the observation even of their dearest friends, and much more of the curious or the frivolous—when it is considered how important it is to abstract the mind, at such a time, from every external object, especially when tending to excite feelings which are in any degree at variance with the duty in hand—it will surely be rather the desire of a minister to prevent, than to facilitate, the introduction of the practice in question. With myself, this is not a matter of theory in which speculation has any place; for having tried, for one, the practice of communicating before spectators, I mention my experience as at least worth considering; because, if the same state of feeling should be shared in any considerable degree by my fellow-worshippers, it would more than seem to counterbalance the problematical good which might be expected from the presence of spectators.

I believe, sir, that as the same soldiers who have faced a cannon have shrunk from services of less danger, or none at all; so there are Christians who would not feel an emotion in publicly addressing the largest auditory, and perhaps without previous preparation, who would yet shrink from observation and criticism in the seasons consecrated to personal devotion: nor does it appear to me to be an undue application of the principle which is sanctioned by our blessed Lord, when he directs us to shut our closet-door, if we extend it, on the occasion in question, to the door of the church.

ZENAS.

* Our correspondent must have intended to write "novices." Dr. Johnson correctly defines "novice" to be, "One who has entered a religious house, but not yet taken the vow;" and "noviciate," "The state of a novice;" or, "the time spent in a religious house, by way of trial, before the vow is taken." The translators of our Bible justly write (1 Tim. iii. 6) "a novice;" not "a noviciate." There are several similar popular blendings of ecclesiastical terms—as in the familiar instance of prebend and prebendary; as if the prebend were the person, and the prebendary his preferment; instead of the prebendary holding the prebend. We should not have noticed this trifling verbal mistake, but have corrected it silently, did not correspondents often, in such cases, not knowing our reasons, suppose that we have misprinted their word.—We take the opportunity of this note to add, that we think Zenas has satisfactorily shewn that the practice proposed by B. C. would not be desirable. It seems scarcely necessary to prolong the discussion.

THE REV. J. HUGHES TO HANNAH MORE, ON THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

To the Editor of the Christian Observer.

As you have stated in your last Number (p. 465), that Mrs. Hannah More used to express herself "very strongly" upon the plan of the Religious Tract Society, relative to her belief that "what was called a neutral system, was, as regarded the Church of England, eventually a hostile system," you will not decline inserting the following Letter, written to her by that excellent man, the Rev. Joseph Hughes, who held the office of Secretary to that Society from its formation, in 1799, to his lamented death, in 1833. The letter has been given to the world in the Rev. J. Leifchild's highly interesting Memoir of Mr. Hughes. The biographer's opening remarks will shew the occasion of the correspondence.

"During this period" (1807—1809) Mr. Hughes's "pen had been again employed on behalf of the Tract Society. A review of its publications had appeared in the 'Guardian of Education,' in which some objection was taken to their decided tone on the subject of regeneration, and the implied reflections alleged to be contained in some of them upon the Clergy, as a body. It was known to have proceeded from the 'fascinating pen' of Mrs. Hannah More; to whom therefore the Secretary, in a present of all the Society's works, forwarded these lines:—

"'Your review is felt to be discriminative, and in many instances as favourable as the Committee in their most sanguine moments could have desired. But they perceive that there are a few topics on which they are not to hope your entire coincidence. I refer especially to the subject of *regeneration*. That their sentiments with regard to this subject are neither novel, nor confined to vulgar theologians, might be evinced by an appeal not only to a Watts and a Doddridge, but to a Beveridge, a Hopkins, an Usher, and a Hall. Some of these writers, indeed, may express themselves respecting baptism in terms which the Committee may deem too strong; but when the direct explanation of the regenerated state is given, there is evidently a substantial agreement between the Committee and all these writers. Our fellow-creatures are so prone to substitute the forms of religion for its power, that the Committee, with solemn deference even to its *forms*, feel jealous of every term which tends to encourage a superficial hope, and the religion, if they may so express it, which rests merely on parentage, and is practised chiefly by proxy. They allude here to no particular usage of the Anglican Church, but to phraseology current with some writers both in that church and out of it. Thus far it was thought right to avow what they have published; and though the Committee are averse to the tone, and the spirit too, of proud pertinacious confidence, they trust that the highest authority of all (Inspiration) supports their statements. Those statements would not have been made, had they not felt that conviction.

"'They can assure you that no disingenuous motive actuated or occurred when they abridged the Life of Philip Henry. As far as Mr. Henry was really a superior minister, let him stimulate those that fill the sacred office. If ministers degrade themselves by sloth, avarice, or profligacy, who can help it? Surely their investiture with office is no sanction to their vices. Though the Committee had not this result in contemplation, yet where would be the harm, if the people in every parish refused their approbation, or cheerfully gave it, according to the incumbent's or the

curate's character? And if the regularly appointed teachers will either lead abandoned lives—or, to say the least, suppress a part of the Christian doctrine, and state the rest with drowsy indifference—can we wonder, can we refrain from rejoicing, that teachers *less* the objects of legislative patronage, and perhaps of far meaner literary accomplishments, should be found, whose life and doctrine correspond with each other and with the New Testament? And if in such cases these teachers attract the multitude, and do them good, does not Christian liberality say, 'Peace be to them?'"

X. Y. Z.

*** When we mentioned, last month, Mrs. Hannah More's opinion respecting the tendency of the Tract Society's plan, as regards the Church of England, we were not aware that she had recorded that opinion in print, as, from the above statement of Mr. Leifchild and from Mr. Hughes's letter, it appears she did as long ago as 1807—1809. We never saw her remarks in the Guardian of Education, but we cheerfully insert Mr. Hughes's candid and well-measured reply to them. But, so far from disproving what we said of the tendency of the Tract Society's "neutral" system to become hostile to the Church of England, it only confirms our observations.

It appears that Hannah More complained that the Society had sent out a Life of Philip Henry which she considered calculated to favour the cause of Nonconformity, by prejudicing uninstructed readers against the clergy of the Church of England. Mr. Hughes does not deny that such might be the result; but he asks, Where is the harm of the people in every parish refusing or yielding their approbation according to the character of the incumbent or curate?—adding, "If the regularly appointed teachers will either lead abandoned lives—or, to say the least, suppress a part of the Christian doctrine, and state the rest with drowsy indifference—can we wonder, can we refrain from rejoicing, that teachers less the objects of legislative patronage, and perhaps of far meaner literary accomplishments, should be found, whose life and doctrine correspond with each other and with the New Testament?"

Now, we neither "wonder" nor "refrain from rejoicing" that, either where church-room was scanty, or "the regularly appointed teacher's" doctrine or life is unbecoming his holy profession, or the population too large for the due discharge of the pastoral care, other teachers, *not* "regularly appointed," have been found to correct what was amiss or supply what was wanting. We do unfeignedly rejoice wherever Christ is preached or souls are saved. But this is not the question involved in Hannah More's objection, so far as we gather it even from Mr. Hughes's own words. Suppose that a variety of tracts had been offered to the Society, purporting to be abridgments of the lives of what ecclesiastical historians usually call "Mennonites," or "Anabaptists*;" and that these memoirs of Hetzer, Hubmeyer, Mentz, Grebel, Hoffman, Jacob, and so forth, embodied all that the said historians have alleged of the follies, fanaticism, crimes, and insanity, which marked the career of John of Leyden, the madman of Munster, and others of that turbulent community, who outraged Europe by their atrocities; and suppose that a Baptist minister complained of these narratives, as violating the principle of neutrality; would it be a sufficient answer to him to say, "What! would you defend what is wrong? Do you approve of the proceedings described in these tracts? Ought not fanaticism to be exposed, and crime to be denounced? What harm can there be in employing the neutral funds of our Society to make these things known in every cottage in the land?" Might not the Baptist minister fairly reply, that it was not a correct picture of things which he found fault with, but only with the incorrect inferences which these tracts would lead to, in the popular mind, as if the great body of Baptist ministers were like John of Leyden? At all events, in a neutral Society they had better, he would say, refrain from a style of publication which might give rise to misconception or unfair results.

The above is not presented as a parallel case to that under consideration; but it so far bears upon it as it illustrates the general principle. Mr. Hughes's reply to H. More involved important truth, but it was truth beside the mark. His observations might be correct, and yet Hannah More's objections to the tract be correct also. No stronger evidence could be adduced in proof that it was not neutral, than that a person of her piety, and sound judgment, and liberality of spirit, did not think it so, and objected to its circulation. She wished to disseminate Scriptural truth, for the

* It is invidious to use the appellation "Anabaptist" (Baptizers-again), since the persons thus denominated do not consider that former rite, as administered to a child, or without immersion, to be baptism; but it is equally invidious in them to assume the name of Baptists, as if all their Christian brethren despised that Divinely-appointed ordinance.

salvation of men's souls; and the Society wished to do the same; but she complained, that, in making use of the life of Philip Henry for that purpose, it had raised other questions on which the members of the Society professed, in their aggregate capacity, to be neutral. Not, indeed, that they could be really so, in reference to the lives of either of the Henrys, any more than in the lives of Jewell or Bishop Hall, unless by such a suppression of facts as violated the truth of history. We should say, that to state in a popular tract that such men as Philip or Matthew Henry were Nonconformists, without also stating to what extent their nonconformity went, and the occasion of it, and explicitly making known that they were strenuous advocates for a National Established Church, and lamented being separated from it, would be a virtual violation of truth. If, in an account of Matthew Henry's life and writings, his doctrine, that "Christianity should be twisted in with national constitutions," were not distinctly stated, we should say that neutrality was violated, and the Church of England unfairly dealt by. We assert not this with any reference to the Tract Society, not even being aware whether it has a Life of Matthew Henry on its list; but merely as laying down a principle upon which the question of neutrality may be tested. If Mr. Hughes's reasoning were applicable to the point raised by Hannah More, we might fairly ask Dissenters to circulate the tracts of the Christian Knowledge Society, or the Bristol Tract Society, upon Episcopacy or church establishments; for where, we might ask, could be the harm if the people in every parish considered such questions, and made up their minds; and why prevent their learning any facts or arguments that bear upon the subject? The Dissenter might reply, that he was not afraid of truth, that is, of the whole truth; and so might Hannah More have said of the Life of Philip Henry; she was only afraid of representations the whole bearing of which not being known to the parties to whom they were addressed, might lead to inferences by no means of a neutral character.

Mr. Hughes also alludes to baptism and regeneration. What the Tract Society's statement respecting baptism was, we know not; but, whatever it were, it is shewn by Mr. Hughes's reply to have been a statement which H. More considered bore hard upon the Church of England, while it was perfectly satisfactory to Mr. Hughes, who, as a Baptist minister, denied the validity of infant baptism, as resting "on parentage," and being "practised by proxy." We were not aware, till we read the above passage from Mr. Leifchild's Memoir of his justly esteemed friend, that the Society had any tract upon baptism among its publications: it certainly cannot have any one that can be at once efficient, and yet neutral: but neutral it must be; for the Methodists, and the great majority of Dissenters, in common with the Church of England, consider infant baptism valid, and immersion not indispensable; but no tract that recognised these doctrines, or which grounded upon them a suitable address to the heart and conscience of persons baptized in virtue of Christian "parentage," could be approved by even the most candid member of Mr. Hughes's persuasion; and we know that the venerable Dr. Carey, and his colleagues at Serampore, even in translating the New Testament, refused to employ either a neutral vernacular word, or one, like our own "baptize," formed from the original Greek word; and preferred using a term so strong that Mr. Rowland Hill said that it meant "drowning," being immersion without emersion.

We had no intention of touching upon the question of Infant Baptism, which concerns Methodists and Dissenters as much as Churchmen; and we refer to it merely so far as the citation from Mr. Hughes forces us to do so. We should not, however, be strictly correct if we said that the suppressions upon the subject of infant baptism, required by the constitution of the Society, can be felt *as much* by Dissenters as by Churchmen; since in the Episcopal church the Sacrament of Baptism (apart from any question of its connexion with spiritual regeneration) assumes a prominence which it does not in Nonconformist communions. Dissenters do not dwell upon it, to any considerable extent, in their ordinary addresses to young people; there are no stipulations or pledges for them to refer to; whereas a very large portion of the preaching and pastoral remonstrances of the Clergy is, and ought to be, grounded upon baptismal obligation and privilege. Mr. Hughes considered infant baptism an unscriptural ceremony; and he admits that the Society, in getting rid of "parentage" and "proxy" proceedings, had also to relinquish "phraseology current with some writers both in the Anglican Church and out of it." A member of the Anglican Church in this Society must give up "proxy:" "What did your godfathers and godmothers do for you?" and the Pædo-baptist must give up "parentage:" "What did your parents do for you?" Is then the dedication of children to God so trifling a matter, that, to please any section of persons, however respectable, the great body of the Christian church can consent to circulate hundreds of millions of tracts for popular edification, in which no mention is made of it; and to relinquish all that appeals to the understandings and affections of young persons arising out of it? The question, as we stated in the matter of church communion and National Ecclesiastical Establishments, stood very differently when the Society, according to its original plan, circulated only "*small*

religious books and treatises;" and these few and far between; but now that its publications have amounted to a considerable library, and include Church Histories, and Commentaries on the Whole of Scripture, the pretermission of such important points as the duty and value of dedicating the children of believing parents to God in baptism, is not a trifling compromise. It must require some ingenuity, in many cases, to keep clear of the question. By combining Scott with Henry, quotations may always be made from the latter, where any thing in the former goes to shew that the text in hand countenances Episcopacy or the Anglican Church. But even Henry was not neutral in all points; and consequently the Society is obliged, upon various subjects, and among others this of baptism, to do what was so *strongly* reprobated in the case of the Christian Knowledge Society in the baptismal controversy, to alter an author's language and mutilate his sentences without acknowledgment. We have in our possession a letter addressed to us by that zealous friend of the Religious Tract Society, the Rev. Legh Richmond, in the year 1817, in which—after thanking us for pointing out a practice, which the Christian Knowledge Society had adopted, of exchanging without acknowledgment the word *regeneration*, in professed quotations from standard writers, either for *reformation* (as in a passage from W. Lowth in the Family Bible, Ezek. xviii. 31), or for *renovation* (as in two passages in Nelson's "Fasts and Festivals")—he says, "Pursue that conspiracy* steadily." Now, if Mr. Richmond thought that for the Christian Knowlege Society to alter or mu-

* Conspiracy was a harsh and improper word; but no man can doubt that there was a settled plan, among some leading persons in the Christian Knowledge Society, to alter the old tracts for the worse; and that this plan was acted upon to a wide extent, till such mar-plots as the Christian Observer spoiled the scheme. The incubation of this plan was pointed out in a letter in the Christian Observer for May 1814, in which the writer, after shewing the Popery of a tract by Archdeacon Yardley, then on the Society's list, went on to state, that, at a meeting of the Society, a member had moved for the expulsion of some most objectionable exhortations in a tract entitled "The Young Woman's Monitor;" exhortations so exceptionable, that, unless they were expunged, he could not in conscience circulate the tract; exhortations leading to enthusiasm, to a violation of duty, and to the desecration of the Psalmody of the Church. These alarming expressions applied to an exhortation to young women, *instead* of singing idle, profane, and licentious songs, to repeat and sing "Morning and Evening Hymns." Some poor unfortunate member urged in reply, that the Psalms of our Old Version were expressly intended to be sung in the place of ungodly ballads. To this it was triumphantly rejoined, first, that the times were changed—meaning that enthusiasm was now more rife than in the days of Sternhold—and, secondly, that the exhortation applied only to solemn music! The members present, almost without exception, determined instantly to expunge the exhortations complained of; but, Dr. Gaskin declaring that *this could not* be done without the appointment of a Committee of four members, who must gravely consider and deliberately *report* upon the subject, four of the members present—as if in mockery of the laws of the Society, where the enthusiasm of Psalm-singing was to be crushed—without even rising from their seats formed themselves into a Committee; made, what the Board was pleased to consider a report, immediately; and the obnoxious words were expunged by acclamation. The matter being thus hopefully begun, it was determined to follow it up with due zeal; and accordingly objections were made to one of the Society's oldest tracts, composed by one of its earliest patrons and ornaments—namely, Dr. Woodward's "*Young Man's Monitor*," in which he recommended young men to unite themselves in religious union, in order to encourage each other in attending the daily as well as Sunday services of the Church, frequenting the holy Communion, and promoting works of piety and charity. Dr. Woodward's publication had been the very test of orthodoxy for more than a century; and our readers well know how zealously his plan is recommended in the Introduction to Nelson's Fasts and Festivals. But here, again, it seems the times had changed; enthusiasm was afloat; our young men were in danger of being too godly; the earnest language of a Woodward, or a Nelson, was likely to lead to fanaticism;—in short, said one of the Society's officers, the tract was one of the worst on the list. Hereupon ensued a conversation, in which so many remarks were made respecting "the enthusiastic expressions in *many* of the old tracts," that it was instantly proposed and carried, that no tract should be reprinted without passing the ordeal of a Committee of Revision. That Committee went to work very quietly, but very effectively. A few months after, a motion was made at the Monthly Board, for substituting "renovation" for "regeneration," in the title of the Collect for Christmas-day, in the "Directions for a Devout Behaviour in the Public Worship of God;" "Regeneration, a Prayer for it;" and the necessary forms were all gone through with alacrity to effect the change. The sense in which the Church uses the phrase "being regenerate," has been variously argued; but the prayer is for *daily renewal*, and this daily renewal the

tilate the words of deceased authors without acknowledgment, in order to accommodate them to the temper of the majority of its members, was a "conspiracy to be pursued," he could not have been pleased with us if we had refused to be as faithful in the case of one Society as of another. Take the following two instances—the first of alteration, the second of mutilation—in this very matter of baptism, in two passages extracted from Henry by the Tract Society. Speaking of the Jailor at Philippi being baptized, with all his house, Henry says: "Neither he nor any of his family desired time to consider whether they should *come into baptismal bonds* or no." This the Tract Society alters, as the Christian Knowledge Society did "regeneration," without acknowledgment, into, "Neither he nor any of his family desired time to consider whether they should *be baptized* or not." Now, we do not complain of fair abridgment, or judicious selection, or even that the compiler is content, for neutrality-sake, to relinquish the important instruction which Mr. Scott, in common with every Church-of-England annotator, urges from the narra-

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old tract had called regeneration; which, if not correct, was not much mended by the substitution of "renovation;" for "daily renewal" means, in this place, what divines call progressive sanctification.

But it was not to the discussions at the Monthly Board, but to the silent unacknowledged changes which were going on in the old publications, under the watchful revision of a very few individuals, that Mr. Richmond applied the term "conspiracy." From the effect of these mutilations of old tracts the Society has not yet recovered. We urged twenty years ago, that these matters should be fully inquired into, in order that the dread of enthusiasm might not be allowed to suppress some good tracts, and to mutilate others; but, in spite of remonstrance, the deteriorating process went on for several years. There are those who are very prone to forget, or who perhaps never knew, these things. Do those who ask to keep the old tracts unaltered, mean the catalogue and the readings which contained enthusiasm, and inculcated Psalm and Hymn singing; or do they mean the modern antiques above referred to? If these objectors would collate the list of the tracts and their contents, as they stood at the period when Broughton, the college companion of Wesley, and one of his little band of Oxford Methodists, was secretary (though he very properly left his friend when his friend diverged from the Church); or when Scougal's "Life of God in the Soul of Man" was placed on the list; or when the enthusiast Lutheran Swartz was hailed as a missionary to India; it would be seen, that what they consider the antiquity of the Society was rather its degeneracy, when it fell under the dominion of such divines as Sykes and Yardley; and that to go back would be to recover much that they would be glad to relinquish. It is, however, a much better plan to go forward than to go back; and we notice the above circumstances only in reply to those who are constantly speaking of themselves as conservatives, and the purifiers as anarchists. Who set up Yardley and pulled down Woodward? Who ousted Bishop Bradford and exalted Sykes? Thank God! better days have dawned. Let us rejoice and take courage.

After the above had gone to press, it occurred to us to turn to Nelson's Preface, in which he expressly states, as among the merits of the Woodward Societies, "the great care they take to suppress the dawnings of enthusiasm;" "the deference they profess to their parochial ministers; their readiness to be governed by their directions; and their willingness to submit their rules and orders to the judgment of the Reverend Clergy." And he adds: "I cannot imagine how this can deserve censure, when the liberal contributions of gentlemen to support a horse-race, or a music-meeting, have never been taxed with the least illegality." So that what Nelson, and the other old members of the Christian Knowledge Society, considered as calculated to suppress even "the dawnings of enthusiasm," was itself so enthusiastic, in the eyes of the leaders of the Society in 1814, that the very tractate that noticed it was ejected upon the express ground of "enthusiasm!" Such was the rapid march of intellect and anti-enthusiastic doctrine some quarter of a century ago, till it was disturbed by the fanatics, who have been labouring to deteriorate our rational moral-theology to the pattern of our obsolete Articles and Homilies, the bad boon to posterity, as Bishop Jebb thought, of the days of Edward and Elizabeth. We wondered how the Society reconciled the principle upon which it expelled Dr. Woodward, with the circulation of Nelson's Preface; but upon looking at one of the modern editions (ours is one of the old ones), we find that Nelson's Preface is expunged; so that the Society is consistent with its modern self, but doubly inconsistent with its former self, in those days which the anti-innovators ignorantly applaud. We mention the circumstance chiefly in order that, as a new edition of Nelson, in octavo, is in the press, the conductors of the Society may inquire into the duty of restoring Nelson's Preface, which ought never to have been struck out. The Society's book is rendered deplorably defective by the mutilation; which cannot be vindicated on the ground that the Society excludes all prefaces in its publications; for it retains some which might have been better omitted than this.

tive of the Jailor, respecting the duty and the blessings of baptism for the children of believing parents; though such a sacrifice, when multiplied by the innumerable passages in which similar sacrifices, on a variety of momentous questions, must be made, upon the neutral plan, makes us distrust the lawfulness of a principle which somewhat resembles that upon which the books of the Irish Education Board are constructed,—each party agreeing to yield what he believes to be important truth, for the sake of compromise, with a view to a common object. But what we object to is, that even Matthew Henry, the Nonconformist, must be silently altered, apparently lest his mention of "coming into baptismal bonds" should seem to favour the stipulations in baptism of the Church of England. Modern Dissenters refer little, or not at all, to "the bonds" into which a child has entered in baptism; so that they do not feel the loss caused by this alteration so much as a Churchman does; and they might even be pleased that their compiler had silently changed Henry's words, as being liable to remind the reader too strongly of the Church-of-England form of Baptism, and the Church Catechism. The word "bonds" would be popularly understood to mean what the Society might not approve; therefore Henry's phrase must be changed for one more convenient. The argument and the practice of the Christian Knowledge Society respecting "regeneration," were the same. Without party-spirit on any side, we protest now, as we did then, against the system. The Christian Knowledge Society relinquished it, and pledged itself to give back to the old writers their own words: will the Religious Tract Society do the same?

The above is a case of silent alteration. We will give but one example more as a specimen, and that, as we said, shall be a case of mutilation; and, that we may not go out of our way to find fault, we will still confine ourselves to the question of baptism. We turn to our Lord's commission to his disciples (Matthew xxviii. 19, 20), to go and teach, or disciple, all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Here, again, we will not complain that the Society's neutral principle obliges its compiler silently to omit the very important and valuable remarks, both of Scott and Henry, relative to infant baptism, with Henry's remarks on the mode of its administration. We will not complain that those who read the Tract Society's selections from Matthew Henry, and who refer to such texts as this for a comment upon those passages which imply infant baptism, find a constant blank, and are led to infer that Henry was of the same opinions as Mr. Hughes; instead of being, as he was, an earnest advocate for the admission of infants to the rite, upon the warrant of such passages as the above; and also for the administration by sprinkling, or affusion, in common with immersion. It is, indeed, distressing to our minds, that, in a Commentary upon the whole of the Scriptures, for children, for the poor, and for family instruction, where no other is to be had (though this contains much invaluable truth), such important matters should be left out upon system; but our present reference was not to this, but to the species of garbling of which the following passage presents an example. Henry proposes to consider how far our Lord's commission extends to all nations; upon which he says: "Now this plainly signifies it to be the will of Christ, (1) That the covenant of peculiarity, made with the Jews, should now be cancelled and disannulled. This word broke down the middle wall of partition which had so long excluded the Gentiles from a visible church-state; and whereas the Apostles, when first sent out, were forbidden to go into the way of the Gentiles, now they were sent to *all nations*. (2) That salvation by Christ should be offered to all, and none excluded that did not by their unbelief and impenitence exclude themselves. The salvation they were to preach is a common salvation: whoever will, let him come and take the benefit of the act of indemnity; for there is no difference of Jew or Greek in Christ Jesus. (3) *That Christianity should be twisted in with National Constitutions; that the kingdoms of the world should become Christ's kingdoms, and their kings the church's nursing fathers.*"

Here, then, we see that Henry considers that our Lord's commission "plainly signified it to be His will," first, that the Jewish peculiar covenant should be cancelled; secondly, that salvation by Christ should be offered to *all*; and thirdly, "that Christianity should be twisted in with national constitutions; that the kingdoms of this world should become Christ's kingdoms, and their kings the church's nursing fathers." What an inference is this third, this relic of "the will of Christ," from the pen of Matthew Henry! But it would never do to let the readers of the Tract Society's publications know that this eminent "Nonconformist" was only a nonconformist upon some questions of detail, but was as far as possible from being a "Dissenter upon principle." What, then, is to be done? Why, garble his argument; give the first two heads, *but wholly omit the third!* Henry said that Christ's will extended to three things; Churchmen say the same, though they may not particularly urge this passage in proof of it; but Dissenters deny the third; therefore even the Nonconformist Henry must be silently cut down, to dwarf him into neutrality!—We must speak out: we cannot, we do not, think this proceeding consistent with Christian simplicity. Let the Tract Society's compilers write upon their own account whatever they consider to be Scriptural and

useful; let them assert or omit as they judge most for edification; but let them not deceive the world, upon controverted matters, by mutilating the writings of men who will be quoted as authorities from their corrupted text. We again lament to be told that our Reverend Brethren Mr. Budd and Mr. Bickersteth approve of this plan. Did they approve of it in the instance of the Christian Knowledge Society? And if they did not there, why here? Why silently change Matthew Henry's "baptismal bonds" into "baptism," any more than Lowth or Nelson's "regeneration" into "reformation" or "renovation?" Why should the Committee compile a Commentary professedly from Scott and Henry, and yet alter and garble wherever those authors say what they do not approve, so as altogether to deceive the public respecting their opinions upon numerous questions of momentous importance? The reply is, that they give what they consider to be the essential matters of salvation, and omit all others, on which there may be differences of opinion. But what warrant has a Tract Committee, or rather the literary officer who draws up or revises any publication, to decide what doctrines or precepts of Holy Writ are essential, and what are non-essential? Why find fault with Archbishop Whateley and his brother commissioners in Dublin, and yet permit a similar practice in Paternoster Row, London?—Still we do not apply our censure to original publications. If the great body of our Dissenting brethren are content to leave the poor of their flock, and the children of their Sunday-schools, ignorant of the solemn duty of dedicating children to God in baptism, and thus to prepare them to become Anti-pædo Baptists, as they often do, in riper years, we urge no objection, provided the neutral expositions of Scripture which lead to this result are given as original compositions of the Society. But to use the names and authority of well-known writers, while their works are so altered and truncated as to deceive the public respecting their principles, does not appear to us an allowable practice. The Tract Committee have a right to think that Matthew Henry was visionary in considering National Church Establishments to be Christ's ordinance; but they have no moral right by mutilation and suppression to deceive their readers as to his opinions. If an author, upon the whole, does not suit the Society's purpose, they should pass him by, and give what they please of his matter in their own names; but when he says that three things are Christ's will, let them not assume the right of determining that two are, and that the third is not, and of publishing the garbled passage under his supposed authority. Why may not men, in these liberal days, judge for themselves? Ought the fallible reviser of a tract society to be permitted to determine for all Christendom what is essential, and what is non-essential? At least, if he is to do so, let the public have the privilege of knowing what is the test resorted to; the standard of revision; let the Society say what, in their opinion, is truth—at least what portion of truth they admit, and what they are obliged to reject. If Henry be quoted, let him be quoted fairly, and let his opinions or arguments go for what they are worth. The Society might add, as a note, "We could not honestly, in citing Henry's exposition of this text, omit his application of it in favour of infant baptism and National Church Establishments; but the Society, in its collective capacity, gives no opinion upon his statement." This would be fair and candid; but silently to suppress and mutilate, is not so. If it be replied that the end and object justify the practice, we rejoin, that this may be good Jesuitism, but it is not Protestantism.

The Society has recently published (see the bill under the cover of our last Number) a defence of its system of mutilating the writings of the Reformers. They say, that their variations "were needful to render the work generally useful, and are in accordance with the design of the late revered John Broadley Wilson, at whose expense it was undertaken. His desire was to send forth a publication which might be currently read, and which would correctly shew the doctrines of the Reformers on all the leading truths of Scripture, while it offered no claim to be substituted for the originals, for literary or critical purposes." Our complaint was, that the mutilations are unjustifiable upon principle; and the reply is, that they are in accordance with the design of Mr. J. B. Wilson! Our complaint was, that Jewell is not Jewell, or even Matthew Henry Matthew Henry, in the Society's publications, and that the world is deceived by the garbled representation: the reply is, that if not themselves, they are something more "generally useful!" Our complaint was, that the writings thus mutilated do *not* "correctly shew the doctrines of the Reformers on all the leading truths of Scripture;" and the reply is, that they do thus shew them. Here, then, is a question of fact. The Society professes to know and decide what are "all the leading truths of Scripture," and to add, alter, abridge, and cut down, in order to square every thing to this standard. Now, have we not a right, and is it not our duty, as a portion of that community among whom hundreds of millions of the Society's publications have been circulated, to ask what this standard is? what is the Society's code of "all the leading truths of Scripture?" Is it a written code? if so, let it be printed and published in the face of day. Or is it something unseen, floating in the minds of a few officers who conduct the affairs of the Society? We protest, as anti-Papists, against this assumption of a Tract Committee to determine for the whole Christian world what are and what are

not "the leading truths of Scripture." They have a right to give their own opinions, and to leave men to judge of them; but they have no right to lop or stretch all our Reformers and standard writers, till they come up to, or down to, their standard; and to mystify the public, by leading them to suppose that they have a "correct" likeness, when in many instances, by suppressing one portion of an author's life or writings, and bringing into undue prominence another, they convey inferences altogether incorrect and deceptive. The Society professes to shew the opinions of our Reformers "correctly;" whereas we assert that it does not do so. It does not allow them to speak, or to be heard, fully and fairly, in matters respecting which their opinions differ from those of the managers of this Society. The Clergy are beginning to feel the workings of this system very sensibly in their schools, and among the poor.

As Mr. Budd is appealed to as approving this plan, he is, by the Society's declaration, made to avow to the world that the dedication of the children of believers to God in holy baptism is not "a leading truth of Scripture;" nay, that it is a matter so doubtful, or so unimportant, that it is lawful to form a compact for the circulation of Church Histories, Commentaries on Scripture, elaborate treatises, and hundreds of millions of copies of popular tracts, for tens of thousands of persons who have little or no other means of religious reading, upon the avowed—no, not the avowed, and that is a part of our complaint—but upon a tacit covenant, that, so far as this Society's influence extends, Infant Baptism, whether including "proxy" or "parentage" (thus taking in both Churchmen and Pædo-baptist Dissenters), shall be silently obliterated from the institutions of the Christian world. Here the majority of Dissenters ought to feel as sensitively as we do. We cannot ask them to object that the Society's publications abound both with facts and fictions which H. More considered tend to disparage the Clergy—a result, Mr. Hughes states, much to be desired, where the disparagement is deserved; though the mischief is, that it extends where it is not deserved—nor can we venture to demand, that, for the sake of neutrality or reciprocity, the statements or the facts objected to by Hannah More, and the numerous matter-of-fact arguments in the Society's works against the system of the Church of England, should be counterpoised by a good sprinkling of facts and statements respecting (to adopt Mr. Hughes's classification) "slothful," or "avaricious," or "profligate" Dissenting ministers, and the ill working of the voluntary system. But though we cannot demand so much as this of our pædo-baptist Dissenting brethren, we may, and do, ask them to make common cause with us in favour of the Divine ordinance of holy Baptism, for children as well as adults. We cannot request that the Nonconformist Matthew Henry, who, for such passages (and there are many) as that left out by the Society in the garbled extract from his remarks on our Lord's commission to his disciples, would now-a-days be pronounced by many to be a high-church bigot, should be allowed to be fairly dealt with in the matter of National Establishments;—this were too much to ask;—but we do entreat them to consider whether they might not restore—we will not say "the bonds" of baptism, for that also might seem to countenance the Church of England services—but at least the recognition of the right of the children of believing parents to be presented to the Lord in baptism. Or is it so, that the great body of the supporters of the Society have really come to the conclusion that circumcision under the Old Testament dispensation, with the corresponding rite by water to the same subjects under the New, is not "a leading truth" of Holy Writ?

We have taken this particular question of Baptism, because it happened to be touched upon in Mr. Hughes's letter to Hannah More; and we have confined our remarks to the Commentary compiled from Matthew Henry, because, being a Nonconformist as well as a man of eminent piety, the Society, it might be supposed, had less to amend in his writings than in those of Scott, or any other Church-of-England divine. But we have not quoted one passage in many of those which would have illustrated our argument, even in the Society's Commentary, passing by all its other publications; nor is it any particular instance that we complain of; but of the general principle—a principle which H. More considered ominous thirty years ago, but which has become far more so now that the Society issues libraries rather than tracts.

It is consoling to us that our remarks have been extracted by this recently published relic from the pen of Mr. Hughes, rather than by any circumstance that might have taken the matter out of the region of impartial truth-loving abstraction, into that of *unfriendly* debate. We knew Mr. Hughes well; we esteemed him highly, and regarded him affectionately; and never shall we cease to remember with gratitude his invaluable services in the cause of our Divine Redeemer, and for the temporal, spiritual, and eternal welfare of mankind, as the able, unwearied, judicious, and disinterested Secretary of that first and best of all human institutions, the Society for giving to all nations the word of God, free from any human admixture, any thing that can intrench upon the Catholic freedom of our common Christianity. Off this really neutral ground, we amicably parted: he could not follow us to the infant font, nor could we follow him in his Nonconformist system of church discipline; we could not be Antipædo-baptists, nor he an

Episcopalian; though his candour and forbearance never provoked hostile discussion on such subjects; and, indeed, such was his friendly spirit towards the Church of England—so different to that of the new race of political-evangelical Dissenters, who are uniting with Infidels, Radicals, and Papists, to uproot the established communions of these realms—that the only complaints urged against his carriage were not from Churchmen, but from his Dissenting brethren. His able and pious biographer, Mr. Leifchild, in his interesting account of his friend, confesses this. He says: "He was careful to keep out of sight all his distinctive peculiarities, and sought to forget, when he was engaged on these occasions (in which he seems to have been remarkably successful), that he was any thing else than a Secretary of the British and Foreign Bible Society. He deferred very much to the Clergy, and never seemed anxious to bring the brethren of his own community, or of any other separate society, forward. For this course he was content to subject himself to surmises, and sometimes to more than implied and covert censures, as though he was guilty of a dereliction of principle. He appears to have made up his mind on the course he should pursue, on calm deliberation, well knowing to what it would expose him; and with an imperturbable calmness and determination he never swerved from it. This reluctance to afford to his brethren of the Dissenting communities a fair share of influence in the public meetings of the Society, while it gave frequent offence to them, was not appreciated, as it ought to have been, by those to whom he deferred. On some occasions, indeed, it scarcely seemed to comport with that impartiality which, as the agent of the Society, he might be justly expected to exercise. It is certain that in this respect his conduct was disapproved by many, but we believe his motives could have been disapproved by none. It is, moreover, due to his consistency and integrity to assert, that he was never known, by any speech, discourse, or written communication, to compromise a single religious sentiment which he had from conviction made his own."

On this statement we offer no remark, except that the jealousy adverted to by Mr. Leifchild was very puerile. Mr. Hughes had the good sense to see, that, if he wished to promote a pious and charitable object in a town or village, it was wise, and in conformity with the doctrines and precepts of Holy Writ, to obtain the aid of all persons of local influence or authority, whose character and qualifications were suitable; and that a man able and willing to render special services, was not to be passed over upon the jealous, levelling spirit of republicanism, because he had the misfortune to be a nobleman, a magistrate, or a clergyman. The conductors of the Bible Society have never felt it a part of their duty to divest themselves of common sense and discretion; nor did Mr. Hughes disparage the zeal or ability either of a village curate or a village local preacher, in thinking that a Porteus, a Barrington, a Ryder, or a Sumner, might, on some occasions, be able to render the Society more efficient aid than the one or the other. Of the effect of Mr. Hughes's friendly intercourse with the clergy we could state more than Mr. Leifchild has mentioned; but we will only repeat what we wrote, shortly after his death, in our Volume for 1833, page 699:—

"Mr. Hughes was a Dissenter, and an Antipædo-Baptist; but he was a man of such Christian moderation and candour, that he never failed to conciliate good men of every name; and with regard to the Church of England in particular, he has been heard to express, in the strongest terms, his high opinion of its value to the interests of religion in the land; and also to state, that, from his very extensive intercourse with all denominations of Christians, he had come to the full conviction that there was no body of persons in the nation among whom the spirit of the Gospel was so consistently exhibited, as among the pious members and ministers of the Established Church. The piety in this quarter, he would say, was of a better cast—more deep, more solid, more simple, more scriptural, less shewy—than in any other. Such a testimony, from such a man, ought not be overlooked, at a time when so much is said and done to depreciate the Church of England, her clergy, her members, and her institutions."

We have stated thus much of Mr. Hughes, with a view to shew, that, if the publication of his letter to H. More, which had been silent for more than a quarter of a century in manuscript, and which is considered, it seems, an answer by anticipation to our recent observations upon the principle of the Tract Society, has given occasion to some remarks from our pen, they have been elicited by a document which could not call forth any reminiscence but that of respect and brotherly kindness. It was not, perhaps, altogether well-judged in Mr. Leifchild to give to the world, so long after, a letter which, being set forth as defensive of the principle and publications of the Tract Society, could not but force those who think differently to offer, as Christian sincerity required, some reply; but the letter is worthy of the excellent man whose name it bears. Mr. Hughes, in that letter, styles the Established Clergy of the land "the regularly appointed teachers," not the soul-destroying teachers; and the spirit indicated in the difference between these epithets, may shew that it is not without cause that many men of piety, who are attached to the Church of England, believing

its doctrines, its discipline, and its national establishment, to be scriptural, think it right to be watchful that the machinery of charitable and religious benevolence shall not be so worked as to shake any of its pillars. With regard to the Bible Society, the conduct of some Dissenters—we say not all, nor the majority—should only bind the clergy and members of our Church the closer to it. Now and then, some young man, misunderstanding the ordinary rules both of courtesy and business, may speak or act ignorantly;—as we remember on one occasion, in which a clergyman, in his capacity of secretary to an Auxiliary Society, having begun to read a portion of Scripture at a committee meeting, as was the rule, was interrupted by an individual present, who requested that the chairman, a layman, might read it, lest it should be supposed that the Bible Society recognised the ministerial office. The clergyman went on quietly, the interposer sat down, and no gunpowder plot followed. The late Bishop Ryder met, on the Bible Society platform at Coventry, face to face, with his usual meek and charitable dignity, some who had vituperated both himself and the church of which he was a pastor and governor; and by his presence and conduct on that occasion evinced that he could not be moved from the assertion of an important principle, and the promotion of the glory of God and the salvation of mankind, by an outburst of private or public sectarian petulance. But, though thus firm in his attachment to the Bible Society, which he considered really neutral, he doubted whether a Tract, Education, or Missionary, Society, could be so; and he thought that in such matters it was most consistent with scriptural rules, and most likely to promote glory to God and peace and good will to men, for various bodies of Christians to act up fully to the dictates of their own principles, with zeal and charity, rather than to attempt compromises which might lead to the pretermission of what any conscientiously considered to be important and essential truth.

We have, however, no wish to follow up the question further; and if any of our correspondents desire to reply to our remarks, it would minister most to edification, and least to controversy, to put the matter in the shape of an abstraction; as, for instance: Whether it is lawful to retain the names and authority of writers to statements in which a portion of their views which they considered important and material, is suppressed or modified; or, Whether is it lawful for the whole church of Christ to unite to draw up and publish religious books, including numerous large treatises, Church Histories, and Commentaries *on the Whole of Scripture*, to be circulated throughout the world, including even heathens and others who may have no other means of religious instruction, upon the compact of suppressing many important Scriptural doctrines and precepts; such, for instance, as that of the duty of dedicating the children of believing parents to God in holy baptism, in the name of the Father, and of the Son, and of the Holy Ghost? Or thus: Our Lord having given a command to go into all the world, and to preach the Gospel to every creature, is it lawful for his church to limit his words, and to say that they will preach only its "leading truths?" Or, again: "All" Scripture being given by inspiration of God, and being profitable for doctrine, reproof, correction, and instruction in righteousness, may we safely determine that some of its "truths" are not "leading," and therefore may be slighted? if we may, how is the line to be drawn, and who are the persons who are to undertake the responsible office of drawing it?

POETRY.

LORD, I WOULD HUNGER.

(*From Sonnets, by the Rev.* C. STRONG.)

LORD, I would hunger after that blest food,
Thirst after that life-giving draught of thine,
And ever, if to will and do were mine,
The one thing needful seek, and only good.
But, ah, to interrupt her better mood,
How many foes against my soul combine;
Foes that, unless thy powerful arm Divine
Extend its aid, by me are ill withstood:
Yet rich thy promise is, faithful thy word,—
"Ask: at My throne let all thy wants be told,
And in due season shall thy prayers be heard."
The prayer thy grace now prompts, hear, Lord, at length;
Deliver me, as thou wast wont of old,
And in my weakness glorify Thy strength.

THE SEA SHELL.

(*From the Reliquary, by* BERNARD *and* LUCY BARTON.)

HAST thou heard of a shell on the margin of ocean,
Whose pearly recesses the echoes still keep
Of the music it caught when with tremulous motion
It joined in the concert pour'd forth by the deep?

And fables have told us, when far inland carried
To the waste sandy desert, or dark ivyed cave,
In its musical chambers some murmurs have tarried
It learn'd long before of the wind and the wave.

Oh! thus should our spirits, which bear many a token
They are not of earth, but are exiles while here,
Preserve in their banishment, pure and unbroken,
Some sweet treasur'd notes of their own native sphere.

Though the dark clouds of sin may at times hover o'er us,
And the discords of earth may their melody mar,
Yet to spirits redeem'd some faint notes of that chorus
Which is borne by the bless'd, will be brought from afar!

MARY AT THE SEPULCHRE.

(*From the same.*)

MARY! seek not in the tomb
Him the grave no more enfoldeth;
Earth's sepulchral, silent gloom,
No such glorious captive holdeth.

Look! the stone is roll'd away;
Deem that tomb no more a prison;
"Shining ones" are there, who say,
"Jesus is not here, but risen!"

Risen, the Conqu'ror of the grave,
Over death and hell victorious!
Dry thy tears, in Him be brave;
Meekly trust His power to save,
And arise to life as glorious!

"THE LAND WHICH NO MORTAL MAY KNOW."

(*From the same.*)

THOUGH Earth has full many a beautiful spot,
As a poet or painter might show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart and the spirit's glad sight,
Is the land that no mortal may know.

There the crystalline stream, bursting forth from the Throne,
Flows on, and for ever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With its fruits, healing sickness and woe,
The fair tree of life! in its glory and pride,
Is fed by that deep inexhaustible tide
Of the land which no mortal may know.

There, too, are the lost! whom we lov'd on this earth,
With whose mem'ries our bosoms yet glow;
Their reliques we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

There the pale orb of night, and the fountain of day,
Nor beauty nor splendour bestow;
But the presence of Him, the unchanging I Am,
And the holy, the pure, the immaculate Lamb,
Light the land which no mortal may know.

Oh ! who but must pine, in this dark vale of tears,
From its clouds and its shadows to go,
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love
Of the land which no mortal may know !

PRAY ON.

(*From the Songs of La Colonna.*)

Pray on ! pray on ! great things are done
By prayer, and mighty victories won !
Pray on ! pray on ! and never cease ;
Prayer is our armour, strength, and peace!

Pray on ! pray on ! and faint thou not :
What were we on this earthly spot,
Without that refuge, sure and blest,
A Father's ear, a Father's breast ?

WHERE IS HOME ?

(*From the same.*)

Where is home? oh tell me where?—
Not in scenes of grief and care ;
Not 'mid strife, and pain, and woe :
Therefore home is not below.

In a better land afar,
A Father's house, Home's mansions are ;
In the bowers of Paradise,
Where peace abides, and never flies;

Where no arrow wounds the dove,
Where no parting is for love,
Where are no rough seas of foam,
Where joy dwelleth—there is home !

Where no blight is in the rose,
Where no storm the lily knows,
Where never fades the blossom fair—
Home, dear friend ! is there, is there!

EARTH AND HEAVEN.

(*From the same.*)

Ask'st thou what shall pass away ?—
Nought the wise would wish to stay ;
All that's foolish, vain, and light,
All that had foundation slight,
All that's erring, all that's wrong,
To which earth's alloys belong,
All vexation, pain, and woe,
All embittering earth below.

Ask'st thou what shall still remain ?—
Winnow'd from the chaff, the grain ;
The gold, from dross by fire refin'd ;
The chain whose links shall ever bind ;
All that's solid, wise, and good,
Of a temper'd, serious mood,
All that's faithful, sweet, and true,
Bright as heaven, pure as its dew.

All that's but of earth must pass,
Tainted by corruption's mass ;
All shall stay from heaven that came,
Ever changeless and the same :

All that heaven disowns, must die,
All it gave shall live on high ;
All earth's storms could not destroy,
Planted by heaven, shall there yield joy.

All that's holy, all that's pure,
From its nature must endure ;
For these still such fruits will bring,
As will tell us whence they spring ;
But not to perfection brought,
Not all that they might and ought,
In such soil, such air as this ;
That shall be in heavenly bliss.

All that fill'd with prayer the heart,
Oh ! it never can depart !
It shall among heaven's glories shine,
It shall with Eden flowers entwine :
Prayer's incense gave it rich perfume,
And Faith a bright immortal bloom,
And angel wings of Hope and Love
Wafted it to the realms above.

FRIENDSHIPS.

(*From a Poem entitled "Home, by the Author of Emmanuel."*)

There were friendships formed in our early days,
When childhood's spell was o'er us ;
And, led aside by their meteor rays,
We saw not the darkness before us ;
But we woke from our dream of joyous mirth,
To feel there was sin and sorrow on earth.

There were unions made in our lighter hours,
Ere the Spirit of Truth had found us ;
And we cared not what weeds were among the flow'rs,
That folly entwined around us ;
But we liv'd to feel both sorrow and shame
For the noxious weed, whenever it came.

There are after-years of communion sweet,
Which the lamp of wisdom brightens;
When the blessed heirs of eternity meet,
Whom the Word of God enlightens;
When their hearts are weak, and their hope is dim,
"They speak often one to another" of Him.

And He hearkens unto their feeblest cry,
And "a book is open'd before Him;"
And they shall be "set, with His jewels, on high,"
'Mid the glorified saints that adore Him;
And there I shall many a lov'd one see,
And fear no more parting, in tears, from thee.

THE VALE OF INNISCARRA.

(*From the same.*)

THERE is a valley fair to me,
A spot that I have lov'd to see,
A scene that ever dear must be;
The vale of Inniscarra.

For I have seen the mountains there,
Their wild romantic summits rear,
As if to shut from mortal care
The vale of Inniscarra.

And I have watch'd the river stray,
And, winding oft its course, delay,
As if delighting to survey
The vale of Inniscarra.

And oft, methought the morning sun
With more than wonted radiance shone,
As if it lov'd to smile upon
The vale of Inniscarra.

But when the moon rose o'er the hill;
When all was silent, save the rill;
Oh! then appear'd more lovely still
The vale of Inniscarra.

Sweet vale, where oft my childhood play'd;
Where oft my steps delighted stray'd—
Where many a green bower fancy made—
Sweet vale of Inniscarra.

Still memory paints thy Pastor's dome,
Of true benevolence the home;
Tho' its lov'd inmates, now, must roam,
Far—far—from Inniscarra.

Though absence early friends divide,
And we have long been sever'd wide;
May that affection ne'er subside
We knew at Inniscarra.

When time has riven many a link,
And made us calmly feel and think
Upon the well known river's brink,
Which flows through Inniscarra;

Where oft we met, if we should meet
In after years, it may be sweet
To muse on hours that past so fleet—
So blest—at Inniscarra:

Reclin'd upon that verdant sod,
To trace the wond'rous hand of God,
In all the ways that we have trod,
Since leaving Inniscarra:

To muse on happy days of yore,
On friends not lost, but gone before—
And these far sever'd ones no more
To meet at Inniscarra:

And, as the waters murmuring by
Recall the past to memory,
To view, with glad, yet moisten'd eye,
The vale of Inniscarra.

Within its Church, all ruin'd now,
No more is heard devotion's vow;
Another, from the hill's dark brow,
Looks down on Inniscarra.

But far more sacred—far more dear,
To me the ivy'd walls appear;
Nor can I e'er, unmov'd, draw near
The Church of Inniscarra.

There, some dear friends are laid at rest,
No more by mortal care opprest;
And some, ere long, that I love best,
May sleep at Inniscarra.

There buried, too, this heart shall cease
To beat;—this body, rest in peace;
This eye shall close—no more to trace
The vale of Inniscarra.

CHRIST IN THE GARDEN OF GETHSEMANE.

(*From the Rev.* T. DALE'S *Poetical Works.*)

A WREATH of glory circles still his head—
And yet he kneels—and yet he seems to be
Convulsed with more than human agony:
On his pale brow the drops are large and red,
As victim's blood at votive altar shed:
His hands are clasped, his eyes are raised in prayer—
Alas! and is there strife He cannot bear,
Who calmed the tempest, and who raised the dead?

There is! there is! for now the powers of hell
Are struggling for the mastery—'tis the hour
When Death exerts his last permitted power;
When the dread weight of sin, since Adam fell,
Is visited on Him, who deigned to dwell
A man with men, that he might bear the stroke
Of wrath Divine, and burst the captive's yoke:
But, oh! of that dread strife what words can tell?

Those, only those, which broke with many a groan
From his full heart—"O Father, take away
The cup of vengeance I must drink to-day;
Yet, Father, not my will, but thine, be done!"
It could not pass away; for He alone
Was mighty to endure, and strong to save;
Nor would Jehovah leave Him in the grave;
Nor could corruption taint his Holy One.

THE DEAD IN CHRIST.

(*By the Right Reverend Bishop* DOANE *of New Jersey: from the Appendix to the second edition of the Rev. T. H. Horne's "Manual for the Afflicted."*)

LIFT not thou the wailing voice;
Weep not; 'tis a Christian dieth;
Up, where blessed saints rejoice,
Ransomed now the spirit flieth:
High in heaven's own light she dwelleth,
Full the song of triumph swelleth:
Freed from earth, and earthly failing,
Lift for her no voice of wailing.

Pour not thou the bitter tear;
Heaven its book of comfort openeth;
Bids thee sorrow not, nor fear,
But as one who always hopeth:
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,
Why should thine with tears be gushing?

They who die in Christ are blest;
Ours then be no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving:
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.

SILENT PRAYER.

(*From Miss* SAFFERY'S *Poems on Sacred Subjects.*)

OH for the meek, repentant sigh,
That aches within the broken heart!
The lonely, deep, unutter'd cry
Of him, whose spirit "mourns apart;"
When, hush'd in solitude, he pours
The anguish of his voiceless groan,
So silent, on these mortal shores,
So mighty, at the Maker's throne!

THOUGHT BEFORE SUNSET.

(*From the same.*)

GOD of the sun-light hours, how sad
Would evening shadows be;
Or night, in deeper shadows clad,
If aught were dark to Thee!

How mournfully that golden gleam
Would touch the thoughtful heart,
If, with its soft retiring beam,
We saw Thy light depart!

But no;—the sun-set hours may hide
These gentle rays awhile;
And deep thro' ocean's wave may glide
The slumber of their smile.

Enough, while these dull heavens may low'r,
If here Thy presence be;
Then midnight shall be morning hour,
And darkness light to me.

Through the deep gloom of mortal things
Thy light of love can throw
That ray which gilds an angel's wings,
To soothe a pilgrim's woe.

RELIGIOUS, LITERARY, AND MISCELLANEOUS INTELLIGENCE.

Since the remarks at a former page of our Number, upon the Religious Tract Society, were printed off, we have been referred to a passage placed as a motto upon the title-page and cover of the Society's Report, and which is an extract from the Committee's "official statement and declaration of what they consider to be the fundamental principles on which the Religious Tract Society has been established;" and which has been drawn up, at the suggestion of "several highly respectable friends," in order fairly to place before the public the principles and proceedings of the Society. It does not in the least alter the opinions which we have expressed; but as the defenders of the Society consider it at once an exposition and vindication of their system, and as our omission of it might be thought unfair, and intentionally injurious, we recur to the subject, rather than allow our Number to go out without it. It is as follows:—"Religious tracts should consist of pure truth." "By pure truth, when not expressed in the words of Scripture, the Committee refer to those evangelical principles of the Reformation in which Luther, Calvin, and Cranmer were agreed. On this large portion of *common ground*, which the Churchman, the Dissenter, and the foreigner, jointly occupy, they conceive that Christian union may be established and strengthened, Christian affection excited and cherished, and Christian zeal concentrated and rendered proportionably effective."

Here, then, is the Society's manifesto, and most heartily do we concur in it; but our inquiry is, whether this pledge has been acted up to? The Committee profess to avoid (see their Address) "the shibboleth of a sect;" they will not advocate the peculiarities of Luther, Calvin, or Cranmer; but at the same time they will not shrink from inculcating the principles in which those three great representatives of the Protestant Reformation agreed. But will the Committee deny that the two principles (not to mention various others) which we have adverted to in a former page as urged by Matthew Henry, were held in common by all these three eminent servants of Christ? Whatever might be their varieties of opinion—which were not by any means so considerable as controversialists would represent—they all concurred as to the imperative duty of a Christian legislature to set up the ordinances of Divine worship, and of Christians to dedicate children to God in baptism. No one can doubt for a moment that these three divines, together with all the great body of the Reformers, not only concurred in, but most earnestly inculcated, these principles, and would have been utterly astonished to hear them spoken of as "the shibboleth of a sect."

How, then, stands the matter? Hundreds of millions of copies are issued of more, we believe, than two thousand publications, in which these two important principles—not to mention various others—are upon system kept wholly out of sight; so that the great mass of those who read the Society's publications, not finding them there, and being assured that if they were matters in which those three Reformers agreed they would have been there, and would have been earnestly inculcated, must conclude that National Church Establishments and Infant Baptism were either not known, or not approved of, by Luther, Calvin, and Cranmer; and that such things are only the shibboleth of a sect. In the name of those three wise and holy men, and of the great body of our venerable Reformers, we protest against this injury done to their memory—this unwarrantable appeal to their authority to refute their own doctrines. What would Luther, Calvin, or Cranmer have said, had he been told that the dissenter from National Church Establishments, the advocate for "the voluntary principle," treads on "common ground" with men who were actually, in the hands of God, the founders of the national churches of their respective countries? To assert that the modern "Dissenter" treads common ground with the Reformers from Popery, is to deceive the public; unless the Society means that the Churches of England and Scotland are, like the Church of Rome, so corrupt that it is the duty of all Christians to come out and be separate from them, lest they become partakers of their plagues. But if they mean this, they should say it directly, and not by implication. If they mean it not, then let them not speak of "common ground." Luther, Calvin, and Cranmer left the Church of Rome, not because it was a national establishment, but because it was apostate; and what authority have the Committee of a Society professing to include members of the Churches of England and Scotland in their ranks, to tell the world that they circulate the writings of the Reformers expressly as shewing that modern Dissenters tread "common ground" with them? Do they not know that the reverse is the fact? Do they not know—to say nothing of Luther and Cranmer, and to take only the authority of Calvin, who we suppose is especially intended to be glanced at as the prototype

of modern Dissenters—that this eminent Reformer was a warm friend and confidential adviser of the Church of England; —that, so far from disapproving of it as a national establishment, he considered that his Royal correspondent, Edward VI., would have committed a grievous sin if he had been negligent in setting up a form of public worship; that he endeavoured to stimulate his ardour in this great duty; nay, that though he himself preferred a system of discipline more resembling that of Scotland than of England, yet that, in regard even to Diocesan Episcopacy itself, he asserted, that if Bishops were godly men, there was "no anathema" which Dissenters were not worthy of? But it is unnecessary to dwell upon facts which no man denies. Indeed, what is called a "Dissenter upon principle" was not known till of late years; and the doctrine would have been as strongly reprobated by the Puritans and the leading Nonconformists, by an Owen, a Howe, a Baxter, or a Henry, as by the most zealous Episcopalian.

Our readers will, we trust, do both us and the Society the justice to confine our remarks to their true limits. We have not been animadverting upon the statements in any particular book or tract; on the contrary, we have expressed, and are anxious to repeat, in the strongest manner, our warmest gratitude for the great mass of Scriptural truth which the Society has sent forth. But upon the principle that one unsound fundamental maxim is worse than many exceptionable details, we have gone at once to the nucleus of the question. If the Society would specify distinctly what it considers itself at liberty to inculcate, without disparaging other parts of God's word by arbitrary and unwarrantable distinctions; if it would state which of the doctrines agreed upon in common by Luther, Calvin, and Cranmer, it feels at liberty to hold, without professing, contrary to the truth of facts, that these were the whole of the religious tenets which the Reformers in common considered important or Scriptural; if it would say that its object is to make known the doctrines of the Trinity, the fall of man, the atonement by Christ, the work of the Holy Spirit, repentance, conversion, holiness, and so forth; specifying all that it means to include under the term "leading truths;" but without pronouncing judgment that all matters not included in its list, even if they are Scriptural truths, are not leading truths, but only the shibboleth of sectarianism; men could fairly decide upon its principles and its proceedings, and each publication could be judged of by its own merits. But for want of this definiteness, this reasonable specification, there is no guarantee that its gigantic powers may not be converted to purposes most mischievous. We have seen enough of Parliamentary mutations, of Lady Hewley charities, of Christian Knowledge Society fluctuations, of the pending controversy in the Society of Friends, and of the general fickleness of human affairs, especially in these our restless days, to make us wish to confine our public religious institutions within specified limits. The Bible Society has a fixed object, and cannot swerve from it; the Christian Knowledge Society connects itself with the Church of England, and therefore, if it swerve, there is a standard of appeal, and its errors can be corrected. But the Religious Tract Society is wholly undefined and irresponsible: it appeals to no principle: it merely asserts that the Committee for the time being will decide what are the leading truths of Scripture, and reject all others: so that if the character of its leaders should change only as much as those in most other institutions have changed in the second or third generation, our children will witness its mighty machinery employed in inculcating or reversing whatever a dominant party shall see fit to build up or overthrow. Already have even the present conductors rejected Infant Baptism from the category of "leading truths;" and as the new national registry renders this holy ordinance civilly unnecessary, we may expect that a rite which has neither the laws of God to sanction it, nor the institutions of man to embody it, will fall into desuetude, except among the sectarian people who adhere to this shibboleth.

Then, again, as the whole mass of ecclesiastical Knowledge Society divines and politicians, with the Dissenting leaders in Parliament, and the modern Nonconformist publications, affirm it to be one of the most unequivocally "leading truths" of Scripture that a national religious establishment is offensive to God and fatal to the souls of men; and as this opinion is openly avowed by some who are not among the persons of least influence in the Tract Society; what guarantee have we, after the unexpected events of the last few years, that powerful, and in the end irresistible, efforts will not be conscientiously made to urge upon the Society the duty of inculcating this alleged leading truth of Holy Writ, for the benefit of mankind; more especially as even already the Society avows the preparatory doctrine, that modern Dissenters stand upon the same ground with Luther, Calvin, and Cranmer; and keeps back, in the lives and writings of our Reformers—nay, even in those of the old Puritans and Nonconformists—whatever would disprove this unwarranted position? If the Society will give to the world, not the vague guarantee that a yearly changing Committee will maintain what it shall from time to time consider leading truths, but a distinct specification of certain truths which shall be inculcated, or of others which shall not be contravened or touched upon—some pledge, in short, by

which the Society shall be bound to-morrow as well as to-day, and under one committee as well as another—the public will then be able to judge correctly of its principles and proceedings. We impute no wrong motives, no intention to do otherwise than rightly; but our statement is, that, with the most honest wish to inculcate all "leading truths," the Committee are not infallible in their judgment, and that the public has a right to know distinctly what those truths are which they undertake to set forth. The Wesleyan Methodist tracts embody the doctrines of assurance and perfection, as leading truths; and the Oxford "Tracts for the Times" hold forth various anti-Protestant and unscriptural peculiarities under the same name. What does the Religious Tract Society embody?

Mr. Cuninghame, in his Chronology of Israel, has given a series of Jubilee years, commencing at the Exodus and extending to A.D. 1841, which, according to him, will be the 72d Jubilee. A writer in a respectable religious periodical publication undertakes to shew that the entire series is incorrectly laid down; for that the last Jubilee year began in September 1748, and that the next will begin in September 1847. Mr. Cuninghame's object is to prove that we have arrived near the middle of the last week of the last Jubilee that is to occur under the present dispensation; but that the Messiah's Advent is to be in the middle, not (as he stated in former publications) at the end of that last week; namely, in the approaching year 1837. His critic is afraid that these sanguine expectations will not be realized: the church, as it appears to him, has a time of trial before her severer than any which she has yet undergone; through which she must pass before she can be entitled to expect what Mr. Cuninghame promises to her at once.—Is it not rash, and hazardous, to mix up the prophecies of Holy Writ with such doubtful speculations respecting points of uncertain chronology? We have not the slightest confidence in the date of 1847, any more than in its rival date of 1841; and we lament that Mr. Cuninghame, or any other person, should expose the infallible revelation of God to the scorn of the infidel, or harass the minds of weak believers, by obtruding upon the world such idle dreams. The death of Joanna Southcott, the battle of Navarino, the ravings of poor Edward Irving, "the approaching year 1837"—in short, what is there that folly and fanaticism will not lay hold of, to give vent to the disorders of a disturbed imagination! When the year 1837 shall have waxed and waned, raising the hopes, exciting the fears, or awakening the curiosity of Mr. Cuninghame's credulous disciples, and it shall be found that the second advent of our Lord has not taken place; then will probably come out, as in the case of twenty other pretended expositions of unfulfilled prophecy, some new calculation, some admission of "a slight error," with an amended hypothesis, again in its turn to be disproved by the event. It is one among the innumerable proofs that the Bible is from God, that it has withstood, not only the machinations of its enemies, but the follies of its friends. The answers to such vain speculations often do as much mischief as the speculations themselves, since, though they differ in the conclusion, they frequently admit so much of the argument as to give up all sound principles of interpretation. Thus, at the Albury prophetical conferences, in order that there might be no check upon free discussion, only a few necessary preliminaries were required; such as the admission of that most easy, undeniable maxim or postulate of Biblical interpretation, the personal millenary reign of Christ upon earth; the object being not to discuss such plain elementary truths as this, but to go on to perfection. And thus Mr. Cuninghame's opponent, though he doubts whether 1837 is the exact year of our Lord's advent, yet perfectly agrees with him "as to the first six trumpets," and that we are living under the sixth. He adds: "The seven thunders (Rev. x. 3, 4), whose voices John was forbidden to write, I believe to represent seven political wars, agitating the Roman earth, after the Turkish war had abated. These may have been: 1, the war against France in the time of William III.; 2, the war of the Spanish succession; 3, the war of the Austrian succession; 4, the Seven years' war; 5, the American war; 6, the war of the French Revolution; and 7, the war against Napoleon Bonaparte." When a man goes thus far, he might as well go to the end of the journey. Fulfilled prophecy is among the most striking evidences for Divine revelation; but such fanciful dealing with it can only perplex the ignorant, and furnish a jest for the profane.

The Papists are continually renewing their charge of the invalidity of the claim of the Church of England to the seal of Apostolical Succession. We have so often adverted to this calumny that we shall not now repeat the proofs of its falsehood; but it might be well if the members of our Church would make themselves acquainted with the historical facts of the case. The Papists say that the chain of succession was broken in the person of Archbishop Parker; a fabrication unsustained by any semblance of truth. The reader may find a sufficient refutation of their story in our Volume for 1824. We see no reason to doubt that the present bishops and clergy of the Church of England are descended in an unbroken line from the Apostles of Christ, in a regular transmission of the ministerial function—certainly they are, if those of

the Church of Rome are;—and though the Church of England does not speak of this spiritual lineage in the haughty and bigoted language of that apostate sect, and which some who call themselves Protestants have imitated; yet what minister of Christ but must feel that this ancestry confers an invaluable privilege, while it involves an equal responsibility that he may walk worthy of the vocation wherewith he is called?

Mr. Crotty, the reforming Roman Catholic priest, writes: "We have glorious news to communicate to the friends of pure religion, which we trust will be hailed as the dawn of brighter and happier days for Ireland. On this day we have celebrated the Mass in the *vernacular tongue*. The people were highly edified and delighted; and as they left the chapel, were heard to exclaim, 'May God forgive the priests for having so long kept us in the dark! We never heard a Mass until to-day!' It may be right to mention, that we have reformed the Roman Missal, and expunged exceptionable passages, such as prayers to saints, and for the dead, with many other parts of the *canon*. We have also changed the substance of the mass. In the Church of Rome it is offered as a sacrifice *propitiatory* for sin; but we offer it, as it was offered by all the early fathers of the church, 'in commemoration of the death and passion of our Lord and Saviour Jesus Christ, and in thanksgiving for all the favours and blessings we have obtained through the merits of the same Jesus Christ our Lord.' It may be right also to mention, that we have expunged the ceremony of the *elevation*, together with all the other nonsensical mummery and criss-crosses of the Romish mass. Our intention is, not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ. We then merely want to go back to first principles, to lop off the excrescences of superstition, and restore Christianity to its primitive purity. May the gracious God grant us the aid and guidance of his Holy Spirit, without which we can do nothing, and so enable us to preach up pure religion, reckless of all human fears, and in despite of all human opposition; and may He never suffer us to be sacrificed to the insatiable fury of the Scarlet Lady of Babylon, whose only argument is *fire* and *faggot*, and who is described in the Book of God as 'drunken with the blood of the saints, and with the blood of the martyrs of Jesus!'"

We should have read Mr. Crotty's statement with more satisfaction, if his language had been less flippant.

Mr. Finch, in his opening speech at the recent Exeter-Hall meeting, referred to a review of the Pope's letter to the Oxford Tract writers, in the Dublin Christian Examiner for July, to shew that the intended letter from the Pope to the Irish bishops was there predicted. How the reviewer knew what was to happen, except the reviewer were Mr. Todd himself, is not stated; but, on turning to the review, we were much pained at this Trinity-college Dublin critic's sneering attack upon our *alma mater* Oxford; though Cambridge also, as a "celibate university," is involved in the reproach. We had great pleasure in using our feeble aid, publicly as well as privately, in favour of the Christian Examiner, when it needed help, and we did not expect that the efforts of its English friends would be rewarded with such a return as the following:—

"Popery is certainly fitted for that class of mankind which likes to have a religion to retreat on, while it continues to live irreligiously; and as it is adapted for such persons, so they are just fitted for it. But, independently of this felicitous adaptation, in a general way, to unregenerate man, we think there are persons who have especial leanings towards Popery—an elective attraction; and where the germ of that fitness is, we think a celibate University is peculiarly calculated to foster and fatten it up, until it is seen strutting through courts and cloisters in the full-blown importance of lawn, crape, and scarlet. Colleges, originally of Popish institution, like all contrivances of that master-piece of human policy, bear upon the great scheme of mastering down the human mind to an acquiescence in the craft; and we might as well suppose that the old cask would not retain the old tack of what was first poured into it, as imagine that minds cooped-up in monastic retreats would not, in process of time and training, feather into something congenial to Romanism. It may be asserted, that all colleges have this tendency the stronger, the closer they have adhered to the state they were in before the Reformation. Our own University (Trinity College, Dublin), as never Popish, and as much altered from the model on which it was instituted, has, perhaps, less of it than any other. On the contrary, Oxford—that William of Wickham, or Cardinal Wolsey, would acknowledge, if they revisited their old cloisters, to be very little altered—has been all along fertile in producing a tribe of theologasters, who, finding that it was not their auspicious lot to be born under the atmosphere of the Vatican, would make a little insular, particular, Papism for themselves—a sort of Vice Rome; such a hybrid thing as Laud would have established when he would have turned the mitre of Canterbury into a tiara; and, since he could not have an

Inquitition, was content to work with an engine of a lower pressure, even the High Commission Court."

Such is the style in which the "Christian Examiner and Church-of-Ireland Magazine, conducted by members of the Established Church," is pleased to speak of the University of Oxford. As to the principle of collegiate celibacy, heartily we wish that Fellows of Colleges, just like undergraduates or heads of houses, were left to marry, or not, as they saw fit; but to connect the Popery of what are called the Oxford Tracts, with the academical system of our English Universities, is a species of reasoning that does not accredit the logic of Trinity College, Dublin; nor is it just to make the great body of the members of the University of Oxford responsible for the unauthorized writings of a very few of their brethren. As to the style and spirit of the passage, we shall only say, that they would well become the lowest of the Radical press, but are utterly unworthy of a "Church-of-Ireland Magazine, conducted by members of the Established Church." And are these times in which the Church of Ireland and the members of her University think it brotherly, or decorous, to sneer at the Universities of England? How little we participate in the spirit of this reviewer—who had the happiness to be acquainted with the secret of *Mr.* Todd's unborn pamphlet—appears from the terms in which we have again and again spoken of the Irish clergy and their institutions; and it was only two months before the publication of the above-quoted passage that we had expressed ourselves as follows, in opening our review of the Sermons of Dr. O'Brien, the Divinity Lecturer in the University of Dublin:—"All our praises why should Oxford and Cambridge engross; and especially in the present eventful times, when the English, Welsh, and Irish branches of the United Episcopal Church are drawn together in bonds of more than wonted sympathy; and when Trinity College, Dublin, and the Clergy of Ireland, are placed in the forefront of the battle of Protestantism? The attacks of the opposers of all National religious establishments have made England and Scotland feel that they have a common cause in this matter, differ though they may on many others; but with our Irish brethren we have a double bond of union, being one not only in questions of external polity, but also of doctrine and internal ecclesiastical *discipline*; and being, we may add, very likely, in the issue, to stand or fall together."

We trust that there are those in Trinity College, Dublin, who will do themselves the justice to expurgate their brotherhood from the above unworthy attack, as heartily as we do the great body of the members of the University of Oxford from the charge of countenancing the Popery of the tracts so unfairly called by its name.

The American "Theological Repertory," in remarking upon the eagerness displayed in England and the United States for German Theology, much of which is necessarily compilation, though often quoted and translated as if original, says: "The most striking instance is afforded by the laborious English version of Jahn's Hebrew Commonwealth, the best part of which, as the Germans say themselves, is extracted from a work, now obsolete of course, but known in former times by the name of the 'Connection between the Old and New Testaments.' The consequence is, that Mr. Stowe employed a large proportion of his time in translating out of Jahn, what Jahn had himself translated from Prideaux! Of the triplicate thus presented to our choice, we must confess that we prefer Prideaux himself."

The Rev. C. S. Stewart, the American South-Sea Missionary, on his return to America from England, published "Sketches of Society and Manners in Great Britain;" of which his countrymen state, that, having certain "aristocratical introductions," he was more fascinated with English "good society," and with "breakfasting in the afternoon, dining at night, and closing the day with quadrilling and waltzing parties," than became a Presbyterian, a Minister, a Missionary, and a good Republican. American tourists are apt to be more communicative, in printing their journals, than befits English notions of the delicacy of confidential intercourse; but as Mr. Stewart's notices are chiefly "rose-coloured," his countrymen conclude that they will not prove offensive. The following are specimens of his book.—Of Eaton Hall, in Cheshire, the seat of the Marquis of Westminster, he writes: "The household, consisting of some thirty-five or forty domestics, daily attend worship; and on each Sabbath listen to a discourse from an evangelical and spiritually-minded chaplain." With respect to the appointment of this chaplain, he says, that he was told in Chester, that "the Marquis, falling into conversation with one of his gardeners, a religious man, inquired of him whose preaching he attended. In giving the name of the present chaplain in answer, the gardener spoke in the highest terms of his character as a preacher, and of his piety and faithfulness as the pastor of his flock; intimating a wish that his lordship would take some occasion to hear him. This the Marquis did, and with so much gratification, and so full a persuasion of the merits and

excellence of the clergyman, as immediately to appoint him to his present situation; an anecdote which, if true in the manner related to me, speaks equally the praise of his lordship, the chaplain, and the gardener."

Mr. Stewart visited Gordon Castle, the proprietor of which, from his wealth and influence, he says, is (alas for man's frailty! *was*) popularly called "the *King of the North*." The Duke and Duchess were absent, but directions had been given for his accommodation. The chapel, "neat, and chastely ornamented" with imitation marble, Brussels carpets, blue cushions, &c., greatly delighted him. He adds: "I regarded this part of the establishment with special interest, from the reasons which I have to believe that the God of our adoration is here worshipped 'in spirit and in truth,' as well as in form. I yesterday held a service in it with the household and immediate dependants of the Castle, and have offered with them the morning and evening sacrifice to which they have been accustomed. At all times when the Duchess is at home, there are prayers at nine o'clock in the morning; and at four o'clock in the afternoon, previous to the preparations for dinner, when the household and guests can most conveniently be assembled in the greatest number. When the chaplain is not at the Castle, the Duchess herself reads the Scriptures, and leads the worship of the chapel. On the Sabbath, the family and servants attend the parish church in Fochabers in the morning, but there is preaching in the Castle in the afternoon; and the Duchess invariably reads a sermon aloud in the drawing-room on that evening, whatever may be the number or character of her guests."

Mr. Stewart passed some time beneath the hospitable roof of the Marquis of Tweeddale, who served as a colonel in the last American war. "At that time," says Mr. Stewart, "he was full of conviviality and fond of the gaieties of life, and I was somewhat and most pleasingly surprised to discover that, in this respect, there has been a very decided change in his disposition and character. He is now a serious and professedly religious man, and is not only a member, but an elder, of the Presbyterian church of the parish. The whole economy of the household is that of a spiritually Christian family, with daily worship, led by the Rev. Mr. Thompson, an intelligent and excellent young clergyman, the chaplain of the house. Yesterday was the Sabbath. It is here, indeed, a day of piety and rest. The arrangements in reference to it are such, that all the servants of the household, notwithstanding the number of guests in the mansion, in addition to the members of the family, can attend church either in the morning or afternoon. When the weather is fine, no carriage or horses are ordered, though the distance to the parish church, in the town of Gifford, is more than a mile, and the interval between the morning and evening sermons scarce more than an hour. At eight o'clock in the evening a sermon is read by the chaplain in the dining-room, which the whole household is assembled to hear. There was something so serious and devotional, something so becoming the Christian character and name, yet something so unusual in circles of the same rank, in the grouping of the family, the guests, and servants, thus brought together, that my mind and feelings were deeply interested in the scene, and I was happy to accede to the request of Lord Tweeddale and Mr. Thompson, that I should make the evening prayer. This I did; and as the Marquis, with a warm heart, gave me his hand at the close of it, I could not avoid expressing the happiness I felt in witnessing the example which himself and family were thus presenting to the circles around them, of the faith and trust placed by them in that portion which the world can neither give nor take away. And on returning to the drawing-room, I had a long and interesting conversation with himself and the Marchioness, in reference to my missionary life, and the friends left behind me at the Sandwich Islands."

We are sorry to copy the following account of one of Mr. Stewart's hosts, a clergyman, he says, of aristocratical birth, but whose name we do not recognise in his initial; but as he himself may perhaps do so, the narrative may serve as a warning to him not to be in future so busy in unclerical proceedings, if not from higher motives, at least when American note-takers are near to send forth to the world a narrative of his achievements. He may rest assured, that, if he was on the "Church and King" side, he added no strength to a good cause by the part he is stated to have taken in the following scene:—"Mr. R. is deeply interested in the success of a gentleman who is at present canvassing in Sheffield as a candidate for parliament, and had been occupied in writing a hand-bill, and having it struck off at a printing-press, advocating the claims of his friend, and inviting those of the towns-people disposed to support him, to the hotel, to hear an address from him, and to partake in a distribution of beer, which he had ordered to be served in the street. While we were at table the hand-bills were brought in, their import soon communicated in the street, and a crowd as rapidly collected. Mr. R. addressed them from a window of the room in which we were, on the second floor—streams of beer were at the same time gushing from barrels which had been tapped below, and men, women, and children, were rushing from every direction, with all manner of utensils,

in which to catch a portion of the beverage—while mingled cheers and hooting, and an uproar of rudeness and vulgarity, such as I have never before witnessed, were exhibited on every side to the ear and eye."

The last visit mentioned by Mr. Stewart, was one to the Bishop of Chester. We copy only a few sentences. Mr. Stewart says that his Lordship's house, though called a palace, is "as simple in its furniture and ornaments within, as it is unpretending in its architecture without." "In the order and regularity, the gentleness, the quiet, and kind spirit of the household, there is a propriety and charm which I have never seen surpassed." His opinion of the Bishop is summed up in these words:—"His whole character in mind and spirit, and the entire habit of life, in himself and in his family, are just such as those of a 'bishop of souls' should be, and such as have, since I first crossed the threshold of his doors, hourly won more and more of the high respect and warm affections of my heart."

We have subjoined this portrait as a contrast to the Reverend Electioneerer.

OBITUARY.

MEMOIR OF BISHOP RYDER.

(*Continued from* p. 508 *.)

WE have brought down our sketch of Bishop Ryder's history, without interruption, to the close of his parochial ministry †; wishing to give a connected view of that change in his religious principles which, commencing, as we have seen, at an early period of his residence at Lutterworth, and for some time advancing by a gradual process in the heart,

* We stated erroneously (page 504 of our last Number) that the death of the Bishop's sister occurred about the year 1807, subsequently to that of his father. We have since learnt that the former event took place in the year 1801, two years *before* the decease of her noble parent. The main fact, however, in connection with which those domestic incidents were mentioned, is, we believe, substantially correct; viz. that affliction was amongst the earliest means employed by the God of all grace in casting into a new mould his naturally tender spirit, and preparing his heart for the reception of Divine truth. The circumstance of his having read with deep interest, in that season of sorrow, "Cecil's Visit to the House of Mourning," was communicated by himself to the friend from whom we received it. In the same page, instead of "the year 1811," we should have said "the year 1809 or 1810." He became Rector of Lutterworth in 1801, and Vicar of Claybrook in 1805. About the year 1811, he first became acquainted with that distinguished Christian lady and authoress, Mrs. Hannah More. They met at Yoxall-Lodge, the house of the Rev. Thomas Gisborne, and there formed a friendship which continued uninterruptedly to Mrs. More's death. It is to him that she refers, in the following extract from her Correspondence, published by Mr. Roberts (Life of Mrs. H. More, vol. iii, p. 357, 3d ed.): "Among our inmates was Mr. ——, the bent of whose mind and turn of whose conversation incline me to believe that he is not unworthy to fill the pulpit at Lutterworth, once so well filled by Wickliffe."

† It was stated (page 507) that he continued to take an affectionate interest in his Leicestershire parishes, after his elevation to the Episcopal bench. We may add, that in the year 1817, two years after he became a Bishop, he re-visited those early scenes of his pastoral labour, with all the fondness of a long-cherished attachment, like St. Paul's beloved son in the faith, Timothy, "*naturally caring for their state.*" (Phil. ii. 20.) The following account of his visit is taken from a letter to a friend who had long shared his sympathies in their behalf. "You have heard, I believe, generally, that I reached Lutterworth on the 4th of this month (October), and left its neighbourhood on the 10th. I preached three times on the Sunday, and each time collected—1st., for the Claybrook Sunday School; 2dly, for the Lutterworth Sunday School; and 3dly, for the Lutterworth Church Missionary Society. The first was 30*l.*, the second 26*l.*, the third 17*l.*....I saw, one by one, almost all the chief persons in Lutterworth and Claybrook, and in the former, fifty or sixty poor. These were very interesting. Almost all those of whom I had hoped well, had persevered; and several had been added to them; and only two girls, sisters, have left the Church for the Methodists. Some delighted me by blessing God for the Sunday school; others reminded me of advice I had given them....It was a very pleasing evidence of their right spirit, that not above two or three of the poor expressed the least expectation of pecuniary benefit from my visit....In Claybrook I passed all Tuesday morning."....(He then mentions by name the different individuals on whom,

at length developed itself by clear and decisive manifestations, pervading his whole character, and influencing every part of his conduct, personal, domestic, and ministerial. Were we at liberty to indulge the feelings of private friendship, we could linger with fond attachment on this portion of his history—the happiest, probably, of his whole life, and that in which the native beauty of his character, softened, subdued, and sanctified, by the grace of God's Holy Spirit, shone forth with peculiar lustre, and with the most beneficial radiance on all around him. It is more appropriate, however, to our main purpose to call the attention of our readers to the wisdom and goodness of God, as manifested in his dealings towards the subject of our memoir. Who, that knew Bishop Ryder in the exercise of his Episcopal function, can doubt that his eminent usefulness as a ruler in the house of God was in a great measure owing, under the Divine blessing, to the experience he had previously acquired in the subordinate departments of the ministry? He never could have shewn that minute acquaintance with the wants of "all the flock over which the Holy Ghost had made him overseer," nor that tender regard to the least and feeblest of the fold, which won the hearts of all, had he not known from personal habit and experience the heart of a pastor; and that, too, a heart warmed with the love, devoted to the service, and renewed after the image, of the Chief Shepherd. Had his elevation to the higher ecclesiastical stations preceded, instead of following, the transformation of character which we have been attempting to delineate, we do not say that he would not have proved an excellent and exemplary prelate, but we may venture to affirm that the distinguishing traits of excellence, and the peculiar qualities of mind and manner and ministration which characterised his Episcopate, would have been wanting.

Before, however, we proceed to view him in his Episcopal relations, we must mention, that in the year 1808 he was made Canon of Windsor, and in 1812 Dean of Wells. Previously to his entering upon the former of these situations, he evinced great anxiety to deliver his testimony faithfully, as a minister of the Gospel, to his new class of hearers. The subject evidently lay heavily upon his mind; and in conversation with a beloved friend he entered with deep interest into the topics best fitted for the exalted audience which he was about to address. This fear of unfaithfulness, accompanied as it doubtless was with prayer for Divine strength and teaching, was very salutary to him. Its immediate effect was perceptible in the improved tone of his parochial sermons; and its abiding influence, operating upon a mind gradually at the time awakening (as we have seen) to juster views of Divine truth, stamped a character of peculiar interest on his ministry at Windsor.

We have been favoured, through the kindness of a Clergyman who was at that time officially connected with Eton college, and now occupies a high ecclesiastical station in this country, with the following communication relative to Mr. Ryder's character and proceedings at the period of which we are speaking. "It was in the year 1810, or 1809, that I had first the pleasure and the privilege of becoming acquainted with Bishop Ryder, during his residence as Canon of Windsor. His character for piety was then well established, though his views on some points of doctrine were not perhaps precisely settled. I well remember the attention excited by Mr. Ryder's preaching at St. George's, particularly during the season of Advent, in (I think) 1811, when he delivered a series of admirable discourses on the knowledge and conviction of sin by the Moral Law, as preparatory to the glad tidings of the Gospel. These sermons attracted the notice of most of the able men who were my fellow-tutors at that time, and were, I believe, rendered very useful to many of them."...."The impression made by Mr. Ryder's simple yet fervent piety, and calm yet effective preaching, was striking and permanent in many minds. His unaffected and transparent sincerity tended greatly to increase his influence, and to abate the offence which his plain and uncompromising statements were calculated to excite. But neither this, nor his rank, and most amiable and attractive manner, sheltered him altogether from reproach. He was considered as having imbibed peculiar views, and only tolerated by some of his brethren; but he faithfully confessed his Saviour, and was honoured as an instrument of real good. Mr. Ryder accepted the office of Lecturer of St. George's, which imposed upon him the duty of preaching on Saints' days: and I particularly remember a very interesting sermon on St. Luke's day, from the words,

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in company with the Rector and Curate, he called; with some particulars respecting the pious poor; and concludes:—) "Upon the whole, I have reason to be satisfied with my conversations, and with the way and temper in which my advice against itching ears was received. I hope it may please God to keep them quite right. Their conduct is, as ever, consistent; and they shew much respect for Mr. R——, attending his lectures, &c. At ——, I visited Miss ——, who is, as usual, in bed and a sufferer. Of late, a more decided spirituality has appeared in her, and she had expressed a particular wish to see me....I think I may say much that is comforting about many of the people....In both parishes I experienced uncommon affection."

'Only Luke is with me.' He was also in the habit of examining and instructing the choristers as to their moral and religious knowledge *."

In addition to this contemporary testimony, we may mention, that instances were not wanting in which Mr. Ryder's efforts and influence were much blessed among the military officers stationed around the Court; and we have good authority for stating, that the venerable and pious monarch who then filled the British throne, King George the Third, used to express in very emphatic terms his admiration of Mr. Canon Ryder's sermons; remarking, that "they reminded him of the divinity of former days."

Mr. Ryder carried with him the same decision of character, the same conscientious sense of responsibility, deepened and strengthened by his more experimental acquaintance with the truths of the Gospel, to Wells. And here also he found that neither dignity of station, nor courtesy of demeanour, nor disinterested labour, can prevent, or even materially abate, "the offence of the cross." His known adoption of Evangelical views, his association with men of marked religious character, and especially his public patronage of some religious Societies which were at this time looked upon with no friendly eye, had excited considerable prejudice against him before his coming to the deanery; and these unfavourable prepossessions were not a little confirmed by the faithful testimony which he bore from the pulpit of the cathedral, against the gay, dissipated habits, and the cold religious formalities, which too generally characterized the fashionable circles of the place. We need scarcely say, that to a person of Dean Ryder's amiable temper and delicate sensibilities, the reproval and opposition to which he was exposed, at this and some subsequent periods of his life, were in no ordinary degree painful and trying; whilst the meekness and fortitude with which he was enabled to bear the silent contempt, or open censure, too frequently directed against him, afforded evidence, not the least decisive, of the depth and vitality of his religious principle. It is equally superfluous to remark, that no man was ever more careful than he was to avoid unnecessary occasion of offence, or more anxious to improve all the means in his power, consistently with a good conscience, of disarming the prejudices and conciliating the regard of those who were his enemies for the truth's sake. In the mean time, his efforts to promote the cause of vital Christianity, in this his new and more extensive sphere of usefulness, were unremitting, and (at that period at least) to a person of his high ecclesiastical station, almost unexampled. Besides preaching habitually in the cathedral, he commenced, soon after his coming to Wells, a Sunday-evening lecture at the parish church, and a sermon once a fortnight, morning and evening alternately, at each of the two churches of Mark and Wedmere; parishes in the neighbourhood of Wells, from which a part of the endowments of his deanery arose †.

For some time these unusual exertions tended rather to increase than to abate the prejudice which existed against him. He had the comfort, however, of perceiving that the Master whom he served graciously owned, and visibly blessed, his labours both at Wells and in the rural districts connected with his stall. In the former, though the polished congregations before whom he preached, for the most part, revolted at his humbling and awakening addresses, yet some there were who received them as the power of God to their salvation. With respect to the latter, we have the testimony of the valued friend to whose communications we have already been so much indebted. "I several times accompanied him" (says our correspondent, speaking of his visits to the country parishes just mentioned), "and in the latter years of his residence at Wells, the large congregations and deep attention, as well as many instances of lasting religious impression, warrant the idea that God was with him in this self-denying labour of love. I well remember," he adds, "his expressing, before he kept his first residence, his strong feeling that it did not become cathedral dignitaries to derive revenues from contiguous livings, and to leave the spiritual care of them entirely to

* Our attention has been called to the following characteristic passage in a letter of the late Dr. Claudius Buchanan, dated Dec. 1812: the reference is to Mr. Ryder. "If Mr. — has 'seen and tasted' that 'Christ is precious,' he will set his face like a flint: if his convictions have only been general, he will not be very useful in a higher sphere." We need not say which of these two suppositions proved the true one.

† Mrs. H. More thus refers to the Dean's zealous exertions, in a letter dated 1813 (Life, vol. iii, p. 415): "Our Dean, not satisfied with preaching to an overflowing cathedral in the morning, has instituted an Evening Lecture in the parish church, where he preaches to 2000 auditors. Though I shall grieve to lose him, yet it is a comfort to think that he will in all probability be a Bishop, when he will have a much larger scope, power, and patronage." In another letter (p. 428) she writes thus:—"P. and I spent a few days at Wells, with the Dean. He has made a considerable impression in that 'barren and dry land,' and has instituted lectures in distant parishes, which he preaches himself. But, alas! he has now returned to his own Lutterworth."

others." From another source we are enabled to furnish some interesting particulars of the results of Dr. Ryder's gratuitous exertions. "It was under one of his sermons," writes a clergyman locally connected with one of the above-named parishes, "that my friend Mrs. S. was first taught the proper Divinity of the Lord Jesus Christ, from the words of St. John, 'the Word was made flesh'—a truth which she had never dreamt of before. The same individual remarked, that his texts commonly led his hearers directly to Christ. 'The law was our schoolmaster,' &c.; 'Christ is all, and in all;' 'I am the good Shepherd,' &c. Another communicant said she had thought much, since his death, of a sermon of his Lordship's, on the text, 'He that hath the Son hath life,' &c. When called to attend a young farmer in sickness, who appeared to be much in earnest about the salvation of his soul, I inquired how he came to turn his thoughts to religion. He replied, 'It was a sermon of the Bishop of Lichfield's, on the words, 'God so loved the world, that he gave his only-begotten Son,' &c., which first stirred him up. He has led a sober, righteous, and godly life, and has been diligent in attending the ministry of the word, and, of late, the table of the Lord. The Bishop preached a very solemn sermon on the Cholera, when it was raging in the year 1832, from Eccles. viii. 7, 'Who can tell him when it shall be?' His last sermon was on the text, 'I am the way,'" &c. The writer then proceeds to mention several instances of the Dean's liberality, in promoting the temporal and spiritual improvement of the inhabitants. "The parish is greatly indebted to him, amongst other things, for the two new little churches of Blackford and Thule; the former completed in 1824, the latter consecrated in 1828; and for the accommodation thereby afforded to 1500 of the inhabitants. To both he contributed to a large amount out of his own purse, notwithstanding multiplied other demands, and some ill-natured opposition; and he obtained liberal grants from the Bounty Board, as well as from friends.....He was in the habit of sending an annual present to the poor of the parish. Our National School owes its existence to his and Mr. Joseph Richard's kind exertions. He always paid much attention to it; preached for it once on the words 'Feed my lambs;' would hasten down to examine them, and talk to the children in the most affectionate and impressive manner himself; would cause rewards to be distributed to the most attentive, and even to those young persons who had borne a good character after leaving school. He gave 100*l.* towards the endowment of the same school. One or two of our leading men have manifested, as you know, marked hostility to his proceedings, and have behaved in a strangely disrespectful manner. His gentlemanly and courteous behaviour towards those very individuals was admirable; and to the last he cherished a lively concern for their amendment. The chancel owes its present highly-improved state to the Bishop's care and kindness. To the organ, to the great improvements in the church-yard and its enclosure, to the parish library, he contributed as if an inhabitant of the parish. I never knew him refuse his kind aid, when a proper application was made."

In pursuing the thread of our narrative, we have again been inattentive to biographical order. Our readers, however, are generally aware, that about three years after he became Dean of Wells, Dr. Ryder was appointed to the See of Gloucester. He knew that he was to be made a Bishop several months before the appointment actually took place; and perhaps at no period, since the commencement of the change in his religious character, were the effects of Divine grace more discernible in him than during the interval which elapsed between his designation and his accession to the Episcopal chair. "Well do I remember," writes a friend who intimately knew his feelings, "with what deep sense of responsibility, with what encouraging hope in his Saviour, under what Divine teaching, with what earnest prayers, he prepared for his Gloucester episcopate." So arduous, indeed, and awful, in his view, was "the work and ministry of a Bishop," and so deeply did he feel his unworthiness of the sacred trust, that he had serious doubts about accepting it. And we know it to be a fact, that he would *at that time* have declined the office, had he not prevailed upon a Clergyman, in whose friendship and Christian counsels he had long confided, to accompany him to his new scene of action.

He was made Bishop of Gloucester in the year 1815; not, however, as has generally been affirmed, without strenuous opposition from the highest ecclesiastical and civil authorities of the time. So strong, indeed, were the prejudices entertained against him, on account of his religious views (for on no other ground, that we have ever heard, were objections raised against him), that had he not been supported by the firmness of his brother, then a distinguished member of Administration, who justly considered his own attachment to the Established Church, and the soundness of his own judgment implicated in the event, the Dean would probably have been excluded from the Episcopal Bench. Whether this would have operated to the benefit of the Church, let those say who candidly estimate the result of Dr. Ryder's labours, for upwards of twenty years, in two large and important dioceses; and the influence which, during that period, he acquired and exercised in the administration of eccle-

siastical affairs. For ourselves, thinking, as we do, that the Church of England is in no danger of suffering by the increasing piety, zeal, and diligence of her clergy, we cannot resist the conviction, that the exclusion from the Episcopal office of such a man as the Rector of Lutterworth and Dean of Wells, on the suspicion of too great earnestness in religion, and of views too Evangelical, would have had a very ominous aspect on the future security of our Church; not to mention, that, besides the forfeiture of his personal influence and example, she would also have lost the services of many pious and laborious Clergymen, introduced through his instrumentality into her vineyard, whose increase we hail as the surest symptom of the continuance of the Divine favour towards her.

The hostility manifested in high places was by no means, however, the severest of Bishop Ryder's trials. He had to encounter a similar spirit of opposition in his entrance upon the sphere assigned him. The Clergy of his diocese, generally, were very adverse to the appointment; and, at first, openly testified their dissatisfaction, by throwing the new Bishop's character into invidious contrast with that of his much and justly respected predecessor in the see. These prepossessions, however, founded for the most part in ignorance of his personal qualifications, soon gave way to sentiments of an opposite character. On coming into more immediate contact with their Bishop, they were astonished to find in him nothing of the Puritan cast of mind and severity of manners which they had anticipated; but, on the contrary, a courtesy, an acquaintance with the world, a dignity of deportment, mixed with remarkable affability and condescension, even to those who occupied the least distinguished stations; an absence of all petty particularities, a capacity for business, and an attention to the various details of his diocese as they were brought before him—qualities the exact opposites of all which they had previously pictured to themselves as the characteristics of their unwelcome Diocesan.

In short, whatever he might be as a *Divine* (and here, perhaps, many of them still remain opposed to him in sentiment), they felt, and not a few of them acknowledged, that the new Bishop was a gentleman and a Christian: whilst his Primary Charge surprised them by the plainest indications that he was no mean scholar, nor devoid of the accomplishments, any more than of the solid acquirements, of literature *. Further acquaintance confirmed these favourable impressions; and suspicion and distrust were gradually converted into admiration of the man, and a candid, at least, if not a partial, estimate of the Bishop. Even the most prejudiced were constrained to allow that he was sincere and disinterested in his efforts to do good; and, that neither the dignity of Ecclesiastical station, considered in itself, nor the *otium cum dignitate*, were the objects to which he had aspired in assuming the Episcopal functions.

He brought the same unwearied activity, and the same 'quenchless zeal,' to the higher duties of the Prelacy which he had previously exercised as a country pastor or a cathedral residentiary; and there was not a Curate in all his diocese who worked harder than himself in the various duties, private and public, of his office. His time, his pen, his voice, his authority, his influence with the public institutions in London, or with the possessors of property in the country, were incessantly occupied in procuring new churches, or enforcing additional services, or augmenting small livings, or establishing national schools for the instruction of the poor. It is almost superfluous to add, that in the ordination of candidates for the Ministry, in private and public exhortations to the younger Clergy more especially, in rendering the solemn rite of Confirmation impressive and edifying, he spared neither personal

* We have heard, on good authority, that at his first Visitation the clergy of one deanery had determined generally not to dine with the Bishop, as a mark of their reluctance to receive him among them in his Episcopal character. But so were they won over by the frankness and mildness of his manner, and so impressed with the solid excellencies of his Charge, that they universally abandoned their purpose, and shewed themselves around his table in as great numbers as on any former Episcopal Visitation. Rigid, indeed, must have been the prejudices which were not relaxed, and cold the hearts which were not melted, by such devout aspirations of humble piety as the following; in which, after a just encomium on the preceding Bishop, he thus bespeaks their sympathies with his successor. "May your indulgence to his many defects, your prayers for his support and success, and your cordial co-operation in his efforts to promote the usefulness of the ministry, ever animate, sustain, and carry him forward in his course! May He whom, I trust, we mutually desire to serve—the 'High Priest who can be touched with a feeling of our infirmities,' and 'without whom we can do nothing'—vouchsafe to us all such a measure of His grace, that we may fulfil each his portion in the great work appointed to us, with *one* heart and *one* voice; and then may He re-unite us all *in one* 'home eternal in the heavens,' the house of rest, and peace, and love, and praise, to the common 'Shepherd and Bishop of our souls!'"

exertion nor influence with others. But, besides these ordinary and *stipulated* duties of his office, he engaged in voluntary labours, to an extent which some—by a strange misconception, as we think—deemed incompatible with the elevated rank of a Bishop. Like the episcopal martyrs of the Reformation, and like many of their like-minded successors in the best days of the English Church, Bishop Ryder thought that it became him to preach frequently himself, as well as to commission others to preach. Accordingly, when health permitted, he rarely preached less than twice, often three times, on the Sunday—either in the cathedral or some of the parish-churches of his diocese—besides a weekly lecture, which he usually took at one of the churches in Gloucester. It was his practice, also, to examine and instruct, on the Sunday afternoon, the children of the National School, for whose benefit he had an additional service performed at one of the churches. Indeed, to the latest hour of his active life he took peculiar delight in pastoral ministrations; and it pleased God greatly to honour him in these his labours of love, both among rich and poor. Nor were his attentions confined to matters purely ecclesiastical. The public institutions for the relief of human misery, throughout his diocese—the County Infirmary, the Lunatic Asylum, the Female Penitentiary (the two last of which owed their establishment very much to his exertions); the great religious societies for promoting Christian Knowledge, for the Propagation of the Gospel, the Church Missionary Society, the Society for promoting Christianity among the Jews, the Bible Society—of all these he was the liberal supporter, the zealous and eloquent advocate, the steady friend, and patient, judicious counsellor.—But we must repress our affectionate reminiscences, and, instead of multiplying details, notice rather the Christian spirit in which the Bishop was enabled, through the grace given him, to carry on his labours.

1. The *love of Christ*, and of the souls for which Christ died, may be truly said to have been the master-principle which actuated his proceedings. It is so indeed, more or less, in every true Christian; but it was eminently characteristic of Bishop Ryder, from the moment that he cordially and unreservedly embraced the great doctrine of justification by grace alone, through faith. He spoke from the fulness of a heart warmed with that doctrine, so "very full of comfort" (as our Article truly calls it) to the contrite sinner, when, in a sermon preached at St. Paul's, at the festival of the Sons of the Clergy, in 1813, he made the following beatiful appeal to his audience:—"Appointed to exhort you to a most excellent work; to provoke you, in the strong language of the Epistle, unto love and charity; we know not where to find the avenue to your hearts, the mainspring of your affections, save in Jesus Christ. Having received commission to preach Christ among men, as the Author and Finisher of our faith, we cannot but set Him forth, and exalt Him, as the *prime cause* and *vital principle* in each of its fruits, and in this especially, which seems to savour most of the mind which was in Him—self-denying, abundant liberality to our poor brethren. From His example then; from His claims upon us, and our obligations to Him; from our sense of what He has done, and of what we owe, let us derive our arguments and motives for the support of this charitable institution. In these motives there will surely be fuel enough to kindle the flame of love; and may He, the Lord Jesus, cast in by His Holy Spirit a living coal from the altar; give to each contributor a truly spiritual view and design; thus sanctify the work, and make it ascend, like incense, a sweet-smelling savour unto the Lord our God!" We have given this extract from (we believe) the first sermon preached by Dr. Ryder, on any public occasion, after the change in his views, as indicating, much better than any words of our own could do, the true principle which prompted, and animated, and directed his conduct throughout the different successive stages of his life—*the love of Christ, springing from a personal sense of unmerited obligation to Him, deeply seated in the heart, and thence diffusing its mild persuasive influence through all his actions* *.

2. From this sprang a remarkable degree of *humility* and *self-distrust*. This was observable, indeed, even on a common acquaintance with him: but we refer to it, especially, as manifested on occasions when he was called to any painful act of Episcopal authority. The following instance has been mentioned to us by a clerical friend who knew the circumstances. At one of the Bishop's Visita-

* We need scarcely repeat, that his subsequent discourses, several of which, preached for charities, or on other occasions, have been printed, fully embodied the same pervading sentiment. Further quotations were superfluous, even if our space permitted; but his views and feelings upon the subject might be presented in one sentence, where he says, in his admirable discourse preached at Bow Church before the Society for the Propagation of the Gospel in 1819, "It might well be the preamble of our charter, the stimulus of our missionaries, the inscription on our banners in their march, and their closing hymn of praise in the consummation of their labours, 'There is none other name under heaven given among men' (besides the name of Jesus Christ of Nazareth) 'whereby we must be saved.'"

tions a complaint was lodged against a curate, and very sufficiently substantiated, of conduct flagitiously immoral. The Bishop decided, though with great reluctance, to summon the offender before him. Opportunity was given for a refutation of the charge; but without effect. His Lordship proceeded, as from the nature of the offence he necessarily must, to inhibit the offender from further officiating in his diocese. A burst of indignation from the excluded party, accompanied even with threats of personal violence, was the result. Instead, however, of being irritated by this indecorous proceeding, the feeling uppermost in the Bishop's mind was evidently one of self-suspicion; and those to whom he communicated what had passed were struck by the apprehension he expressed lest perhaps something in his own manner might have been too authoritative, or appeared harsh, and to have provoked the unusual threat of personal injury. "Surely I did not speak too strong? (were nearly his words on the occasion)—I did not say any thing which might provoke such language? Could I have done less than I did under such circumstances?" Such was his watchfulness over his own spirit; his fear lest he should offend; his carefulness, in the exercise of his important office, "so to minister discipline that he forgot not mercy." (*Service for Consecration of Bishops**.) Yet neither was he "so merciful as to be too remiss" (Ib.); and on suitable occasions he knew how to act with energy and decision, regardless of the censures of those whose good opinion he was otherwise anxious to maintain. The following incident may illustrate our meaning. A curate of Scriptural sentiments, of whose piety and usefulness the Bishop had reason to think well, had been led (apparently through vanity) into very irregular proceedings in the ministry. The Bishop remonstrated in vain; and, having exercised towards him a reasonable degree of forbearance, felt himself compelled to withdraw his licence. The individual wrote and published against his Diocesan, and then joined the ranks of Dissent, where, we believe, his fame, and probably his usefulness, soon expired. In opposing, however ecclesiastical authority, he was too much countenanced, if not altogether misled, by a veteran in the cause of the Gospel, whom, though we would gladly praise for many excellencies, we certainly could not commend for consistency in Church-principles. The Bishop, by requiring from the curate alluded to, canonical conformity, offended this aged and zealous, but irregular preacher, who, in a published letter—(published, we would gladly hope, without his concurrence)—reflected upon his Lordship unjustly and unkindly*. The circumstance was painful to the Bishop; but he maintained his decision: and as on another well-known occasion (to which we shall speedily

* The friend who has communicated this incident, mentions to us also, that in a conversation with the Bishop not long before his death, his Lordship expressed an opinion that the formation of a Council to assist the Diocesan in the determination of all such causes, was much to be desired; and that he himself should greatly prefer so acting in concert with well-qualified assessors, to the more arbitrary decision by which a Curate's licence may now be revoked, whilst, at the same time, incumbents are with difficulty rendered liable to the cognisance of their Bishop, even though their evil conduct may be notorious. We will add, from our own recollections, another illustration of his Lordship's union of justice with mercy. At the time of Queen Caroline's trial, the writer of this note had been breakfasting with him, in order to go early to the House of Lords to hear Mr. Brougham's closing speech. The Bishop prefered walking, as an Episcopal equipage, at that moment of popular excitement, caused irritation among the misguided crowds that assembled daily near the House of Lords. In the way, he said he wished to go round to a street which he mentioned, to make some inquiries respecting a Curate whom he had been obliged some time before to dismiss from his diocese for inebriety and other improper conduct; but he had heard that he was in pecuniary distress, and he wished, if so, to contribute towards a fund which was being raised for his relief; adding, that though he could not in conscience restore his license, he sincerely pitied him, and would gladly alleviate his wants; hoping also that he would be brought to a better state of mind.

* We remember, however, hearing at the time, that this venerable man, upon better understanding the circumstances of the case, and learning more fully the spirit of his young acquaintance, not only exonerated the Bishop from blame, but highly commended his temper and conduct. There was also a story current, so characteristic of the individual as to wear at least an aspect of probability, that, having invited the young minister to preach for him, a pamphlet, containing a true statement of the circumstances, fell into his hands just before service-time; and that he looked over it while the prayers were being read; and feeling convinced by the statements in it, he remarked to the young man, when he came into the vestry before ascending the pulpit, "I have altered my mind, and shall preach myself; but you can amuse yourself in the vestry during the sermon with this pamphlet, which I have been reading."

advert) when assailed for supposed ecclesiastical insubordination, so in this instance, when accused of Episcopal tyranny, he pursued the even tenor of his way, in the path which his own conscience approved; calmly bearing with misrepresentation and calumny, and anxious only that the cause of truth might not suffer, nor the important "ministry" which he had received, "be blamed," through his means.

3. We need scarcely say that *meekness and gentleness of deportment* were prominent features in Bishop Ryder's character, in which he remarkably resembled his Divine Master. These qualities were peculiarly displayed on the occasion to which we have just alluded, and of which, though not immediately relating to his own diocese, we cannot wholly omit the notice. We refer to the attack made upon him by the Archdeacon of Bath, for taking the chair at a public meeting, in that city, of the Church Missionary Society. The circumstances are fresh in the recollection of most of our readers (See our volume for 1818); nor need we remind them, either how completely the Bishop of Gloucester was vindicated, in the judgment of all dispassionate inquirers, from the charge of irregularity, nor how greatly the Institution itself, in whose service he had become obnoxious to that imputation, was benefited by the publicity given to its proceedings and the consequent increase of patronage which it acquired *. We refer to the transaction on account of the light it threw on the personal character of our Bishop. The patience, the admirable temper, the self-command, with which, though suffering at the time under a severe paroxysm of his constitutional malady (headache), he bore the public attack made upon him at the meeting, and the earnestness with which he exerted himself to obtain a patient hearing for his opponent—in a word, his truly gentle and Christian-like deportment on the occasion (contrasted, we grieve to say, with the violence and bitterness of his assailant), justly raised him in the estimation of all present.

But neither the provocation of a most unjustifiable attack, nor the public eulogies pronounced upon him at the time and afterwards, could abate his sorrow for the wound inflicted on the cause of Religion, or his anxiety to have that wound healed. Nor could he be satisfied till a personal reconciliation was brought about between himself and the Archdeacon (through the medium, we believe, of the present Archdeacon of Bath), a short time before the death of the latter. The following extracts from letters written by himself about that time, will shew the state of his mind on the occasion. April 18:—"I rejoice to read your account of the Church Missionary meeting at Bristol. The amount of the subscriptions seems to be half as much again as they were last year: such is the result of the *Protest*. We might wish for many such ebullitions with such results, if the unchristian irritation to which they must give rise did not more than counterbalance the advantage. The poor Archdeacon is said to be labouring under a fresh attack of his disorder." Again, a few months after: "You will hear probably of my reconciliation with the Archdeacon; it was of my own seeking. ....I hear that the affair gives general pleasure. We shook hands comfortably. May it please God to bless this termination of such a business! He was very trying in his conversation for some time; but I was enabled to bear it. His letter, published in May, but only seen by me ten days ago, and the knowledge of his ill-health and constant irritation....led me to the step."

(*To be concluded in our next.*)

* The discussion had also another beneficial effect, in turning the minds of many of the clergy and laity to consider their duty and responsibility in respect to Christian missions. Even Archdeacon Thomas had never himself, till that time, been a member of the very institution whose claims he advocated against the younger institution.

BISHOP WHITE OF PENNSYLVANIA.

The venerable Bishop White of Pennsylvania has been released to his heavenly rest. This much revered Prelate had entered, we believe, his ninetieth year. Having given an ample memoir of him in our Number for last January, which our readers can turn back to, we need not repeat the narrative. His long and memorable life had been marked by great devoutness; diligence in his high vocation; consistency of deportment; and an ardent attachment to the Anglican Church in which he was ordained and consecrated, as well as to its Western daughter over which he had long been the presiding father; and his course has for many years evinced a growing knowledge of, and attachment to, those doctrines of Scripture, and of the founders of our Church, the development of which, in reference to the economy of Divine grace and man's salvation, was not so distinct or prominent in his earlier as in his later writings. His end, like his life, was peace.

VIEW OF PUBLIC AFFAIRS.

The session has closed with a Speech from the Throne so slight and colourless as to require little remark. The continuance of peace with foreign powers is justly a topic for congratulation, and for thankfulness to God; but to sanction the enlistment of Englishmen as soldiers to settle the domestic quarrels of Portugal, and to send, as his Majesty's advisers make him state that he has done, a naval armament to aid the Queen of Spain against her insurgent subjects, is not the likely way to preserve it; and the difficulty will be increased now that the Queen has been compelled to proclaim the restoration of the democratical constitution of 1812. If all warfare not defensive and inevitable is sinful, England by her interference is involved in the guilt of blood; and even upon the principles of political expediency she has entered upon a frightfully alarming course. The next topic, however, of the Speech shews her in a fairer light—as a reconciler in the quarrel between France and the United States; though, as both the aggressor and the aggrieved heartily wished to be quit of their hasty quarrel, the task of reconciliation was not very onerous.

His Majesty next adverts to the reports of the Ecclesiastical Commission, and expresses great satisfaction at the Act for the Commutation of Tithes. We have examined this important Act carefully, and have prepared a full analysis of it, with remarks, for a future number. It is perhaps, upon the whole, as satisfactory a measure as could be hoped for, under all the difficult circumstances of the question. We cannot look at the present aspect of political events without perceiving that it was full time that something should be effected towards diminishing the inconveniences connected with the tithe system; whether by means of a rent-charge, as now enacted, or in some other way; so as to remove as much as possible every source of misunderstanding between the clergy and their flocks.—We cannot follow his Majesty's Speech to the length of its eulogies upon the Registration and Marriage Acts; the first involving, as we think, some highly inconvenient and harsh enactments; and the second being grounded upon unmitigated Atheism, for the sole formula of marriage under this Act is, "I call upon these persons here present to witness that I, *A. B.*, do take thee, *C. D.*, to be my lawful wedded wife" (or husband). Even so much as "God bless your union," it is alleged, would be an infringement upon the sacred rights of conscience, since it would be a recognition of the existence and providence of a Supreme Being! Such is the practical developement of "Dissent upon principle" and the "voluntary system." This and the Registration Act come into operation on the first of next March. We have prepared a full analysis, with notes, for an early Number.

The Speech next degrades his Majesty to express gratification at "the tranquillity" and "diminution of crimes" in Ireland, and his trust that "perseverance in a just and impartial system of government will encourage this good disposition, and enable that country to develope its resources." This is insult added to injury. The "tranquillity" of a land where Mr. O'Connell himself affirms that the mass of the populace live in constant warfare, and where a clergyman—nay, a layman—of the National Church, cannot walk out, even at noon-tide, without risk of a bullet from behind a hedge!—the "just and impartial system" of robbing a large body of the most pious, learned, benevolent, and useful men in the island, of their property, by force of arms, only because they are Protestant clergymen, while the Government will not stir a finger to rescue the victim or to coerce the wrong-doer! We dread to think what will be the condition of the unoffending clergy and their helpless families during the approaching winter; for the Tithe Commutation Bill is again lost, in consequence of the difference between the two Houses of Parliament upon the spoliatory clause; and though many of the sufferers have recovered instalments of their property under Exchequer processes and writs of rebellion, yet we fear, such is the lawless state of things, that by force or fraud even this sad remedy will soon be rendered inoperative; and while it lasts it is fraught with direful results: for how can any spiritual benefit be hoped for, where, to recover a small sum, a clergyman considers himself legally and morally constrained to put his dishonest, obstinate parishioner to a ruinous, though self-incurred, expense, whence must arise unquenchable animosities?

The Speech concludes with congratulations upon the prosperous condition of manufactures and commerce. Nothing is said of agriculture, for the same reason, we suppose, that the late Parliamentary Committee presented no report upon it. Calculating by what an English landowner could make by his estate under the artificial system in the dear times of the war, agriculture is depressed; but, calculating by the scale of the value of the soil and its produce in all other countries, land is as flourishing as commerce or manufactures. The Divine blessing continues wonderfully to favour our privileged but ungrateful country, both in things temporal and things spiritual: the only cause of alarm is from the pride, and wilfulness, and corrupt passions of man;

and that which appears to us the very worst feature of the times is the systematic refusal to recognise God, or his providence, or grace, in our national legislation. There are those, both in and out of the House of Commons, who consider even the chaplain's daily prayer an infringement upon the rights of private conscience; and as it would not by any means get over their scruple to have a sessional cycle of chaplains, of all possible codes from Atheism and Judaism, through every variety of sect and persuasion, in order that each member might in turn have a chaplain of his own faith once in a century, their argument against a National Religion excludes all forms of devotion whatever: so that, though good Christians in detail, we are to become collectively a band of Atheists; which is the plain English of that gentle periphrasis in the King's Speech, "large principles of religious freedom." Why will not pious Dissenters calmly look to the depth of the chasm which they are so eagerly assisting to excavate?

To some of the topics *not* touched upon in the King's Speech, we may allude hereafter. One of them is the Plurality Bill, which we deeply lament to say Ministers smothered, to please Mr. Hume, as they had done the Cathedral Bill. Those cathedral dignitaries who opposed this bill on very different grounds, have gained nothing by its rejection, since an Act has been passed to prevent the filling up of cathedral dignities till something is settled; and the certainty is, that cathedrals will lose, at least, as much next session, as was contemplated in this Bill; but, instead of the savings being devoted to augment poor livings (starvings), every nerve will be strained by the infidel economists, aided by the whole body of Dissenters, to alienate the proceeds to diminish church rates, and thus to break down another of the barriers of a National Church.

We have never ceased to contend that that munificently disinterested act of the Bishops, by which they resigned their cathedral patronage to the Church Commission, besides being a severe measure to those of the clergy who deserve reward, was an impolitic act, as involving the admission of a false principle. They did, to satisfy Sir R. Peel, a friend, and to conciliate the popular feeling, what Lord Melbourne could not have extorted from them; and the renunciation appeared to the public a conscious admission that cathedral preferments were useless or mischievous. Their motives were most honourable; but it had been a sounder principle to have yielded nothing provisionally, to have placed nothing in abeyance; but to have administered the existing system boldly and conscientiously, till it was legislatively decided that it required revision.

ANSWERS TO CORRESPONDENTS.

Q.; H. C.; C. D.; W. S. N.; J. G. M.; INVESTIGATOR; P.; OXONIENSIS; T.; J. K.; A. B.; AN ANGLO-AMERICAN; D. U.; VETUS; A LAYMAN; A CONSTANT READER; and A. D. B.; are under considerartion.

A handbill was lately printed and circulated in Wiltshire, affirming that the writer of it had read in the pages of the Christian Observer a false and malicious statement, reflecting upon the moral and religious condition of some parish in that county. Our informant, it seems, was a "Home Missionary." Never having heard, read, and much less published, any such story, and certainly not having any "Home Missionary" among our correspondents; and being anxious to defend our Reverend Brethren from the false accusations which, in these days of contumely, they are exposed to, instead of falsely accusing them; we immediately wrote to the printer of the handbill, to inform us of the name of our defamer. We received no answer to our letter; but in the mean time the Rev. Canon BOWLES has published the misrepresentation, with his name, in a letter to Lord Bexley, which he has caused to be widely circulated in the Wiltshire newpapers; whence it has been copied into the British Magazine. We are sure that its insertion in that work was accidental, and from no disobliging spirit towards us; and, having written to the Editor on the subject, we are quite satisfied that he will do us the justice to correct the mistake. It appears that the passage complained of was some statement published by the Committee of the "Sunday-school Society," in one of their Reports, which they advertised as a Bill under the covers—certainly not "in the pages"—of some of the magazines; and ours, it seems, among the number. We know nothing whatever of the matter; but if the Society has sent out any thing incorrect or offensive, it is bound to repair, to the utmost of its power, the injury it has inflicted; just as Mr. Bowles ought, in justice and candour, to have published a correction of his mistatement respecting the Christian Observer, which he has not yet done.

We are sorry that A BUSY MAN does not like verses; but as some of his neighbours do, he will perhaps courteously allow for differences of taste. Young persons often covet them; and as there is much injurious versification abroad, why should not an effort be made to counteract it by devotional poetry? And why should our "busy"

friend conclude that all versifiers are of necessity idlers? If one man, after severe study, or public or private duties and toils, finds recreation in playing with his children, or throwing off a stanza; while his "busy" neighbour, considering business finished for the day, sits over his wine and talks politics; why should he be reproached as a loiterer? If two friends ride home fatigued from a committee meeting; and one turns his thoughts by mentally composing a psalm, or reading a page of Herbert or Keble, while the other looks out at the carriage window, why should Divine poesy be accused of making men drones? When our "busy" correspondent listened to "Notes of Praise" at page 344 of our June Number, did he suppose, that because the Hon. and Rev. Writer thought it "grateful to repeat swelling hymns of love and adoration," that he was not laborious in sacred duties? or that, because a man can throw off a sonnet, he cannot understand or relish divinity, mathematics, or political economy, as well as other men? Why should not a strong and active mind grasp whatever lies before it? Was David a worse king, or a less pious man, for being a "sweet Psalmist?"

We respectfully assure AN ANXIOUS FRIEND OF THE CHURCH, that we have considered, and re-considered, the subject of the patronage of the proposed new churches; and that (as stated in our reply to him in our last Number), though far from thinking lightly of the possible evils which may arise from placing them under the unrestricted patronage of all future Prelates in every diocese where new churches may be built, we cannot indulge the hope that a National system of self-electing trusteeships would be free from them. We, however, know the case of a parish in which a church was erected, under a special Act of Parliament, upon a medium plan, which has worked so well that it appears to us worthy of consideration. Trustees were appointed, in whom is vested the nomination of the clergyman; but in case of the death or resignation of one of them, the vacancy is not filled up by his heir, administrator, or assign, or by the remaining trustees, but by the pew-holders. There is, therefore, no clamour or electioneering in the choice of a clergyman, in which the congregation have no direct voice; but the trusteeship is prevented degenerating into a private cabal, or consisting of persons who take no interest in the spiritual welfare of the place, by being quietly purified, from time to time, by the suffrage of those who are most concerned in having the office duly filled. This plan has certainly the advantage of being in accordance with the genius of our National Institutions, in which the principle of representation is interposed between Republicanism on the one hand, and unrestricted monarchical sway on the other. We regret to hear that the incorporated Church-building Society has adopted a resolution that it will not afford any aid to the building of any church in which the patronage is not vested in the Bishop. Unless the Society has far stronger reasons, after its many years' experience, than any we are acquainted with, for adopting such a rule, its decision appears to us unwise and unnecessary. Why not have left each case to be adjusted upon its own merits? The Committee might have declined affording assistance where they could not arrange such terms as appeared to them satisfactory. As regards the Episcopal Bench, we think the decision ill-judged, especially at a moment when there is a strong popular feeling of jealousy respecting the augmentation of Episcopal power and influence;—a feeling much increased by the late invidious averment of some of the Deans and Chapters, that the Bishops were promoting cathedral reform just to get the whole patronage of the cathedrals into their own hands;—an unfair charge, since the Bishops have liberally given up far more than they will receive in return, especially the present members of the Bench; but a charge well calculated to increase popular jealousy, and which has accordingly been eagerly circulated, and enlarged upon, in newspapers, magazines, and pamphlets, with the most inflammatory comments. If the Church must be wounded, let it neither furnish a sword to the adversary, nor die by suicide.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We alluded, in our April Number, to the affecting letter of a poor Mongul Tartar, respecting his deceased child. The present Number of the monthly Extracts relates another affecting domestic incident, which shows the identity of the blessed influences of the Gospel of our Redeemer, in the hearts of his servants, of whatever age, or clime, or station, or colour. The untutored Buriat Tartar, and the highly-educated and firmly-disciplined English Clergyman, under the same Divine influence, feel alike, act alike, and enjoy the same hopes and consolations; for in what words could the Reverend and much respected friend whose letter elicits these remarks, more strikingly express his own emotions in reference to that "lovely lamb of Christ's flock," now safely housed in a world where the sun does not smite by day, or the moon by night, and where the Divine Shepherd folds his flock beside the living waters and rich pastures of heavenly blessedness, than in the artless words of that poor Tartar?—"It pleased God to give me a little son; and it has now pleased him to remove the child from me. Every day I think that one member of my body has been taken to heaven; and this thought is like a sweet savour in my heart. And when I think of my dear child as one of the countless assembly who are singing the praises of Christ in heaven, my heart longs to go up and join them. But although the child, a part of myself, is separated from me, I hope, through my Saviour's power and mercy, one day to meet him in glory."

THE

CHRISTIAN OBSERVER.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LECTURES ON 1 PETER IV. 7, "*WATCH UNTO PRAYER.*"

(*Continued from* p. 524.)

THE difference, then, between the Law and the Gospel is this—that one appealed to the outer, the other to the inner man; one was written on tables of stone, the other on the fleshly tables of the heart: and therefore one bound the hands, the other the heart. The Law, indeed, was the type and shadow of good things to come, but made nothing perfect; the Gospel was the very image, or rather substance, of those things, and brought to light life and immortality. The one commanded, threatened, and enslaved, yet was weak through the flesh; the other enfranchised and besought, yet was omnipotent through the Spirit. One pointed, indeed, the way to heaven, but it was to eyes that saw not; and spake in thunders, but it was to the undiscerning mind and impotent heart, where, even when to will was present, how to perform that which was good it found not: the other softly whispered into the ear of the inner man, "Look unto Jesus," and "Hear ye Him." "I am the way, and the truth, and the life: no man cometh unto the Father but by me:" "If any man thirst, let him come unto me and drink:" "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls:" "This is the way, walk thou in it." So the Gospel gently spake: then winged the soul with faith and hope, by the inspiration of a Divine Spirit, which enabled it to mount upward, and scale the heaven of holy love. The difference, therefore, in the *effects* of the two dispensations was this,—that one was a letter which killeth, the other a Spirit which giveth life; one was the ministration of condemnation and death; the other of life and righteousness. The difference in the intrinsic *nature* of the two dispensations was just the difference between letter and spirit, bondage and liberty, fear and love. In short, one came in word, the other in power; one was an external system of doctrine and precept, the other a Divine life.

To apply this to our present purpose. The Christian not only ceases to do evil, but also learns to do well; not only abhors evil, but also cleaves to that which is good; not only hates iniquity, but also loves righteousness. Buried with Christ by baptism into death, he is also conformed to him in his resurrection; that like as Christ was raised up from the dead by the glory of the Father, even so he also should walk in newness of life.

SECOND. Under my *first general head* I proceeded *negatively*. I mentioned some of those impediments which it is necessary to remove in order

to prepare the mind for prayer. I am now, under my *other general head*, to proceed *positively*. I am to mention some of those positive means whose cultivation supplies the material, and nourishes the spirit, of prayer. These, as I have already stated, I shall comprehend under the *six* following heads. *First*, Deeds of charity. *Second*, Pious books. *Third*, Religious conversation. *Fourth*, Regular attendance upon the various ordinances of religion and means of grace. *Fifth*, Frequent meditation upon spiritual truth. *Sixth*, Frequent aspirations of the heart to God. And while we investigate these important topics of an all-important subject, may the Father of lights, from whom cometh every good and perfect gift, enlighten our dark understandings by that unction from the Holy One through which the Christian knoweth all things; and work in us both to will and to do, of his good pleasure, all that may be advanced according to his word.

1. I should, then, in the first place, exhort the Christian to let the great business of his life be active, diffusive charity. I should say, Exercise yourself in *deeds of mercy* to the bodies and to the souls of men. Imitate Him, whose history was summed up in that one characteristic and most comprehensive sentence, "He went about doing good;" and whose commission it was to his disciples, and from the privilege of carrying which into execution no Christian, in his degree, is excluded, "Heal the sick: cast out devils: freely ye have received, freely give."

Remember, if indeed you are a Christian, that this world exists but for *you*. Ten righteous men would have saved Sodom; and the awful vengeance of eternal fire which blotted Sodom from the things that be, would soon sweep this polluted and accursed earth with the besom of destruction, but for *you*. This world exists but to reunite the armies of the heavenly host, and as a field on which to discipline, and train in the exercise of the Christian graces, the heirs of glory. All the dispensations of Providence but minister in subservience to the dispensations of grace. When the political horizon is enveloped in gloom and threatening tempest; when nation rises against nation, and kingdom against kingdom; when ye hear of wars and commotions; be not troubled: all these things are working together but for *your* good. The storm has been suffered to agitate this boisterous sea, but to teach *you*, O ye of little faith, in patience to possess your souls. If the storm subside, and the Omnipotent Voice pronounce, "Peace, be still;" and the heathen cease to rage, and the kings of the earth to stand up and take counsel together against the Lord and against his Anointed: if kings become the nursing fathers, and queens the nursing mothers of the spiritual Zion, and calm, and tranquil, and happy days succeed; it is that Christ's church may serve him in all godly quietness. Oh! beware of abusing or neglecting this mercy, and thus raising again the spirit of the storm to purify the moral atmosphere, and to dispel the dead and lowering fogs of lukewarm profession, or the condensing and threatening vapours of profligacy, ungodliness, and infidelity. If wealth and power are permitted, not only *to be*, but to be abused by superstition and tyranny to the purposes of oppression; it is that *you* may learn meek submissiveness for Christ's sake, lowly humility, cheerful contentment, patient resignation, charity, which loves even its enemies. If the poor ye have always among you; and the tender heart bleeds as it beholds every where around the misery which sin has entailed upon the family of Adam; it is but to prevent *you* from setting up your tabernacle and seeking your rest in this unsatisfying and transitory world, and saying in your heart, "It is good for us to be here:" it is to imbitter, if needs be, to your foolish imagination, this world's fleeting delusions, to attract and centre your heart upon a world of satisfying realities: it is that you may be trained to habits of Christian bene-

volence*: it is that compassion may melt your heart: it is that you may be re-cast, thus warm and plastic, in the mould of the Gospel, and there receive the impress of God's own image,—love. Will you not, then, be merciful? Will you not be *just* to these sufferers for *your* sake? Will you not look abroad throughout the universe, and view, from the Cross to the reptile; from Deity Incarnate, that He who was "God's Fellow" might agonize, to the animated atom, whose countless myriads perish with every breath of man—view the stupendous machinery of *suffering* which has been put into action for *your* redemption, and inhale, and breathe forth, the spirit of universal charity? Will you refuse to love, after the similitude of the Divine love?—not with the turbulent, maddening love of jealous passion; but with the gentle, pure, and peaceful love of diffusive charity: not with the love of nature, which is but the restless, selfish craving of want and misery catering for its own enjoyment; but with the love of grace, which seeks but to confer happiness; which has drunk deep into the spirit of that Divine maxim, "It is more blessed to give than to receive;" and which, like God's love, is the overflowing of fulness, the out-beaming of happiness, the emanation of unselfish benevolence.

But, to mention more plainly and particularly the fruits which this charity should develope. These are, in the first place, the hungry to be fed, and the naked to be clothed; and it is the Christian's duty, and his *privilege*, every man according to his several ability, to feed and to clothe them. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" And if you estimate this privilege as you ought, you will measure your ability by the standard, not of selfishness, but of charity: you will dispense those blessings over which you have been appointed God's steward, not as of constraint, but willingly; not grudgingly or of necessity, but with a ready mind. You will give, not only bountifully, but with a delicacy which shrinks from wounding or debasing the moral feeling of its object: like God, who giveth liberally unto all men, and upbraideth not. You will be merciful after your power: if you have much, you will give plenteously: if you have little, you will be diligent gladly to give of that little; knowing

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* I cannot deny myself the pleasure, and my readers the profit, of transcribing the passage which suggested this train of thoughts, from the volume of "Essays and Sermons" lately published by the Rev. Henry Woodward.

—— "Many seem to be in error as to the grounds on which the duty of doing good to others is enjoined at all. To judge by the expressions of such persons, one might imagine that they had lost sight of some of the primary attributes of God. They seem unaware that He is all-sufficient, and in reality wants no helper. They speak of the world as if it had escaped the limits of His controul; and as if its perplexities and disorders called for the interference of more than His single hand. I do not mean to say that this is any man's deliberate opinion. It is, nevertheless, in some manner, the light in which the subject is practically viewed by many. And hence arises a kind of vague impression that our obligations to others grow, as it were, out of the necessity of the case, rather than that they originate merely in the Divine appointment: or, to express my meaning otherwise, that the several duties to our neighbour have been enjoined, principally, for the benefit of the object rather than the agent, in the various works of beneficence and mercy. Than such a notion there cannot, in my conception, be a more fundamental error. I know not one intelligible principle on which it can be founded, except that before alluded to, namely, that God in reality wants assistance. For what meaning could there otherwise be in a dispensation whereby indigent and suffering creatures are, *for their own benefit*, transferred over by Omnipotence to the care of beings, often unable, and still oftener unwilling, to assist them? Such a supposition is altogether monstrous. And, therefore, it is plain to common sense, that if an all-sufficient God has placed us in mutual dependence upon one another, he has done so chiefly for the benefit of the giver, and not of the receiver, in every instance in which man is the dispenser of good to man."—Woodward's Essays and Sermons, pp. 19, 20.

that God loveth a cheerful giver, and that with such sacrifices God is well pleased.

Nor will you confine your deeds of mercy to the relief of *physical suffering*. There are the sick to be ministered unto, the prisoners to be visited, the mourners to be comforted; and, after the similitude of the Divine charity, it will be your joy to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised. And as no lavish waste of your Master's property entrusted to you, no extravagance of luxury or dissipation, no finery of dress, no ostentatious display of pride or vanity, will force you to close your purse against the claims of indigence; so no dignified haughtiness, no overstrained delicacy, no fastidious disgusts, no disappointed schemes of benevolence, which planned such a revolution in the state of society as would henceforth relieve you from the cost and labour of "doing good"—none of these, I say, will prevent you from ministering personally in this blessed work, or tempt you heartlessly to transfer to some reluctant hand and grudging heart the doling out of those alms which a cold sense of duty has wrung from you.

Nor will you be content to relieve *temporal suffering*, whether *physical* or *moral*, only. You will look abroad upon a world that lieth in wickedness—you will view with deep commiseration the dense and crowded mass which, gay as the victim decorated for the sacrifice, thoughtless as the horse rushing to the battle, throngs the broad and downward way which leadeth to destruction. You will warn, exhort, entreat. And if to the many you should seem a mocker, or an enthusiast; still, patient, because it is God's service; undismayed, because the battle is the Lord's; you will strive to seize some straggler, to pluck some one solitary soul as a brand from the burning. You will further, with purse, and hand, and heart, and prayer—not in a spirit of party, but in a spirit of charity—every reasonable plan for training up the young in the nurture and admonition of the Lord; for emancipating the slave; for civilizing the barbarian; for evangelizing the heathen; for regenerating the nominal Christian; for edifying the body of Christ in love. You will yourself become a missionary, and in your daily walk of providence, and by your life and tongue, preach Christ. You will be yourself a pattern of all good works; and your conversation will ever be seasoned with the purifying salt of Gospel truth and Gospel love, meet to minister grace to the hearers. The high standard of Gospel faith and practice, contrasted with the abortive failure, or at best the dwarfish stature and condition of society, will, as it were, ferment in your mind, and the fire will kindle within you. The love of Christ will constrain you. Charity will sit as a watch upon your mouth, and keep the door of your lips. Through evil report and good report, not as pleasing men but God, you will speak to edification.

Here then, I say, is food to nourish the *spirit* of prayer. Let us not lose the morals of religion in its metaphysics: let us not lose the practice of Christianity in its principles: let us remember that the Gospel is a doctrine according to godliness; and that *that* faith which introduces us into communion with God, and bringeth salvation, teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. There is, indeed, a thing miscalled Evangelical Religion, and but too common in the religious world, against which true Evangelical Religion solemnly protests: a meagre skeleton of doctrine, orthodox indeed, but inoperative: a creed which but condemns the lukewarm and unsound professor who would make that creed *his* portion of Christianity: a mirror of the truth, which reflects, no doubt, the Sun of Righteousness and Gospel light, but with a cold, sickly, moonlight beam, that enlightens without warmth: a system of dogmas without the vitalizing energy of faith; and

which puffs up with a conceit of peculiar privileges, without edifying in love; which fills the head with a fancied understanding of all mysteries and all knowledge, while it leaves the heart hard as flint, the conscience seared as with a hot iron, the life vibrating between legal scruples about things indifferent, and antinomian licentiousness in the great things of the Law, judgment, mercy and truth; and which, with Pharisaic hypocrisy or self-delusion, will strain at a gnat and yet swallow a camel. Let us not, I say, immolate to this false idol that true evangelical religion, whose liberty shudders at licentiousness, whose faith worketh by love, whose doctrines of free grace wither the very root of sin, soften and melt the heart, and mould it into the image of God. It is most true that the holiest deed, yea, the holiest prayer of the holiest saint, requires to be purged by the atoning and sanctifying blood of Christ, before it can meet the eye of Divine purity and become an acceptable sacrifice to God; but, in full harmony with this, I hesitate not to affirm that the calm remembrance of a day well spent gives a holy boldness, and a nearness of access to the Throne of Grace.

A day thus spent furnishes two *materials* for prayer. Instead of bringing to the Throne of Grace a mind filled, to the exclusion of all spiritual objects, with vain, perhaps vicious, thoughts and affections—in which we feel that God cannot sympathize with us; and therefore in the gratification of which we vainly endeavour, by forgetting God, to cause him, as it were, to avert his eye from us—a new set of interests, common to God and us, opens upon the mind. We come to prayer—with reverence be it spoken—to consult God on subjects of mutual interest; to ask for instruction, for guidance, for power, for success; and we ask with freedom and with confidence, knowing that we are fellow-workers with God.

2. Next to deeds of charity, I should recommend *pious books*, as furnishing rich and abundant *material*, and as quickening the *spirit* of prayer. Implicated as we unavoidably are, each in his several degree, in the business of the world and the society of the worldly, it becomes necessary, in order to maintain any degree of spirituality of mind, sometimes to retire from this distracting scene, to recruit the spiritual strength, and to renew, before it be wholly obliterated from the soul, the fading impression of Divine things. Thus to retire from the turmoil and confusion, the mental weariness and moral disgust, of the world abroad, into the calm retreat of the closet; there to hold spiritual converse with some holy man of God, who was not of the world, but whose conversation was in heaven: thus to meet him in his best frame of soul, untinged by the infirmities which perhaps still cleaved to nature in his ordinary life; when he has just descended, as it were, from the mount, and his face still reflects the glory of the Divine countenance: to listen as he pours out, from the overflowing fountain of a spiritual mind, those rich treasures of Divine wisdom which years of study and experience, of meditation and prayer, had amassed: to hear him testify to the power of Divine grace, while he minutely and gratefully details what great things the Lord hath done for and *in* his soul;—such a communion as this with the spirits of the just made perfect, is refreshing to the wearied and exhausted mind, as showers to the parched and thirsty soil; or as the soothing tones of consoling friendship and sympathetic feeling to the mourner's desolated heart.

Nor is the calming and restoring influence which pious books exercise over an exhausted and dissipated mind, their only benefit. The view of what Divine grace has wrought in another, tends to convince, to humble, to stimulate. Each page furnishes material for self-examination, for renewed resolution, for prayer: and indeed, if rightly conducted, the exercise itself may be converted into the most profitable and spiritual continued

prayer. In it, you may "pray without ceasing." For this purpose you should invert the ordinary habit, which estimates the value of the exercise by the quantity read, as though it were a race of time against matter, and read a little, and meditate much. In reading the works of spiritual and experimental writers—and such are those of whom I now speak; none other, I do not hesitate to say, touch the pith and marrow of religion—the book should furnish but the text, your own mind the commentary. Your mind then, instead of passively contemplating your subject, and, at best, treasuring up in memory materials which may or may not be drawn upon for future use, will move in harmony with, and receive infused into it, the mind of the writer. And if this habit of reading in a meditative spirit be steadily pursued—if that mental indolence which sometimes abuses reading into an opportunity of repose from active thought, be firmly resisted—if the exercise be thus carried on, with such regular frequency as may prevent those breaks which interrupt the continuity of the spiritual life—and, above all, if it be supported by frequent and fervent prayer—you will daily drink deeper into the spirit of that mind which you have been thus attentively contemplating; and gradually *your* mind will be assimilated to it.

And therefore, above all other books, you should be frequently and intimately conversant with the *Sacred Scripture:* because in other books you have the mind of frail, imperfect man, but there you have the mind of Christ. There you have that infinite and exhaustless fountain from which every converted human soul has filled its fragile and scanty vessel. There you are admitted into the council chamber of Heaven, and can read the inmost movements of the heart of God, in all His relations and transactions with man. There you read the result of that deliberation, which, when the Trinity of Godhead consulted, before time was, upon the creation and character of man, constituted him a moral intelligence, and invested him with sovereignty over this lower world: "Let us make man in our image, after our likeness; and let him have dominion." Again, when man had fallen from this high dignity of his original nature; when he had prostrated his honour in the dust; when he had sunk his moral in his animal nature; and from the sovereign had become the slave of the creature; from spirit had become flesh;—when the Trinity again debated, and Redemption was the theme, you are admitted, by the Divine revelation, to witness the detailed progress, the difficulties and provisions, of this mysterious and awful consultation. You hear Infinite Love inquire of Infinite Justice, How can we preserve inviolate the awful dignity of the Divine administration, and thus secure the order and happiness of the universe, yet pardon apostate and rebellious man? and you hear Infinite Wisdom interpose with this reply: Suffer for him: the threatened judgments which Justice has denounced, and to the infliction of which Truth has still further pledged Thee, execute, by enduring them: sheath the destroying sword of insulted majesty and retributive vengeance in Thine own bosom: ascend the altar of the cross, and there make an atonement for him. You hear Infinite Love, again, demand of Infinite Holiness, How can we restore him, polluted as he is, to the bosom of Divine Purity? how can we cleanse him from the defilement of sin? how can we so melt his stubborn and obdurate heart as to purge it from all its impurity, and renew it in righteousness after the image of Him who created it?—and you hear Infinite Wisdom again reply: Exhibit to his faith the sufferings of atonement: meet his stubborn obduracy with Divine patience: conquer his pride with meekness: overcome evil with good. Let the hand stretched out to heaven in impotent defiance, *not* draw down the blasting thunderbolt; but fill it with the bounties of Providence and with the blessings of Grace.

Go forth Thyself as an outcast from heaven; as stricken, smitten of God, and afflicted: Go, as a wanderer upon earth, despised and rejected of men: Become a man of sorrows and acquainted with grief: Give thy back to the smiters and thy cheek to him that plucketh off the hair, and hide not thy face from shame and spitting: Let the heavens be barred against thee: Let thy Father's bosom be steeled towards thee: Let the Divine countenance be averted from thee: Bleed, and agonize, and expire, upon a cross! Then point to these humiliations of Deity, and say, "Is it nothing to you, all ye that pass by? Come and see: was there ever sorrow like unto my sorrow? I was bruised for thy transgressions: I suffered for thine iniquities: the chastisement of thy peace was upon me; and by my stripes thou art healed." Ask of his own heart, whether this appeal of beseeching Omnipotence, of suffering Love, be not irresistible.

Then communicate to his convinced, and humbled, and penitent, and softened spirit, thine own nature. Consume every corruption, and every taint of sin, with the fire of Divine love imparted to him. Mould him into thine own image. Separate him for thine own; and seal him with the impress of thine own mind. Quicken him with a spark from the altar of thine own bosom. Breathe into him thine own Spirit—the breath of life. Conform his will to thine. Regenerate his affections by the purifying hope of a perfect restoration to the Divine image, an entire assimilation to Thine own moral character: expand them by the genial warmth of a diffusive charity: elevate and ennoble them by the "pleasing hope, the fond desire, the longing after immortality." Generously offer him the blessings of redemption—the fruit of the travail of thy soul—unmerited and unpurchased: free as the light of thine own sun, which shines upon the evil and upon the good; as thy refreshing and fertilizing showers, which descend upon the just and upon the unjust. Let the blessings of grace be free as the bounties of nature, as the wind that bloweth where it listeth.

Nor hold your willing captive with the galling and debasing chains of slavish fear: bind him with no cords but cords of love. Bestow upon him the Spirit of adoption, which crieth, Abba, Father. Then appeal to thine own offspring, thus loved, and cherished, and enfranchised: "My son, give me thy heart."

Will not such an appeal—and every page of Scripture makes it—prostrate your soul before the Throne of Grace in fervent prayer, the prayer of grateful adoration and devoted love?

(To be continued.)

NECESSITY OF FIXED STANDARDS OF APPEAL IN SOCIETIES.

To the Editor of the Christian Observer.

WITHOUT interfering in the discussion opened in your pages respecting the system of the Religious Tract Society, permit me to propose the general question, whether in all cases it is not better, where practicable, to have fixed rules, rather than to rely upon discretional wisdom? In politics it is a sound maxim, "measures rather than men;" approve of a good suggestion, whether propounded by Sir R. Peel or Lord John Russell; disapprove of a bad one, whether advocated by Lord Melbourne or the Duke of Wellington; and do not say, with Mr. Hume, that in the spirit of party you will vote that white is black, to keep in one man or to put out another. The Church of England has, subordinate to God's holy word, the only

infallible test, fixed Articles of faith; and if any of her Bishops or clergy swerve from them, there is a recognised standard of appeal. The institutions connected with her are regulated by the same law; but I have observed in many other institutions, especially those of a mixed character, a tendency to shake off such trammels, and to substitute the arbitrary discretion of individuals for fixed and defined principles. I thought this was too much the case in the lately-formed City Mission Society. I could find nothing tangible; but I was referred to the names of much-esteemed and respectable individuals, with the remark, "You may rest assured that such men would not permit any thing but what is consistent with Scriptural truth, and calculated for edification; or allow the institution to be perverted from its legitimate objects."

On a more recent occasion I was requested to lend my aid to a new association, for distributing religious tracts throughout the metropolis. Having, at the time of the secession from the Bible Society, been applied to by some friends of Mr. Irving who took a zealous part in that measure, to assist in forming a local tract lending Society, I perceived the necessity of having some defined course of proceeding in such matters; which necessity was soon proved, in that instance, by my "Trinitarian" friends beginning to circulate publications in favour of the Irving heresies; and as they had powerful sway in the committee, it might have been a formidable instrument for propagating their views, had not removals and misunderstandings broken up the association. Thus warned by old experience, I inquired what tracts the new metropolitan distribution society purposes to circulate. Are they the publications of any known institution? or a selection from those of various institutions? or an original series? or a series partly new and partly old? In reply to these inquiries, a friend placed in my hands the society's regulation, that, "To secure a selection of appropriate publications, no tract shall be issued until approved of by not less than four Evangelical Ministers." I asked my friend what he meant by an Evangelical Minister. Here he specified a variety of doctrines which an Evangelical Minister holds, and of others which he rejects. His specification excluded some points held with warm affection by many persons whose piety I cannot doubt; while it included others which are not held, exactly as he stated, by many whose names I doubt not are written in heaven. However, I would not argue these points with him; but I requested to know why we might not have the guarantee of fixed rules, rather than the uncertain and ever varying standard of personal opinion? why the four Evangelical Ministers do not explicitly tell us what they mean to teach, or not to teach? Is the society to go to the Christian Ladies' Pocket-book to ascertain who are "reputed Gospel Preachers?" or is there to be an exposition of faith by the parties to their colleagues? or is the matter to be settled by public notoriety? I only say, whatever be the test or standard, let it be openly produced. I have seen many publications which appeared to me very doubtful, imperfect, or exceptionable, recommended by some who were denominated "evangelical ministers." If a society professing to enlighten men respecting their civil privileges and duties, should issue a prospectus stating, that, in order "to secure a selection of appropriate publications, no tract shall be issued until approved of by not less than four persons of sound political principles;" would not every reasonable person ask what is meant by sound political principles? Surely specification is as necessary in the one case as the other; and the more so, as men's souls are of more value than their bodies.

But it is answered, Every one knows what is meant by Evangelical principles. But if every one knows it, why not write down what every one knows, in order that every one may appeal to the definition? I doubt not

that a large portion, I would hope all, of the proposed tracts will be for public edification; but I see no sufficient guarantee that they will be so, in the Society's vague pledge that they will have the imprimatur of four unknown vaguely-called "Evangelical Ministers." Indeed, the very phrase has of late lost the distinct conventional meaning attached to it a few years ago; so much so, that I have heard it debated of various individuals, well known as preachers or authors, whether or not they are evangelical, and the litigants could not arrive at a conclusion. Is it, then, too much to ask that the proposed tract-distribution society should give to the public a less vague pledge than that which they have just issued? Their object is very important, and, if judiciously and scripturally pursued, may be attended with much good; but these are not days in which large institutions can or ought to be conducted upon indefinite principles.

M.

ON THE REVISION OF THE AUTHORIZED VERSION OF THE BIBLE.

To the Editor of the Christian Observer.

I WAS much interested in the discussion contained in your pages upon our Authorized Version. I certainly think, with you, it would be a hazardous experiment to make a new popular version. I deprecate the use of *inkhorn terms* and modern polish, some specimens of which you have given us in a note from some of our most eminent translators. With the exception of some coarse expressions, and others the sense of which is now different—such as, for instance, *worship, prevent,* and others—I would retain the venerable language of our translation. But surely a *revision* of our translation is just as desirable, on the one hand, as a reform in many things in the Church of England, such as you have often advocated, on the other. The excellence in general of our Authorized Version, ought not to be a reason why it should not be improved, any more than the general excellence of the Church should hinder a reform of some abuses. One principal reason why a revision should take place, is the great advance in Biblical criticism since the time of our translators. Though the charge against them, that theirs is but a copy of copies, and in no part a new translation directly from the originals, is satisfactorily disproved; yet the state of the *originals* themselves at that time is an important question; for, as Bishop Lowth observes, our modern translations are for the most part close copies of the Hebrew pointed text, and are in reality only versions at second hand—translations of the Jews' interpretation of the Old Testament. The fact seems to be, that they considered the Masoretic punctuation, the authority of which is generally rejected by the best Hebrew scholars, not as an assistant, but an infallible guide. I have myself collected numerous passages in which I conceive a better sense is to be obtained, corresponding with the ancient versions of the Septuagint and Syriac, with no alteration of the Hebrew excepting the points. In some instances even the letters and words are made to bend to the Masoretic points. Besides, the collation of manuscripts, by Kennicott and Rossi and others, has thrown light upon many passages. Great improvement might be made, in a revision, with respect to the arrangement of the chapters, which make in many instances a complete dislocation of the subject treated of, especially in the Prophecies. In many instances, where several words in Italics—particularly the difficult book of Job—are inserted, the sense is injured through adherence to the points.

One thing more I would mention on this topic: the number of passages

in which the Divinity of our blessed Lord would be more brightly displayed by the proper rendering of the Greek article, as manifested in Bishop Middleton's valuable work. Perhaps even yet the time is not ripe for a revision (a thoroughly new translation I never wish to see); but the increasing attention given to Hebrew literature by the University Scholarship, and the requirement, by some of our Bishops, of Hebrew knowledge in their examinations, may lead in course of time to serious consideration of the subject.

I should be glad if this paper would give occasion to some of your learned correspondents to give their sentiments on the point of revision, and to answer me whether the Word of God ought not to be made as correct as possible in smaller as well as greater points.

INVESTIGATOR.

*** Our object, in our cursory remarks upon the Authorized Version, was certainly not to claim for it infallibility (and without infallibility there must, of course, be ample scope for revision and improvement), but merely to ease tender consciences, and to repel unfounded cavils, by shewing, that, upon the whole, it is admirably executed, and is perhaps the best transfusion extant, into any language, ancient or modern, of the original words employed by the Holy Spirit.

In considering practically the propriety of a public revision, respect must be had, not merely to the question whether in every instance the text and renderings are accurate, but whether upon the whole, and under all the circumstances of the present moment, there is the least hope that Biblical scholars would agree as to what are errors, either in text or rendering, and what ought to be substituted for them. It were impious to say that any thing should be retained as the word of God which is not His word; but the very point in discussion is, What *is* His word? and in proposing a new translation, or a revision, it is a just and necessary inquiry, whether it is practicable to get a more correct version. Our correspondent must be well aware that numerous writers have given rules, and suggested corrections; but how few of them have agreed among themselves, as to what ought to be changed, and in what manner! Among the many hundreds of alterations which have been proposed, few or none have been generally accepted. An individual may very properly suggest any modification he thinks right; but in a public version, which is common property, no change ought to be made without a very general concurrence of intelligent opinion; and we do not think that such concurrence could at this moment be expected. Let our correspondent try the experiment. Let him send us some twenty of what appear to him the most obvious and striking improvements, such as he thinks the great mass of sound Biblical scholars could not but admit by acclamation. We do not ask him to send us any argument, or criticism; for this would be met by argument and criticism on the other side; and experience proves that such discussions seldom issue in universal agreement of opinion; besides which, the reasons would not fall into the hands of all who were to profit by the result. The case, as described by our correspondent, supposes the matter to be so far settled that scholars are agreed as to the chief points of amendment, and that there is little to do but to act upon the knowledge now in use; for if the whole matter is afloat, if the heads of emendation are not already conventionally admitted, and if the texts to be altered are not well known, a committee of revision would meet only to debate, and would neither be likely to concur among themselves, nor to attract the concurrence of their fellow-Christians. Professor Scholefield and others have very properly suggested various improvements towards a revision, when the time is ripe for one; but many, even of what appear to us to be the most satisfactory amendments proposed by them, have been, and are, controverted. All scholars acknowledge, with our correspondent, that modern collations of the original text, Greek and Hebrew, and the advances made in Biblical criticism, have afforded materials for revision; but they are as far as ever from arriving at any general conclusion as to what that revision should lead to. Under these circumstances, can we venture to say that there is no hazard in a revision at the present moment? Can we dare to hope, that, upon the whole, a purer version would be drawn up; or that, if it were, it would be accepted by the various bodies of Christians who reverence the present, and find it admirably adapted for their use—though one may wish one text altered, and another another; but not to such an extent as to derogate from general edification, since each can notice and correct the few passages which he thinks might be better rendered? As the translation is not imposed as an article of faith, no person's conscience is bound by it; each may take or reject what he thinks proper; but the common stock should not be touched without common consent, and that consent is not declared.

At the time when the present version was set forth, the Bible had been in

use in the vulgar tongue, deducting Henry VIII.'s vacillations and Mary's reign, not much more than half a century; and during that short time there had been so many translations that the people were not accustomed to any fixed reading: besides which, the Scriptures were not circulated by millions of copies as they now are, nor was their diction embedded in two centuries of the religious literature of all nations where the English language is spoken. Again, there was not such a multiplicity of contending sects as at present; nor was there any question as to the right and duty of the public authorities of the land to set forth a version (which Dissenters now argue it was unlawful for a King to do, unless he paid for it out of his own purse, or by private subscription). This version, therefore, went forth with a weight of influence which no version, however excellent, could at present command. Nor do we believe that a revised version would be generally accepted. There are in the French language several versions, but, none of them having come out under public authority, each man selects his own, and the want of uniformity is found to be a serious evil. In this condition we fear the whole of the English-speaking portion of the world would be, if we discarded the present version; for there is no reasonable hope that such a revision could be effected as would be generally acceptable.

Our correspondent appeals to us as having been friendly to salutary reforms in the Church; but those reforms were chiefly of an administrative character—such as the commutation of tithes, the abolition of pluralities and non-residences, clerical education, the administration of discipline, patronage, cathedral regulations, and so forth: but we never urged a revision of the Prayer-book. And why? Not certainly because we consider it infallible; not because we do not think we could mention a few improvements; but because we see not the way practically open to amendment; and, on the contrary, believe that the result would be deterioration. We should, for instance, gladly avoid what appears to us, to say the least, the ambiguity of some expressions in the Baptismal and Burial Services; for though for ourselves we can use them conscientiously, some excellent persons cannot; but we doubt whether in a revision, at the present moment, they would be improved; for not only have the great majority of the clergy always urged that they are Scriptural both in letter and spirit, but even of those who might once have been thought likely to wish them changed, some are now among the strongest vindicators of their most unqualified literal sense; and a change, they contend, would make them less Scriptural than they are at present. And so in numerous other particulars. But we need not go further than the papers of our own correspondents, to shew how impossible it would be to get a revised exemplar that, upon the whole, would appear to any party more Scriptural than the present book. It has been said that we should gain over some who conscientiously dissent from us upon limited grounds; but we doubt whether this would now be the case, whatever it might have been years ago: and we fear that we should alienate many more than we should reclaim, and make new dissenters, without conciliating the old. But the only essential point is, what says the word of God? not, what one man thinks, or another wishes. "Well then," says one person, "the word of God certainly teaches thus and thus, in regard to such or such a matter, in which the Liturgy ought to be altered." Another, of equal piety and ability, doubts his inference, and prefers the book as it stands in that particular, though he wishes it altered in another; from which a third equally differs. This is but an illustration of what is going on upon a large scale in the whole Church. Are we not then justified in declining to urge the revision of the Prayer-book, as a measure of "reform" which ought at the present moment to be attempted?

We have written thus to shew, that to be willing to keep for the present what is avowedly fallible, where there is no reasonable ground to hope that what is less so would be obtained in its stead, is quite compatible with the doctrine that we are not at liberty to trifle with the meaning of God's word. On a late occasion, a House of Commons Committee was proposed, with a view to a revision of any laws which should be found injuriously to affect agriculture. The Committee separated without reporting; but when some of the best friends of the agriculturalists predicted that such would be the issue, or perhaps that what was alleged to be bad would be made worse, it was asked, whether, if the laws as they now stand are not just, they ought not to be revised? Surely they ought; and so should the Prayer-book, and the translation of the Bible, from time to time, as error is detected; but this admission is quite compatible with the declaration that we do not at present wish to see the work attempted, thinking that evil rather than good would arise from the experiment. When an advocate for revision urges his case, he has in his mind certain changes which he proposes; but the moment he explains his views, he finds that another man, equally zealous for revision, demurs to his alterations, and has quite a new series to bring forward. Surely, till there is some likelihood of a satisfactory result, we do well to keep what we have; each amending, in his own reading and expositions, what he considers ought to be changed.

ON CLERGYMEN ATTENDING CONSERVATIVE DINNERS.

To the Editor of the Christian Observer.

WILL you favour your readers with your opinion as to whether it is desirable for clergymen to attend Conservative Dinners? Many, who are among the most anxious to preserve our existing institutions in Church and State, yet doubt whether the convivialities, the toasts, the acrimonious character of some of the speeches, and the inflammation of political quarrels which often result from such proceedings, do not preclude their lending their countenance to them. A Reverend Brother of mine was invited to attend a recent Conservative dinner at Bolton, the report of the proceedings of which in the newspapers thus opens:—"After the cloth was removed, *Non nobis, Domine*, was sung; and the following toasts followed: 'Church and King' with three times three (*hip—hip—hip—hurrah!*) Song: 'A jolly full bottle.'"—If my Reverend Brother was there, I envy not his feelings at the association of the "Church" with "a jolly full bottle;" and I fear that when he preaches his next sermon for the "conservation" of our beloved and venerated Church as a spiritual institution, there will be a twinkling in some of the pews, and a peeping under his sleeves, to see whether the bottle is really there. Besides which, sir, a clergyman ought to be a man of tender and devout spirit, whom men of all names and parties, whatever may be their politics or their condition of life, will feel comforted in inviting to their domestic solemnities, and their chambers of affliction, sickness, and death: and, is it then, advisable (I use a soft word) to repel any of his parishioners by unnecessarily erecting barriers of political antipathy? A clergyman's attachment ought to be known, and decisively known, to the constitution of the country in church and state; and his whole speech and course of life should shew forth his principles, with "meekness of wisdom;" but is there either meekness or wisdom in outrageous three times threes, and a "jolly full bottle?" And how can a minister of Christ, after being present at such a scene, expect to be sent for the next morning to pray beside the sick bed of the wife or child of one of his parishioners of different politics?

A NEOPHYTE.

*** We have repeatedly expressed our opinion that clergymen are out of their place at such scenes, and that political unions and clubbism are not God's ordinance for civil government.

LETTER FROM THE REV. J. H. TODD ON HIS LETTER FROM THE POPE.

To the Editor of the Christian Observer.

Trinity College, Dublin, August 26, 1836.

WITHIN these few days my attention has been directed to a passage in the Christian Observer of the present month, where you have thought proper to mention my name in a manner which I cannot pass over without some notice. You have ventured to say that Mr. M'Ghee was deceived by my deliberate falsehoods.

As I presume you are aware of the seriousness of such a charge, I feel assured that you will not hesitate to retract it in the same public manner in which it was made, if I can convince you that it is injurious and untrue. If you suppose that I told Mr. M'Ghee, either directly or indirectly, that the document quoted by him at Exeter Hall was a genuine one; if you suppose that I had any communication, direct or indirect, with Mr. M'Ghee

relative to that document; or that I was in any way or degree instrumental in his being made acquainted with its publication; you must allow me to say that you labour under a great delusion. Mr. M'Ghee's name or existence, in connection with the pamphlet, never occurred to me, until I saw by the newspapers the use he had made of it. He has himself explained to the public the manner in which he was misled. If deceived, he was not deceived by me, but by his friend (Dr. Pidduck), who first brought him the pamphlet, and assured him of its genuineness. As soon as the mistake committed by Mr. M'Ghee was known to my friends, no time was lost in undeceiving him; and so far was he from supposing himself to have been misled by any improper conduct on my part, that he immediately came forward to vindicate my publication from the erroneous impression which his mistake concerning it had occasioned.

But perhaps you will say, that it was deliberate falsehood to call a document a translation, which was not a translation; to attribute to the Pope what his Holiness had never written; and to allude to the original Latin, where no such original existed. These would, no doubt, be culpable falsehoods, if they had been asserted with intent to deceive, or had they been put forward in a form calculated to deceive. The contrary, however, is the case. No educated person could read my pamphlet and mistake the real meaning of these assertions; nor has any one, in point of fact, been deceived by them. Mr. M'Ghee was not deceived by them (for he had not read them at the time), but by the positive declarations of Dr. Pidduck, who stated that he knew the document to be genuine, and, to confirm his statement, disclosed my name, and the name of the gentleman from whom he received his information. Mr. M'Ghee followed the course suggested to him by Dr. Pidduck, without further inquiry or examination; and he read at the meeting certain passages marked for him by his friend, before he had perused the rest, or even the preface and notes, which would of themselves have been sufficient to guard him against the error he committed. My object was to expose the gross inconsistency of two parties opposed in doctrine and principles, but now, by mutual dishonesty and for a political purpose, playing into each other's hands. I believe the Irish Education Commission, and other recent measures affecting the Church of Ireland, to have as truly promoted the designs of the Court of Rome, as if those measures had been dictated by the Pope and his Cardinals. I adopted the fiction of a Pope's letter, for the purpose of directing public attention to this fact; and if it had not been for Mr. M'Ghee's mistake, and Mr. Finch's commentary, no person in his senses would have called such an attempt a forgery, or stigmatized it with the name of fraud.

But if the mere employment of fiction for the purpose of exposing dishonesty and error, be what you are pleased to call *deliberate falsehood*, I have no objection to plead guilty to the charge, provided only you will let your readers know the sense in which you have employed the words. Strictly speaking, every fiction, and every parable, is logically untrue; but it does not follow that every fiction is a *falsehood*, in the sense which that word usually bears of moral guilt. It is possible that a parable may deceive. David, for example, was for a while actually deceived by the parable of Nathan; but did this mistake affect the moral character of the fiction, or give just grounds for a charge of deliberate falsehood against the Prophet?

Sir, I am far from attributing to you any intention or wish to injure me, or to mislead your readers. But having submitted the foregoing statement to your consideration, I trust you will now perceive the justice and necessity of publicly and distinctly retracting the charge you have brought against me—a charge which, I am willing to believe, you made in

ignorance of the facts, and perhaps without having read the pamphlet to which you were alluding.

I have the honour to be, sir,
Your obedient servant,
JAMES H. TODD.

*** The above letter did not reach us till after our last Number was published. We do not think that Mr. Todd is well advised in reviving the subject; but as he has done so, we must, in justice both to him and to ourselves, reply to his communication. Our words were not stronger than those of most other publications, at the moment when the mischief caused by Mr. M'Ghee's appeal to Mr. Todd's fabricated letter called forth many pointed remarks; and ours required to be as strong as truth would warrant, because, having written scores of articles against Popery and its doings in Ireland, and the Bible-expelling system of education; and having again and again asserted that we urged no charges which we could not and did not prove, it was necessary, for the sake of truth and of Protestantism, that we should reply, in language so decisive as not to be misunderstood, to the injurious allegation, "Ah, they all hang together! your M'Ghee speeches, forged Pope's letters, Maria Monks, Rebecca Reeds, Protestant Journals, and Christian Observers. They scruple no weapon; they spare no falsehoods: all is right and fair against *those wicked Papishes.*"

We have, however, no wish to repeat harsh words; and as Mr. Todd states that he did not mean any person to be deceived, or suppose that any person would be so, by his fabricated document and his affirmations respecting it; it follows that those affirmations, and that document, are not "falsehoods," so far as the intention of the writer is concerned; but this is a matter which no man could decide upon but the author himself. The statements in the pamphlet are, most certainly, upon the face of them, "falsehoods;" but as the inventor informs us that his object was only to convey covert truths, he is personally unscathed by the epithet, which spends its whole force upon the ægis of his "unfortunate" book. The word "false-hood" is handed down from the days when "hoods" were more worn than they are at present; and it refers, we presume, to the practice of assuming another man's hood for a disguise; as if a Cistertian should pass himself off for a Franciscan; or a Knight get admission into a castle under the robes of a Palmer;—and as Mr. Todd used the Pope's hood instead of his proper Trinity College habiliment, and went forth in public in that disguise, telling the world that he was the Pope's envoy from Rome with a letter to the Irish Roman-catholic Prelates, we must say that he wore a "false-hood," though the wearer of it was bound upon an honest errand. But, seeing that in general persons do not assume other men's hoods for any good purpose, the word false-hood has come to have a very unpleasant sound, for it is generally suspected that the wearer means to deceive; and we certainly thought that the anonymous writer of that pamphlet did really intend us to opine that the Pope wrote the alleged letter. Our full belief—we do in all sincerity assure Mr. Todd—was, that the pamphlet was meant to be, what the newspapers call, a "hoax," or "mystification," in order to puzzle people; so as to get the matter talked about, and to make an impression, and to have the genuineness of the letter gravely discussed, *pro* and *con*, in the Magazines and Journals, not, of course, desiring that in the end the public should be deceived, or expecting that they would be so, but hoping that in the mean time attention would be drawn to the author's just and forcible arguments—for such they are—against the latitudinarian system of education in Ireland, as supported equally by Earl Grey and Sir R. Peel, by Lord John Russell and Lord Stanley, and against the whole system which the present Cabinet, with the majority of the House of Commons and the minority in the House of Lords, are pursuing in regard to the spiritual affairs of Ireland.

Mr. Todd is pleased to hypothetically that we had perhaps not read the work which we remarked upon; an insinuation which, in our view of what is the duty of an honest and truth-loving reviewer, conveys a very offensive, and we are sure a very unjust, charge. He might have seen at a former page of that very Number (page 500), that we had so carefully read his document as to pronounce, before we heard of the correction of Mr. M'Ghee's error or of Mr. Todd's name, that it "bears in every line of it such palpable and indubitable marks of clumsy imposture, that nothing would induce any cautious man to account it genuine." But when we stated this opinion to some who had early learned the secret of the authorship (we do not mean Dr. Pidduck or Mr. M'Ghee), with what severity of reply were we visited! "What! do you mean to say that it is not genuine? do you mean to give the lie to the translator, who affirms that it *is* genuine; asserting again and again that he had a copy of the original Latin; and verifying his assertion, by giving with all honesty the exact words, where any doubt might appear to hang upon the accuracy of the translation? If you knew him, you would change your opinion; for he is a clergyman of high reputation,

and would be the last man in the world to speak as he has done in that pamphlet, if he had not irrefragible proofs that the document is genuine." We do assure Mr. Todd, so strongly was this view of the subject urged upon us, that we fully anticipated, that, in stating as we did our belief that the document was ironical, and not genuine, we should be accused of playing into the hands of the Pope and his friends, and of palliating the atrocities of Rome; as we have been for demurring to the truth of Maria Monk's horrible disclosures. Thus, poor miserable critics that we are, we were exposed to a heavy cross-fire, fore and aft. When we said that the Pope's letter was a feigned document, we were charged with imputing falsehood to the much-respected author—a crime not to be surmised;—and when, it being discovered to be feigned, we fell into the snare spread for us by the author's friends, by acknowledging what they had stated—namely, that, upon the supposition of its being feigned, it would be false—then we exposed ourselves to be chastised by Mr. Todd's own ferula, in his proper Trinity-College hood. Mr. Todd's friends were so "hood-winked" that they thought "cucullus facit monachum," that a Pope's hood necessarily makes a Pope: we certainly did not think so; and we contended the point, till we were humbled down by strong assertions to "make peace with an *if*"—"Well, *if* it really be genuine, it is the most extraordinary document that ever issued from Rome, and ought to be in the hands of all the men, women, and children in the United Kingdom, to guard them against the machinations of Popery."

As Mr. Todd inquires what we meant by saying that Mr. M'Ghee was deceived by "falsehoods," we will frankly tell him; only repeating, that by falsehoods we mean the falsehoods of the book, not of the author; it appearing from his declaration, that what we took to be a "hoax" or "mystification"—(we are obliged to convey our meaning by newspaper words, because no reputable term has been invented to describe the practice)—was meant by him only as a "parable." Now Mr. M'Ghee, suspecting neither hoax nor parable, read the title-page as it stands, and that title-page, with the preface and the feigned document, are one continued falsehood; there not being a single hint to shew that the author wished the performance to be understood by his readers ironically, and not veraciously. Even now, with a full knowledge that the alleged letter is a fiction, the impression which the author's preface leaves upon the mind is, that he really meant to bewilder his reader, to leave him in perplexing astonishment; and for that purpose, besides asserting what is verbally untrue, avoided giving any information that could solve the mystery. When we urged, in the first instance, to some who knew Mr. Todd, that the letter was not genuine, we were challenged to point out a single circumstance upon which we could ground such a conclusion; and we could only assert generally, that it was improbable that such a communication should have passed between the Pope and the Irish Roman-catholic Bishops: upon which we were severely chastised, as being very ignorant and shallow men; we knew nothing of what was passing in Ireland: the document bore every mark of internal evidence; we had entirely failed to point out a single proof of forgery: and the reason the translator had not affixed his name to his pamphlet, or brought forward evidence in proof of the genuineness of the letter, was, doubtless, either that he would not betray confidence, or that the lives of the parties might be in danger for making such an awful disclosure.

Mr. Todd treats the matter too lightly, and not correctly, when he asserts that no person was deceived by the affirmations in his pamphlet. If not many were, it was only because not many had seen it before the Exeter-Hall speech and subsequent exposition; but we have not the slightest doubt, that of the auditors present at Exeter Hall, men and women, or of the first thousand persons you meet in church or market-place, had the pamphlet been left at their respective abodes without note or comment, the great majority would have believed the document to be put forth as genuine. We, indeed, pronounced it, before the clearing up of the mystery, to be a "clumsy forgery;" but, as veteran reviewers, we are always obliged to look right and left, otherwise we should be constantly misled by specious fictions *; but persons

* While we are writing, a book, just published, has been sent us, entitled "The Seven Ages of England, or its Advancement in Arts, Literature, and Science," by Charles Williams. It contains a great quantity of facts, which, being purely historical, literary, and scientific, no person would look in it for irony; and yet, in the midst of its historical statements we meet with the passage which we are about to transcribe. It occurs in the course of a grave narrative of historical facts, without the slightest intimation of its being intended playfully; nor can any reason be offered to prove that it is so, except that, as in the case of the Pope's letter, the coincidences are too remarkable to be probable; added to which, there is evidently modern allusion, as in the "shouts of laughter;" but, still, most readers will be at a loss to detect how much is intended to be irony and how much truth; whether the affair of a bridge at Putney was really before the House of Commons, or not; and whether the Members mentioned were real members, and did or did not speak. One such passage, foisted, without a hint of explanation, in a serious elementary book professing to consist

not used to literary fabrications might easily be deceived by the apparent solemnity of the author's assertions. The title-page is given first in Latin, and then in English; distinctly stating that the document is "A Letter from our Most Holy Father, by Divine Providence Pope, Gregory XVI., to the Archbishops and Bishops of Ireland, translated from the original Latin, and now first published." Here is a series of falsehoods: there was no original Latin; there was no translation; and the insinuation that the document had been carefully concealed, in order that its enormity might not be known to Protestants, and was "now first published," was not only false, but was a direct breach of the Ninth Commandment, since it charged upon our neighbours—bad neighbours, it is true—what in this instance they were not guilty of. The charge had nothing of the playfulness of irony about it; and, we repeat, so strong was the impression which it created, that we were gravely accused of palliating the crimes of the Papists, when we ventured to doubt its truth. Even if the pamphlet had been so contrived as evidently to carry irony in its interior, still the mere advertising the title-page was a breach of truth and charity, for thousands would see the advertisement, who never saw the pamphlet, and would naturally conclude that the Pope really had written some secret suppressed letter to the Irish Roman-catholic Archbishops and Bishops; which of itself was sufficient to excite public alarm, and might have been attended with serious consequences. We never read the Pope's Letter to certain Divines at Oxford; and therefore, *of course* (notwithstanding Mr. Todd intimates that we perhaps review without reading), never reviewed or recommended it: indeed, we have always doubted the propriety of using such barbed weapons in religious controversy (we are not sure that even Witherspoon's Characteristics, or Pascal's Provincial Letters, were blameless); but in the instance of the Letter to the Oxford Divines the fiction was transparent, for no person could really

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wholly of facts, ruins it altogether, as a work of authority; for if this House-of-Commons debate is fictitious, or embellished, why may not any of the hundreds of other facts in the book be so; and how are those for whose use it is intended, to know what is truth, and what is not? The following is the passage;—the writer had been detailing various memorable scientific discoveries and public improvements:—

"The first turnpike road was established by an Act of Parliament in the reign of Charles II.; but so great was the insensibility to the improvement, that the mob pulled down the gates, and the new plan was supported and enforced at the point of the bayonet. Long after this period, however, travelling was both difficult and dangerous.

"It is also worthy of remark, that a fear of what would now be called improvements was cherished by the higher ranks, and that many things which have been actually accomplished were then considered totally impracticable. Thus, for instance, in April 4, 1671, the second reading of a bill was moved in the House of Commons, 'for building a bridge over the river Thames at Putney.' On that occasion Sir William Thompson thus spoke:—

"'Mr. Speaker,—London is circumscribed, I mean the city of London; there are walls, gates, and boundaries, the which no man can increase or extend; those limits were set by the wisdom of our ancestors, and God forbid they should be altered. But, sir, though these landmarks can never be removed—I say never, for I have no hesitation in stating, that when the walls of London shall no longer be visible, and Ludgate is demolished, England itself will be as nothing—though, sir, these landmarks are immovable, indelible, indestructible, except with the constitution of the country, yet it is in the power of speculative theorists to delude the minds of the people with visionary projects of increasing the skirts of the city, so that it may even join Westminster.'

"Mr. Boscowen said,—'If there were any advantage derivable from a bridge at Putney, perhaps some gentlemen would find out that a bridge at Westminster would be a convenience. Then other honourable gentlemen might dream that a bridge from the end of Fleet-market into the fields on the opposite side of the water, would be a fine speculation; or who knows but at last it might be proposed to arch over the river altogether, and build a couple more bridges, one from the palace at Somerset-house into the Surrey marshes, and another from the front of Guildhall into Southwark? (*Great laughter.*)

"'Perhaps some honourable gentlemen who were interested in such matters, would get up in their places, and propose that one or two of these bridges should be built of iron! (*Shouts of laughter.*) For my part, if this but passes, I will move for leave to bring in half-a-dozen more bills, for building bridges at Chelsea, and at Hammersmith, and at Marble-hall Stairs, and at Brentford, and at fifty other places besides.' (*Continued laughter.*)

"Mr. Low declared it to be the opinion of the 'worthy chief magistrate,' that if any carts go over Putney bridge the city of London was irretrievably ruined! and added, that the river above London-bridge would be totally destroyed as a navigation."

believe that Professor Pusey, Professor Keble, and Mr. Newman, were literally in correspondence with the Bishop of Rome; and that Mr. Dodsworth was honoured with a few stray notes from his Holiness, in London. But in Mr. Todd's case the allegation in the title-page was specious enough to be easily taken for the truth, and therefore it assumed the character of a slander. We really believe, that, if it had not been for the publicity given to the facts of the case in consequence of Mr. M'Ghee's mistake, the notion that the epistle was genuine would have spread among vast numbers of well-meaning persons; and that, when it was disclaimed in the Roman-catholic Journals, the disclaimer would have been imputed to Popish mendacity.

But that Mr. Todd may understand still better what we meant by "falsehoods," we will transcribe a few of his own words as a specimen. On opening the pamphlet we find him saying:

"The translator of the following curious document	Two falsehoods; for there was no translator, and no curious document.
is, unfortunately, not at liberty to explain the manner in which it came into his hands.	Two falsehoods. He was at liberty to explain what he pleased; and it never came into his hands at all.
Were he able to do so, the doubts which may now perhaps be expressed as to its authenticity could not have been raised;	Another falsehood; for no reader could possibly attach any ironical meaning to these words; but would necessarily read them as implying, that, if the translator were at liberty to shew his proofs, the most incredulous person would be convinced that the document was genuine.
he must therefore trust to the sagacity of the reader to discern in it those marks of genuineness which no fictitious document has ever been found to possess.	Among these marks of genuineness was an imitation of the Latin forms and phraseology of Papal epistles; which Mr. M'Ghee pronounced to be such as to convey indubitable evidence that the document was not fictitious. There is nothing in this statement that any reader could suspect to be ironical, unless he knew beforehand that the whole was a fabrication.
The present Pontiff, Gregory XVI., was elected to the Papal Throne on the 2d of Feb., 1831, and was consecrated a Bishop, and crowned, on the 6th of Feb. in the following year. On the 15th of August, 1832, being the Feast of the Assumption of the Blessed Virgin Mary, he issued his Encyclical Letter to all Patriarchs, Primates, Archbishops, and Bishops; a document well worth the reader's attention, as throwing great light upon the letter now for the first time made public.	Here is falsehood direct, backed by falsehood constructive; for the mixing up true dates and facts, and the letter of 1832, with the letter "now for the first time made public," renders it impossible for the reader to know what is true and what is false: so that he must believe both letters to be genuine, or neither to be so, for they are placed in the same category.
This letter is dated the 8th of September, 1832, being the Feast of the Nativity of the Virgin Mary;	A sustained falsehood; for there was no letter, and consequently no date; and this minuteness of specification wears no semblance of irony, but leads the reader to suppose that the writer is conscientiously affirming truth.
and from the short interval between its date and that of the former epistle, we must conclude	A tissue of falsehoods; for there was no interval, long or short; no date; and nothing that rendered the epithet "former" justifiable.
that the inquiries from Ireland, to which it professes to be a reply,	A falsehood; for the inquiries are a part of the invention; and it was unjustifiable to lead the public to impute them without proof—(see Exodus xx. 16).
were sent to Rome immediately after the election of the new Pontiff, and before the appearance of the Encyclical letter; otherwise," &c. &c.	Altogether false; and this apparently serious reasoning upon the matter was calculated to deceive the reader. There is not a trace of irony.

We have gone through one page of the pamphlet, just by way of answer to Mr. Todd's inquiry as to what we meant when we used the word "falsehood." It were tedious, and unnecessary, to pursue the inquiry further; otherwise we might transcribe

the whole of the "translator's" preface, and also the pretended letter. We will give only a portion of the conclusion of the preface:—

"Those who are acquainted with the kind of Latin in which documents like the following are usually written, will easily excuse some incorrectness of style and want of idiomatical propriety in the translation. *The Latin has been suppressed, from a wish to diminish the size and price of the pamphlet*—[Oh, Mr. Todd, is not this a falsehood? a direct and flagrant falsehood? "The Latin suppressed to diminish the size and price of the pamphlet!!!"]—which it is desirable to circulate as widely as possible; but whenever a word or expression occurred which seemed remarkable, the original (Oh, Mr. Todd! no falsehood! "The original!")—is given in a parenthesis. A few notes have been added, partly to explain certain quotations in the text"—(Certain quotations in the text! Did Mr. Todd really suppose that all persons would know that there were no quotations, and no text?)

Without meaning to charge the author with equivocation in his defence of his pamphlet, we cannot but think that the accidental public out-burst of displeasure, in consequence of Mr. M'Ghee's mistake, has led him unconsciously to forget the exact feelings with which he composed it. His present view is, that when he wrote his preface and notes, he made it perfectly plain that it was an ironical document; but assuredly no person, in reading that preface and those notes, would think that such was his intention. The impression left upon the mind is: "This writer is either convinced himself, or he is gravely *hoaxing* his reader." There is not a trace of irony in any of his assertions respecting the paternity of the letter. If he did not mean to puzzle the reader, why does he throughout the document interject the pretended original Latin phrases? There was neither wit nor sense in keeping up this laborious farce, if he did not intend to mystify; for if he meant his reader to feel quite sure from the first that there was no original Latin, the whole point and strength of the epistle consisted in choosing felicitously points of resemblance between actual proceedings and the supposed wishes and interests of the Pope; but to interlard the so-called translation with scraps of the pretended original Latin, was quite beside the mark: it distracts the attention, and serves no object; it befits a "hoax," but has no relation to irony. If illusion was meant, it aids it (as Mr. M'Ghee found to his cost); but if the only question was to be the felicity of the coincidences, and not the truth of the pretended discovery, then it bewilders and irritates the reader.

Mr. Todd is more indecorous than pertinent in likening his fiction to the parable of Nathan to David. Nathan, acting under Divine inspiration, put a case of a rich man who oppressed a poor one: he named no individual; and he immediately, without the slightest equivocation, explained and applied his meaning; "Thou art the man." The parallel fails from first to last; for David, the rich man, *did* commit the crime against the poor one; but the Pope did *not* write the *alleged letter* to the Irish Popish Bishops. Would Nathan have used such a parable if the thing signified, as well as the vehicle of instruction, had been allegorical? The following would have been *really* a somewhat parallel case. Suppose that Nathan, disapproving of many things in the management of public affairs, had caused to be proclaimed and written up throughout all Judea, with the most positive assertions and an array of forged proofs, that certain of the king's subjects, whom he named, had been carrying on a traitorous correspondence with the Philistines, and that the leader of the Philistines had sent them a secret letter, which they had kept concealed, shewing them how to destroy their king, to put down the temple service, to ruin their country, and to carry back the people captive into the enemy's land. Here, we say, would have been a somewhat parallel case; and if, in consequence of this proceeding, the nation had been alarmed, and civil war had ensued, and blood had been shed, would it have been considered a sufficient justification for Nathan to say, that he did not mean one word of what he asserted, but only that the public affairs were so conducted as practically to favour the policy of the enemies of the country? His intention, it would be replied, was good; but he ought not to have published fallacious statements.

We trust that the hard fate which Mr. Todd has met with, will check the tendency which too much prevails at present, of discussing serious questions with irony and sarcasm. There have been times when Mr. Todd's pamphlet might have cost him dear; for so little do the great body of Englishmen understand the use of banter, in which many scholars delight, that there is never any certainty that ironical wit will not be construed to the letter. De Foe, in order to lampoon the Sacheverell bigots, published anonymously, in 1702, what he called "The shortest Way with the Dissenters, or Proposals for the Establishment of the Church;" in which, personating one of the bigots, he urged, with acutely pointed satire, that the time was come to settle that important question; that there had been too much cant about peace, toleration, and such unscriptural laxity; that the ungrateful and viperous brood of Nonconformists ought to be crushed, once and for ever; that the Church had been undermined by the fatal lenity with which James the First had allowed Dissenters to expatriate themselves to New England, instead of shipping them off as slaves to the West Indies; that subsequent kings and cabinets had fallen into the same irreligious system of modera-

tion; that one decisive blow ought now to be struck; and that, if lukewarm persons should say that this was renewing fire and faggot, it was a sufficient reply, that there is no cruelty, but real mercy, in killing snakes, toads, and other venomous creatures, in cold blood. It is wonderful that any person could fail to perceive the ironical character of the production; but so it was, that the Sacheverell bigots actually adopted the book as their manifesto: it was the best thing that had ever been written on the subject: and the Dissenters, in their panic, were equally deceived, and threatened vengeance against the author. The secret was at length discovered; and those who had held the pamphlet to be "next to the sacred Bible and holy covenants," were greatly exasperated at being *made fools of* (we wonder De Foe did not say that was impossible, for that they were *ready made*), and exposed to public indignation, by the irony of "a rank Independent." In short, the paper pleased no one, and it was determined to crush the author by a State prosecution. A Government proclamation was issued, describing his person, and offering 50*l.* for his apprehension. The House of Commons ordered "That this book, being full of false and scandalous reflections on this Parliament, and tending to promote sedition, be burnt by the hands of the common hangman, to-morrow, in New Palace-yard." De Foe, finding matters serious, published an exposition of his meaning. He says, he thought when he wrote the book, he never should need to come to an explanation, and wonders that there should be any reason for it: "If any man takes the pains seriously to reflect upon the contents, the nature of the thing, and the manner of the style, it seems impossible to imagine it should pass for any thing but a banter upon the high-flying Churchmen. But since ignorance or prejudice has led most men to a hasty censure of the book, and some people are likely to come under the displeasure of the Government for it—in justice to those who are in danger of suffering; in submission to the Parliament and Council, who may be offended at it; and in courtesy to all mistaken people, who, it seems, have not penetrated into the real design—the author presents the world with the native genuine meaning and design of the paper." But he was most displeased that his brethren, the Dissenters, continued to misunderstand him; forgetting, he said, that he had "father, wife, and six innocent children," who, as well as *himself*, must all be hanged, or sent to the galleys, if his doctrine were serious. "All the fault," said he, "which I can find in myself as to these people is, that I did not, like the Dutchman with his man and bear, write under them, *This is the man*, and *This is the bear*, lest the people should mistake me." But his explanations availed him nothing: the Attorney-General, Sir Simon Harcourt, told the jury that De Foe wished to make the Dissenters believe that Churchmen approved of these barbarous ways, which was a false and malicious libel; and the jury, so thinking, found him guilty; and he was most atrociously condemned to pay a fine of two hundred marks, to stand three times in the pillory, to be imprisoned during the Queen's pleasure, and to find sureties for his good behaviour for seven years. This abominable sentence was fully carried into effect. But the populace formed a guard of honour round the pillory, crowning it with garlands, and bringing him refreshments after the disgraceful exhibition. Pope, after his misfortune, brutally insulted him in the Dunciad:

"Fearless on high stood, unabashed, De Foe."

But De Foe had his revenge on his enemies, in his popular satire entitled "Hymn to the Pillory." The affair, however, ended in his utter ruin. He had before kept his coach, and an easy domestic establishment; but his heavy losses on this occasion (he says 3500*l.*, a large sum in those days) could never be retrieved. Mr. Todd has the happiness to live in better days: otherwise, between the Pope and Lord John Russell, the Irish Roman Catholics and the Exeter-Hall Protestant Association, there is no saying what might happen. We have, however, narrated the story in order to warn all lovers of caricature in future to take care to point out so clearly which is the bear, and which is the man, that neither Dr. Pidduck nor Mr. M'Ghee can mistake them. We do not affect to say that we mistook them in the present instance; but we do say that there was nothing in the author's preface which led us to detect them: we rather thought that we made the discovery in spite of his efforts to deceive us: and though, from the improbability that the Pope should so have committed himself, we doubted the genuineness of the document, yet no sooner did we recur to the translator's preface than we were again staggered, till we came to the conclusion that the whole was, what is vulgarly called a "hoax." Now a hoax implies an intention to make persons believe something to be true that is not so; and hence we used the word falsehoods; but, as the author says that he had no such intention, we confine the invidious word to the printed statements (for false they are, and we cannot say otherwise), and substitute, in regard to the author, the milder phrase "abortive intentions to be ironical;" which will make the charge complained of run, "Mr. M'Ghee was deceived by Mr. Todd's abortive intentions to be ironical." We never supposed that Mr. Todd had addressed Mr. M'Ghee in person; we meant only as speaking in his publication;—and much less did it enter into our minds to question his personal veracity. One of Dr. Johnson's meanings of falsify, is, to counterfeit; and this pretty accurately expresses our meaning,

That he counterfeited for a praiseworthy object we never doubted. As little do we doubt that the measures which Mr. Todd so justly and forcibly exposes must be very agreeable to the Bishop of Rome, if he is acquainted with them, as he ought to be, and perhaps is. But the whole question is too awful for jest and banter, which only excite irritation, and lead men away from serious truth. Mr. Todd's pamphlet contains much very important matter—though we regret that a part of it comes in so questionable a form that we objected to speak to it. The "forgery," we said, was "clumsy;" but the accompanying facts are momentous, and the inferences from them are deduced and established with much ability.

WARNING AGAINST THE SPIRIT OF PECUNIARY SPECULATION.

To the Editor of the Christian Observer.

I REQUEST permission to call the attention of the readers of the Christian Observer to the peculiar danger, in the present day, from the existing temptations to engage in the numerous Public Companies now forming; which having no Charter nor Act of incorporation, every proprietor is involved in the liabilities of a partnership—which in several instances extends to three years after their retirement from the Company for transactions occurring whilst they were members, although the subsequent management may bring into action the very principle of liability previously contracted. Some of these undertakings will be subject to the Excise, the Stamp, and the Revenue laws. Each share-holder being debtor for the duties, in case of default on the part of an unsuccessful Company, may have his property seized by the Crown; as executions on judgment and decrees obtained against the officers may be sued out against any member of the copartnership. In the event of death, wives and families, and even executors, legatees, and trustees, may thus be left under responsibilities which they may be altogether unable to meet; the liability being not merely limited to the forfeiture of the shares, but extending to the whole amount of their fortune. These companies, so far from abating in number, are daily increasing, and are, I fear, in some instances preparing deep suffering for the community. I believe that many persons, otherwise prudent and thoughtful—particularly females—have, through ignorance and the force of example, become engaged in responsibilities beyond their capital, which, in those projects terminating unsuccessfully, may be succeeded by harassing, and even embarrassing litigation. Under the pressure of pecuniary claims that cannot be met, the obligations of honesty may be forgotten; and even where they are maintained, homes may be desolated, and the comfort of families invaded, if not destroyed. This making haste to be rich has a tendency to unsettle the mind, and to draw it off from that calm and tranquil state, so promotive of our Christian advancement. We ought also to remember we are responsible for our example to those around us; and that it is our duty not to sanction the pursuit of wealth through the medium of speculation. Great, indeed, will be the responsibility of those persons who engage in these things for temporary gain, and who thus involve their fellow-beings in the *consequences* of a selfishness, which they clearly foresee must be disastrous to others.

Although I thus raise a warning voice, and point out the dangers many are incurring, I rejoice in knowing that a large number of persons have, from a sense of duty, abstained from these things; and I shall be indeed gratified, if what I have written should prevent any from the pursuit of direct *speculation*, and induce them hereafter to confine their transactions to assisting the satisfactory progress of those well-considered and useful undertakings which will not involve the ignorant and the innocent in

responsibilities so far beyond their means and their intentions as to render them liable to be entangled in inextricable confusion. B.

MINISTERIAL DIFFICULTY.

To the Editor of the Christian Observer.

It has been my custom, for nearly twenty-five years, to urge in the pulpit, upon such occasions as the King's Birth-day or Accession, the Thirtieth of January, and the Twenty-ninth of May, the civil duties of the Christian, particularly that of conscientious and cheerful submission to "the powers that be." This duty is invariable, and the sermon that was proper at one period is proper still. But I feel a practical difficulty in alluding to such subjects, from the very peculiar circumstances of the times. The powers that be, are, I conceive, either constitutionally or scripturally speaking, the King, as supreme; and "those who are placed in authority under him," which includes, I suppose, the great legislative council of the land, including Lords and Commons. Of the private opinions of the King on any question I can know nothing: I can gather them only through his public acts: I must take his Speech to be his speech, his Ministers to be his ministers, his Privy Council to be his privy council, and his signature to an Act of Parliament to be his own deed. The same may be said of the other individuals or bodies that, in this our mixed government, constitute a portion of "the powers that be;" down to the country justice or village constable; for the lowest officer represents the highest; and to oppose the lawful proceeding even of an exciseman, or a tax-gatherer, would be, I consider, both legally and scripturally a violation of the duty which I owe to "the King as supreme."

Admitting, and not in the least degree swerving from, these Scriptural and constitutional principles, I am equally free to confess that I am altogether dissatisfied—and I think I ought to be so, both as a Christian and a Constitutionalist—with the general course of the proceedings of the legislative and executive authorities of the land. I think it contrary to Scripture, and to the best welfare of the people. And hence arises a conscientious difficulty, as to the manner in which I ought to address my parishioners upon their civil duties. Suppose me to be an Irish clergyman (whether I am so or not is of no consequence to your readers): if I neglect to insist upon the duty of respect, honour, and obedience to all who are in authority, not only for wrath but for conscience sake, I deprive my flock of a portion of sound doctrine and inspired exhortation which ought not to be withheld; and I also expose both myself and the Gospel which I preach to the charge of bending with the times, and saying Yea, or Nay, according to the fluctuations of cabinets and worldly politics. It is then clearly, I conceive, my duty to go on, as formerly, urging those committed to my spiritual charge to hold their "governors" in honour, as being "sent by God for the punishment of evil-doers and the praise of them that do well."

But then, sir, as in a sermon, or any other address, it is not so much the exact words which a man utters, as the general impression which he leaves upon the mind of the hearer, that gives the real character to his discourse, I feel that any exhortation left thus naked and unapplied might be misunderstood or perverted. It might be thought that I approved of the acts, as well as officially respected the persons, of all in authority; it might be urged, that, upon the principle of "honour to whom honour," as I inculcated it, the loyal men of the town of —— ought to have gone out to receive with all respect his Majesty's representative the Lord Lieutenant;

and that we ought not to speak, with the displeasure and reprobation that are befitting, of the system of education which has been legally inflicted upon Ireland by the constituted authorities of the realm. Those of my parishioners who favour pending proceedings, might plead that they are on the loyal and Scriptural side; while others, who like myself, have a strong feeling that they ought, in duty, by all legal means to oppose the destructive measures of some who are at present in authority under the King, and to labour constitutionally to eject them from their stations; might think that my exhortations wore an adverse aspect towards their proceedings.

If, then, I am not to withhold sound doctrine; and if even sound doctrine abstractedly propounded may be misunderstood or unfairly applied; it seems to follow that I ought to guard what I state by such explanations as may appear necessary. But what an office is this for a minister in the pulpit! I can inculcate the law of obedience, honour, and submission; I can declare that earthly governors are God's vicegerents for the punishment of evil-doers and the praise of them that do well; but how can I point out limitations and exceptions? how can I tell thousands of ignorant people, that some whom, from their station, they ought to honour as a terror to evil-doers, are not in reality such, but are the express objects of their admiration and applause; and that, far from praising those who do well, they blame them, and wish to set up the evil-doers over them? How, in short, can I so scripturally urge civil duties, as, on the one hand, not to seem to uphold "the powers that be" at the moment as embodied in the persons or measures of individuals whose proceedings I disapprove; and, on the other, not to appear, under colour of preaching obedience and honour, to be subverting by limitations and exceptions the doctrine I profess to inculcate?

Though I have not seen this subject alluded to in your own or any other publication, yet I know that it is one that has much perplexed many conscientious persons, both lay and clerical; and as there is no exigency for which Scripture does not provide a rule, if we have wisdom given us from above to discover it, I see no reason why the question, however difficult or delicate, should not be discussed and set at rest. There is, indeed, one short rule which goes far towards a solution—namely, that a Christian is to obey all laws which do not contravene the laws of God; and to honour all in authority, however much he may disapprove of their proceedings; but the details of the practical question often cause perplexity. The majority of the clergy are at this moment placed in a situation of great difficulty. A few years since, they, for the most part, approved of the proceedings of the legislative and executive authorities; and their duty, however arduous, was yet clear; but at present they are, for the most part, thrust into the ranks of opposition, since all good men must oppose what they believe to be wrong: so that to the public eye they stand in a questionable position: If they are quiet, they seem to shrink from duty; if they "lift up their voice like a trumpet," they are considered political partisans. They were formerly the Established Clergy; they are now constrained to be rather the Protesting Clergy. Their desire is to "follow peace with all men, and holiness;" they wish to see things go on so Christianly that their only active concern with the laws may be to obey them, and to teach others to do so: to protest, to petition, to remonstrate, to be obliged to feel suspicion and distrust of those who occupy situations of authority in the land, is wholly alien to their habits and their wishes. What, under these difficulties, is their line of duty?

ONE OF THE PERPLEXED.

ON NON-COMMUNICANTS BEING PRESENT AT THE LORD'S SUPPER.

To the Editor of the Christian Observer.

HAVING observed in your pages an inquiry respecting the propriety of retaining the whole congregation during the Communion Service, I have thought it might afford gratification to your correspondent, and also be the means of promoting the adoption of the custom, if I were to inform him, through your pages, that such a practice has been adopted for some time by the rector of one of the churches in Philadelphia, and with very decided advantage. The regular Morning Service is read at an early hour; and at the usual time of Morning Prayers the service commences with the singing of a hymn, followed by the Ante-Communion Service (as it is called with us, consisting of the Lord's Prayer, Commandments, and Collect for the day, with the Gospel and Epistle); after which follows the Sermon; and then, *without the dismissal of the congregation*, the administration of the Sacrament.

Several advantages accrue from this method. It is more Rubrical, there being no authority for the dismissal of the congregation;—the alms of the whole are collected for the benefit of the poor;—and (which is most important) all are brought under the hallowed influence of the Communion Service; certainly one of the finest portions of the rich provision for the acceptable worship of God which has been handed down to us from our fathers;—it shortens the service, which, when the whole Morning Prayer and Sermon are added to the administration of the Communion to a large congregation, is fatiguing to the officiating clergyman, and to many weak persons and invalids. It also removes a very common and very erroneous impression, that communicants "consider themselves righteous, and despise others," since no where are more humiliatory confessions of guilt and helplessness put into our mouths, and excited in our hearts, than on such occasions. I have known hard hearts moved by it, and wavering ones brought to a decision. And the growth, both in numbers and zeal, in the case referred to, bears decided testimony to the propriety of its adoption. Where the number of communicants is large, as in our case, it is useful also to introduce the singing of a verse of an hymn as each successive company approaches the chancel.

I have sent you the enclosed, written in haste during a tour through a delightful portion of your country. I have long been a reader—and I trust an edified reader—of your publication. C. D.

*** We are much obliged to our American correspondent, who has favoured us with his name, for his communication; but, for the reasons assigned by Zenas in our last Number, we doubt whether it is desirable that non-communicants should remain during the administration of the Lord's Supper;—we mean, as a system; for we have occasionally known a young person in a family, or a sincere timid Christian, who wished to witness the solemnity before communicating, remain a silent spectator with good effect. Added to other objections to the practice as a systematic plan, there is this, that the Church supposes all her adult members (that is, all persons confirmed, and not excommunicated) to be regularly in the habit of shewing forth the Lord's death till he come. We ought, however, to remark, that both our first correspondent, to whom Zenas replied, and also our American friend, may perhaps argue that the service itself supposes other persons to be present besides the communicants; as when it says, "Dearly beloved in the Lord, ye that mind to come to the holy Communion;" and again, "Ye that do truly and earnestly repent you of your sins," &c.; and again, "Then shall this general Confession be made in the name of *all those that are minded to receive the holy Communion*, by one of the Ministers, both he and *all the people* kneeling humbly upon their knees." We do not, however, think that any distinction is meant between "them that are minded to receive the holy Communion," and "the people;" and the expressions, "ye that mind," &c., "ye that do truly repent,"

&c., seem intended only to shew to whom the invitation is limited, in order that, if any unprepared persons are present, intending to approach the Lord's table, they may be duly warned that they "must consider how St. Paul exhorteth all persons diligently to try and examine themselves," &c., and also remember to whom the welcome is given: "Ye that do truly," &c. This is Dr. Comber's view. He remarks: "But some men will say, it is too late to consider now, when they are come to the altar. ..... Not so; for if any have presumed to come altogether unprepared, it is not yet too late to warn them of their sin and danger."

With regard to the other particular in our correspondent's letter, we think that some benefit might result from recurring to the original division of the services, in some of those churches in which the people assemble for Divine worship three times on the Sunday, and the number of communicants is large. We see no Rubrical objection to this; but, as custom has long united the Morning Service with the Communion Service, we would not recommend any clergyman to try the experiment of severing them, without consulting his Bishop, and abiding by his decision.

WALDENSIAN MEMORANDA.

For the Christian Observer.

We have received from A. D. B. several sheets of dates, references, and scrap-like remarks, which would be highly valuable as materials towards a critical survey of Waldensian historical documents, should the writer ever complete that task; but in their present abrupt, desultory form they would not be intelligible to any person who is not minutely versed in the intricacies of Waldensian annals; nor could we hope that our readers would wade through them. We will, however, copy the chief passages which bear upon the topics that have lately been discussed in our pages. They are not consecutive, but occur in various letters and papers.

"Fox's account of the Merindol massacre is entirely borrowed from his elders. You are correct in saying that he neither 'falsifies, nor unfairly abridges, nor partially selects, documents.' I love him more than I do Plutarch, because he is so meek and thorough a Christian; and perhaps the only Puritan without bigotry who ever wore a diadem of light. But he was no critic. Bishop Pearson is too harsh a retailer of his anachronisms and inconsistencies; and, ere I notice a very slight blemish in the said story of Merindol, of which scarce one word is John Fox's, I will horrify you at *once*, by the information that that 'the first of his Waldensic Confessions' (which you alluded to, Christ. Observ. July 1836, p. 409) is copied, word for word, from Francowitz; and extracted by the said Francowitz, altogether, though 'as pure as that of the noon-tide hour of the Reformation' (so one of our Poets expresses it), from that shocking Inquisitor Reynerius, who, you have said, 'is altogether unworthy of credit *.'"

"Fox, whom you quote against me to prove Waldo a learned man, and a translator of the Bible, has unintentionally garbled Francowitz in that very instance:—

"Francowitz, 1706.	Fox.
"Fuit enim homo doctus, ut ex vetustis membranis cognosco: et non *curavit sibi ab aliis verti*, ut quidam veritatis inimici mentiuntur, &c.	By others that have seen *his doings*, yet remaining in old parchment monuments, it appeareth, &c.

"This is certainly a blunder; and yet, as the good man's eye was off the book when his pen ran away with the notion of Waldo's '*doings*' in parchment, why should I charge him 'with' the want of 'perfect honesty?' But Waldo's 'doings' are extant no where—not even in Francowitz's panegyric. The 'vetustæ membranæ' are Reynerius's Inquest-book; and Reynerius—whom you blame me for trusting—is he by whom such glorious things are spoken of the man of Vaud. ..... The question between Reynerius's moderate 'ad modum literatus,' and Francowitz's magnificent 'homo doctus,' and the translation of, or order to write out, the Scrip-

* And so we say still. And we do not believe any statement Reinerius may make respecting his victims, except so far as it is either intrinsically truth-looking or in their favour, or confirmed from other sources. It does not follow that all that the Inquisitor says is untrue, because he may be unworthy of credit where his prejudices or interests had room to play.

tures, lies within the compass of a nut-shell; it is a matter of pure testimony; and I never could find but seven witnesses on the fact:—

"1. Walter, Archdeacon of Oxford, mentions, in 1180, 'certain Books of the Old and New Testament, the Psalter,' &c.

"2. Alanus de Insulis, in 1194: 'Waldo caused the writings of the Prophets and the Apostles to be turned into the language of the people.'

"3. Reynerius Sacco, Bishop of Moguelonne, 'the Philosopher,' author of the Pantheologia, or Commentary on the Psalms, &c., &c., in 1230:—'As he had a smattering of literature (admodum literatus) he *explained* to the poor the New Testament in the vulgar tongue.'

"4. German Inquisitor 1391:—'As he was somewhat learned (aliquantulum literatus) he *taught* the people the text of the New Testament in the vulgar tongue.'

"5. Werner, Westphalus, 1484: 'He *caused* certain books of Bibles (Bibliorum) to be *written out* in the vulgar tongue.'

"6. Trittenheim, Abbot of Spanheim, 1499: 'Certain books of the Scripture *having been translated* from the Latin into French, he took upon himself the apostolical office.'

"7. De Thou quotes Masson, Masson quotes Alanus, and neither of these say, as Mr. Maitland supposed, that Waldo made a translation of the Scriptures."

"Though taken up with more congenial pursuits, it was my intention to have sent this month a fourth letter: of which this is the argument,—'Chronological Analysis of the Documents printed and falsified by Perrin, Morland, Léger, and others.' Once for all, sir, so poor an instrument of truth (however contemptible), should it do her work as well as it can, ought not to be thwarted and traduced. The results are startling. Of twelve treatises, to which such remote dates as A.D. 950, 1050, and 1120, are assigned by Morland, I prove that that which Cromwell's representative extols as the most ancient is a *Popish* book, written in Provençal by the Prior of a Monastery twenty miles from Aix, between the years 1378 and 1389; it was translated into French, and dedicated to Charles VI., in 1410.

"The next treatise—the most important of all, though sadly used—is alleged, by every Protestant but one *, as a piece of the year 1120. But, in 'those famous treatises concerning Antichrist,' a quotation occurs from a Dominican John Bunyan—whose 'Milleloquium was only composed after the middle of the *fourteenth* century; and time must be allowed, moreover, for the circulation of the Friar's farrago in Latin, and its translation into French, and the subsequent production of our Provençal milparlament.'—(*Orig. et Ten.*, Lett. IV. to the Christ. Observ.) The discovery is 190 years old; but it has not yet reached the Protestant book-makers.

"I notice Perrin's two capital omissions in the chapter on Antichrist's 'baptism:' the first relates to a Greek and Swiss ceremony, *afterwards* adoped by the Protestants of the Valleys; the second to the practice of admitting sponsors in Baptism—also condemned in the body of the treatise. I then insert the two clauses from the original Provençal MSS.; and shew how the document (purged by the Rev. John Paul) is interpolated, in another part of his work, out of a *Protestant* book.—(See Perrin, P. 3, b. 1, c. 6, and P. 3, b. 3, c. 4.) 'Eant procul à fidelium cætu qui, quæ corruere videntur, mendaciis suffulcire nituntur!'—*Baronius.*

"The third treatise, 'Li Parlar de li Philosophs,' strange to tell, is not only a Popish, but an *English* book. It is a translation from the translation of William of Somerset's tract, 'De Dictis et Factis Philosophorum;' hardly known in France till Guillaume de Tignonville, Prévôt de Paris, turned it into French, in the year 1408; it was then transfused into many European languages—the Provençal among the rest.

"The fourth treatise, A Paraphrase 'upon the Creed,' also forms part of the book compiled 'in 1120.' Here I detect no satisfactory traces of time. But it misquotes John v. 27, 28, calling our Lord 'the Son of the Virgin,' which Perrin (manuscriptis reclamantibus) improves into 'the Son of God.' It was proper to make much of a matter apparently of small moment; for, in the Provençal text of 'Antichrist,' the Vaudois version also varies on a point connected with the posthumous nature of the Lord's body.

"The fifth treatise (of the same or a still remoter date), is a book 'on four Things to come.' But like its companions, this offspring of the Barbs is a Popish brat. Its author died in the year 1458; his name was Giovanni Maffei Veggio. He was no itinerant preacher of a sect of Grubben-Heimers, but Pope Eugenius IV.'s Datary, Canon of the Congregation of St. George in Alga, and (what was still nearer the throne of Babylon) Canon of St. John of Lateran.—On this slip of rag-pap I have no room for more particulars.

"7. The Gloss 'on the Lord's Prayer' is reckoned among 'the Sermons of the

* By Mede, Hurd, Milner, Gilly, Perrin, Léger (†), Morland, De Brès (†), Van Bracht. (†) These two remontent au sixième siecle!!!

Barbs,' undoubtedly 'collected in 1120!' But it alleges the name of 'Saint Bernard.' Perrin erased the two words in our Provençal text, and piously substituted 'a certain learned father' (P. 3, b. 1). He was right; for saints usually die before they receive the diadem of light. Bernard, who was, moreover, 'drummed out of Albi' (Godfrid. Vita Bernardiin Præfat. Oper. Edit. Mabillon), did not die till 1153; and Pope Alexander IV. did not canonize him till 1174; and how many years will have elapsed ere a Vaudois could admire the writings of a persecutor who hunted Arnold to death, and immured Henry at Clairvaux, I am scarcely arithmetician or controversialist enough to decide. (Not that I wish to confound, as many do, the Arnoldists and Petro-Bruisians with the Valdesians, or Peter Waldo's followers.)

"8. The Book of Virtues is thickly sown with Cardinal Hugo's Biblical ciphers, and he presided over the Council of Beziers against the Albigenses, A.D. 1246: how, then, can it have been 'collected in 1120?'

"9. The 'Catechism of 1100,' Léger; Gilly's Monument of the year 1200; but which, from traces of time, Allix brings down to a period later than 1254, is 'a portion of the Book of Antichrist, compiled after the fifteenth century.'—(Lett. IV.)

"10. The 'Vergier de Consolation' is a Popish book—translated from the French? It is the 150th *vetus editio* in the French King's library; Paris, 1498; printed at the end of 'a very contemptible legend.'—(Lett. IV.)

"Here then, out of twelve Vaudois *Treatises of the Year* 1120, in Perrin's list, I send you the anatomy of ten. Should any part of the process require revision, to amend and to retract will give me pleasure.

"You may now justly expect a sober word on 'the Confession of 1120.' Concerning it I have much to say: but if my hopes of obtaining other documents be not frustrated, I will decide less timidly, and say little on a matter then no longer doubtful.

"It is usual to consider this Confession as part of the manuscript misdated 1120. I have just discovered that this is a mistake. The Confession belongs to *the lowest of two documentary sources*; the first *Waldensic*, the latter *un-Waldensic*, or Protestant. It bears no date, either in the MSS. or in Perrin's copy. Perrin describes it as a piece 'found in the Books of the Pastors;' and as a specimen, of course, of '*pure* belief.' But, with his occasional want of caution, he lets us know where he found it—'it is taken out of the book entitled the Spiritual Almanack, and from the Memoirs of George Morel' (B. 1, c. 13). Now the said Almanack is that wretched promptuary which supplied the new patches which deform the printed copies of the Vaudois doctrinal pieces; and George Morel was the well-known instrument of the German and Swiss divines who reformed the Waldenses at Angrogna in 1532. In the historical (or embellished) copy of Morel's letter, the space occupied by a Confession remains a blank; but he himself, in the same letter, contradicts the doctrine on the Sacraments laid down in the present Confession; and hints his ignorance of that perfect and *peculiar* list of the Scriptures wherein the Canonical and Apocryphal books are so clearly distinguished and enumerated—the Third Maccabees forming part of the latter!

"Our Confession is a designedly cautious document. Here fourteen articles are dispatched in fifty lines; and on a controversy which has given birth to a thousand ponderous volumes, and kindled faggots in every province of Christendom, it just says that 'it is good that the faithful use those signs,' &c., and 'that they acknowledge no other' than the two in present use among us, who now claim the acquaintance of these poor Barbs. Certain it is that Morel belies this part of the pretended or real Confession—notwithstanding the strenuous protestations of the Vaudois of the 13th and 14th centuries against what was to be the relaxed creed of those occasional or simulating Conformists.

"I own, that, though I find nothing un-Waldensic in the miniature Confession now alleged as a model of ours, that the catalogue of the Scriptures authorizes a suspicion that one of Morel's Protestant instructors *finished* it. It is an old objection, 'Cette Confession rapporte le Canon de l'Ecriture conformément à la Bible des Protestans. Les Apocryphes y sont rangés dans le même ordre *.' True. But, till our collection of Reformed Catalogues be complete, the modest language of conjecture will suit us best. The *twelve peculiarities* in Morel's letter were only removed, in whole or in part, at the Synod of Angrogna; and, though no Protestant can dispute the fact thus modified, I do not entirely approve the unqualified assertion, 'que les Vaudois, qu'on veût faire passer pour Réformés, n'ont reçu la religion qu'ils professent maintenant que depuis Luther et Calvin †.'

"The variations in Dr. Gilly's copy are not (doctrinally, at least) very material. But he omits—and all our late English copyists omit—the *Third Maccabees*: this restitution falsifies the repeated assertion that the Catalogue is *exactly conformable* to

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* Dissert. dans le troisième tom. des Cult. et Cerem. de Picart. † Ibid.

our received Canon *.' Now the Third Maccabees is not to be found in any of the Vulgate Bibles; the Fathers of Trent left it out of the Canon; it only obtained circulation among the Switzers when Leo Judah, who died in 1542, inserted it in the Zurich Bible †. We are thus apparently compelled to suggest, that after his interview with Zuinglius at Zurich, in 1530 ‡, Morel dropped into his wallet this unusually perfect, and at the same time peculiar, catalogue from Switzerland. For (not to recall old grievances against Scultet of Heidelberg, of whose embellishments I am aware), George Morel simply, and without malice, speaks in his letter to Œcolampadius of Bâle of 'Canonical Epistles,' and asks, 'What are the Canonical books?' Now we Protestants pretend gravely that he held in his hands, and quoted in his epistle, the very Confession wherein the 'Canonical' writings are separated from the 'Apocrypha' by a great chasm.

"As to the Confession's date—the prolific 1120! no more than this. The unfortunate notice in the original of 'Esther despois el x. cap. daqui à la fin,' exposes the flaw which even struck indulgent Dr. Allix. This division of our daily bread into portions slowly made its way from the Lateran to the Alps, after the middle of the thirteenth century."

"Through my fault, it may be, you have misunderstood the drift of my enterprise, and the means I possess for its achievement. The proposed object was this: 'As *the words of the Waldenses are written by their own pens on three skins of parchment*, in their own dialect, these may be called *three touch-stones*. Now either of the said stones will immediately detect the absence or presence of certain peculiarities in counterfeit and genuine histories of The Way of Poverty: but honesty retraces all these deviations from our own creed and mode of life in the undesignedly coincident anecdotes of Waldo's contemporaries; in the traditional notices of ancient annalists; and even in Inquest-books, during the intermediate period between Waldo and Luther. What is exaggerated, and what is not, will, of course, be the proper discovery of those who have collected the greatest number of successive testimonies, impressed them on their memory best for the facility of reference, and tested them by a continual use of the three touch-stones. Now, unless the most ingenious of A.D.B.'s kind reprovers have examined every link of the chain of successive evidence, in a case depending on pure testimony, their reluctance to trust his inferences, and their refusal to admit his minute data, argue some perversity of the will, and no slight deficiency of justice and candour. He trembles at the presumptuous idea of forcing his dates and various readings through pages meant to edify and amuse myriads; but industry *might* have gleaned every testimony on a particular question—*might* have traced it, through all its variations, from age to age and author to author—and the difference of a verdict which falsifies all our hopes and dreams of Protestant and Waldensic identity, *might* be the consequence of a comprehensive, methodical, and impartial view of the *phases* assumed, during three centuries, by the first attested fact, from Morel and Gilles to Gilly, and from Perrin to Peyrani. That this *has* been done is not pretended; but, soon or late, Germany will execute a task too rugged and humiliating for England—and then the world of believers will own, that to conceal all *Waldo's peculiarities* has been the grand object of our reformed Guides to the Valleys."

"I wrote in 1824: 'Is not the allusion to the end of the world, as mentioned 1100 years before the 'Noble Lesson' was written, taken from a familiar passage of the Epistle to the Hebrews,—'God hath in these last days spoken unto us by his Son' (Heb. i. 2)? Now such a date will pretty exactly correspond with the time of Peter Waldo.'.....I further wrote, in 1825: 'The Waldensic documents ante-dated: the Noble Lesson not earlier than Waldo.' 'With regard to the particular phrase under consideration, does it not refer to a familiar passage of the Epistle to the Hebrews,—God hath in these last days,' &c. I know of no solid objection against this interpretation: it is natural, simple, and (to me) quite satisfactory. It will be stigmatized as novel and unauthorized: but the rude and thoughtless exposition of Léger and Allix cannot last long. According to the vulgar date in our Bibles, St. Paul wrote his Epistle to the Hebrews about the year 68: now I have shewn that 'at least full 1100 years after that period—(Ben ha mile cent ans cumplits entierament)—the disciples of Peter Waldo were condemned as hereties. The unknown author of this *rime pieuse* might also refer to similar passages, and particularly to that which few Reformers would overlook: 'Now the Spirit expressly saith, that in the latter times, some shall apostatize from the faith' (1 Tim. iv. 1). St. John likewise mentions the period when he wrote his First Epistle as 'the last time' (1 John ii. 18). I never saw Mr. Sims's book or books §."

* Jones, vol. ii. 4th. Ed. † Des Marêts, ibid. ‡ Gilles, p. 31.
§ In our Number for July, p. 404, where A. D. B. made the same statement

We have probably transcribed as much from A. D. B.'s papers as will interest the majority of our readers. Our correspondent intimates that his good intentions have not been always candidly appreciated. His object was, he says, to sweep away "a mass of old rubbish" respecting the Waldenses, which, "in spite of all our orthodox fears, *must* be got rid of." We have no "orthodox fears" that can interfere with the discovery of truth. If any historians have "dressed up" Waldensian documents, let the facts of the case be known. Christianity has nothing to gain by false evidence; and Protestantism loses nothing if Mr. Gilly and Mr. Sims should be mistaken in supposing the alleged Confession of 1120 to be a genuine document of that date. We think however, that, as both these writers have vouched for the fact, and built important inferences upon it, and their statements have been widely quoted, they ought not to have been so long without replying to the arguments of Mr. Maitland and our correspondent A. D. B. It was from their pages that the document was copied into the Christian Observer as a genuine Confession, remarkably resembling the Articles of the Church of England. We shall be glad of their aid to prove it to be so. At present the evidence appears to us against it.

For the Christian Observer.

ORIGINAL OFFICIAL DISPATCH CONCERNING TYNDALE.

In the Cotton Collection of Manuscripts in the British Museum, there is among the volumes of letters and state-papers, one which contains several original documents relative to Tyndale; forming a portion of the correspondence between the British Government and its confidential agents in the Low Countries, where the proceedings of the Reformers were a subject of anxious inquiry. Extracts from these papers have been given in some of the Lives of Tyndale; but Mr. Offor is the first of his biographers who has transcribed from them the whole that relates to him.

Among these documents is one so remarkable that we will reprint it entire, with Mr. Offor's preliminary observations upon it. We will not forestall a remark which we shall have to make, in order that those of our readers who revel in ancient memorials may luxuriate without check *.

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respecting this precocious date, it was added that even Mr. Sims, who is certainly not inclined to post-date Waldensian documents, remarks that the date in the Noble Lesson is not to be calculated from the birth of Christ, but from the period when St. John's First Epistle was penned. The reference to Mr. Sims was ours, and was meant as a coincidence with A. D. B.'s argument, and ought to have been printed as an editorial note. (While correcting, for 1706 at page 600, read 706.)

* As we quote the extract from Mr. Offor, we adhere to his spelling. His copyist is not, however, always accurate; but we do not think it worth while, for such a trifle, to get the document collated. English orthography, for a hundred years—we might say two hundred—after the invention of printing, was wholly unsettled; the same word being often spelled in the same page in two or three ways, and this even in proper names—as in Frith and Fryth in this very document (if Mr. Offor's copyist is correct), and also in Tyndale; though, if our eyes did not greatly deceive us in reading the original document, the variations in Tyndale's name in this dispatch are the mistake of Mr. Offor's copyist or printer. We do not allude to these trifling errors as being of any consequence; indeed, it is almost impossible to avoid them; we notice the matter only to shew the inutility of retaining obsolete spelling, except for some special object. When, a few years since (1825), the Delegates of the Oxford University-press reprinted the "Formularies of Faith put forth by Authority during the Reign of Henry VIII.—namely, Articles about Religion, 1536; The Institution of a Christian Man, 1537; and a Necessary Doctrine and Erudition for any Christian Man, 1543"—the question arose, and was carefully considered, whether the old spelling should be retained; but it was

"What little patience Henry possessed, was now exhausted. When he found it impossible to allure, or by any means to get his victim to England, he threw off the mask. With an appearance of indignation he declares, that he will not have the soil of his realm polluted by such a desperate heretic. But his Majesty had also a new and deep cause of alarm and anxiety, lest his envoy should become a Reformer instead of reforming the poor exiled priest. A heavenly atmosphere appeared so to surround Tyndale that it was impossible to hold communications with him, and not be convinced of the truth of his piety and principles. The King discovering that he had assigned to his agent a dangerous as well as difficult task, he now resorted to every art of persuasion and threatening, to prevent his ambassador, Sir Thomas Vaughan, from becoming a convert to Tyndale's sentiments.

"The reply to Vaughan's letters was drawn by the Secretary of State, and laid before the King, who made very considerable alterations in it: these are accurately copied from the original state paper. The words which the royal penman struck out are printed between [ ] in Italics: those in a smaller type interlined were inserted by his hand. They shew that Henry possessed a mind of deep penetration, and of very considerable endowments. He made no alterations except where the paper alluded to Tyndale."

"Stephen Vaughan I commende me vnto you. And haue receyud your letters, dated at Andwarpe the .xviij. day of Aprill, with also that parte of Tyndale's boke [*sewed and*] inclosed in lether, which yt with your letters directed to the Kinges Hignes. After the recept whereof, I dyd repayre vnto the courte, and there presented the same vnto his royall maiestie. Who [*after the recept therof*] made me answer for that tyme that his highnes at oportune leysour wolde vysite ouersee and rede the contents as well of your letters as also the saide boke. And at my next repayre thither, it pleased his highnes to call for me, declaring vnto me as well the contentes of your letters as also moche matter conteyned in the said boke of Tyndalles. And albeit that I might well perceyue that his maiestee was right well pleased, and right acceptablee considered your diligence, and paynes taken in the wryting and sending of the saide boke, as also in the perswading and exhorting of Tyndall to repayre into this realme [*in the accomplishment of his high pleasure and commaundement. Yet I might coniecture by the farther declaracyon of his high pleasure. Which sayed vnto me, by your wryting it manyfestlie appered how moche*] affection, [*love and zele ye do bere*] towardes the saide Tyndall, whom in his maners, [*modestie and symplycitee*] ye vndoubtedlie do moche [*more*] allowe and commende [*then his*] workes [*being so replete with lyes and most*] abhomynable sclaunders, Imagened and fayned to enfecte [*and intoxicate*] the peopull, [*(may to indyfferent judgement*] declareth [*him*) for the which your favours supposed to be born to the saide Tyndall, who assuredlie sheweth himself, in myn opynyon rather to be replete with venymous envye, rancour, and malice then with any good lerning, vertue, or discression, hathe put the kinge highnes in suspectyon of you, considering*] that [*ye should*] in such wise [*lene vnto and favour the evill doctryne of so perverse and malycyous a person, and so moche prayse him. Who nothing goeth about, or pretendeth,*] but [*onlie to seduce, deceyue, and*] disquiet the people and comenwelth of this realme. Whose cummyng into Englande the

yet his highnes nothing lyked the sayd boke being fylled with sedycyous slanderous lyes and Faninstycall oppynyons. Shewing therein nether lernyng nor trewthe and ferther conference with his grace, I myght well percyue that he thought that ye bare moche

in your letters

& knowledge in woordlye thinges

who's

being replete with so

and lyes

onlye

him

by your letters prayse,

ye

set forth, and avaunce hym. which nothing elles pretendyth

and sowe sedycyon among the peopull of this realme.

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decided in the negative; first, because antiquated orthography is inconvenient, and renders a book wearisome even to scholars, and popularly unreadable, and this without any plea of necessity; and, secondly, because there was no standard of spelling to be referred to; in proof of which they printed the first paragraph of the "Necessary Erudition" from three several copies, all professing to be printed by the same printer at the same time (Bethelot, 1543), but all differing in their mode of spelling the most ordinary words. Under such circumstances (before the language was settled or dictionaries accessible, and when every man was his own orthographer), to retain obsolete spelling, unless required for some special purpose, is trouble and expense thrown away to render a book obscure. Discrepancy of language was the curse of Babel; and discrepancy of spelling in the same language, in proportion as it causes difficulty in communication, is a fruit from the same branch. We cannot get rid of the former till all men shall again be of one speech, so as to read the same Bible; but the art of printing will enable us to get rid of the latter, if we do not perversely maintain it.

His highnes therfore to aduertise you that his pleasure is
Kinges highnes can right well forbere and] hathe commaunded me [*expressly*] to wryte
the sayd Tyndale to cum
[*vnto you,*] that ye shoulde desyste and leve eny ferther to persuade or attempte [*him*
into this realme he
there unto.] Alledging that [*his maiestie so euedentlie*] perceyuing the malycyous,
and judgment of the said Tyndall is in maner without hope of reconcylyacyon in hym, and
perverse, vncharytable mynde [*and disposicyon of the said Tyndall is rather*] veray
is veray joyous to haue his realme destytute of such a person is
glad [*that he is out of his realme*] then that he should retourne into the same,
there to manyfest his errours and sedycyous opynyons, which (being out of the
Realme by his most vncharytable, venemous, and pestilent bokes, craftie and false
For hys hyghnes right prudentlye consyderyth
persuasions) he hathe partlie don all redie. ᴀ [*So that*] if he were present by all
he might
lykelehod, he wolde shortelie (which God defende) do asmoche as in him were to
infecte and corrupt the hole realme, to the grete inquietacyon and hurte of the
Wherfor Stephen
comen welth of the same. [*Wherefore*] ᴀ I hertelie pray you, that [*from hensforth*]
in all your doinge [*and*] procedynge, and wryting to the kinges highnes, ye do
without dissimulacyon shew yourself his trew louyng, obedyent subiect. Beryng no maner favour,
love, or affection vnto the said
iustely, trewlie, and vnfaynedlie, ᴀ [*shew yourself to be no fauerer vnto the saide*) Tyndall,
ne to his workes in any maner of wise, but [*rather*] vtterlie [*to*] contempne and abhorre
in so
the same. Assuring you that ᴀ doing [*the contrary,*] ye shall not onlie cause the
goodnes
kinges [*highnes*] royall maieste, whose [*highnes*] at this tyme is so benignelie and
gracyouslie mynded towardes you (as by your good dyligence and industrie to be
vsed to serue his highnes, and extewing and avoyding to favor and allow the
saide Tyndall his erronyous workes and opynyons) ye are like shortlie to atteyne
so to sett you forwardes, as all your lovers and friends shall haue gret consolacyon of the same.
[*both welth, honestie, and promocyon at his gracyous hande, to the singuler ioy, plea-*
doing, ye shal
sure, and comforte of all your frendes,] and by the contrarie [*to*] acquire the indig-
cause
nacyon of God [*and*] displeasure of your souereigne lorde, and by the same [*compell*]
bryng
your good frendes which haue been euer glad, prone, and redie to [*aduance*] you
into his gracyous
[*vnto the*] fauours [*of your prynce,*] to lamente and sorow, that their sute in that
be frustrate and
behalf should ᴀ not take effecte, according to their good intent and purpose. Hauing
therefore firme trust, that for the loue ye owe to yourself, me, and [*other*] your
will and ofton
frendes, ye [*wilbe well*] beware, [*from hensforth,*] to enter into any [*soche*] opynyons,
or suspycyon
whereby any sclaunder, dishonestie, [*or*] daungier ᴀ might insue towardes you;
naturall
whereof I promyse you I wold be as sorie as your [*good*] father. As touching
Frith, mencyoned in your saide letters, the kinges highnes, heryng tell of his
moche
towardenes in good letters and lernyng, doth [*regrete and*] lament that he should in
such wise as he doth, set fourth, shew, and applye his lernyng and doctryne in the
semynacyon and sewing such euill seedes of dampnable and detestable heresies,
mayntenyng, bolstring, and aduancyng the venemous and pestyferous workes,
erronyous and sedycyous opynyons of the saide Tyndale, and other such. Wherein
lyke
his highnes [*as*] a most vertuous and benigne prynce and gouernour, hauing charge
and veraye
[*commytted vnto him*] of his people and subiectes, ᴀ being ᴀ sorie to here tell that
any of the same should in such wise ronne hedling and digresse from the lawes
and holsom doctryne of holye fathers, into such dampnable
[*and precepte*] of Almightie God, ᴀ [*into such dampnable*] heresies and sedycyous
opynyons, and being ever inclyned, willing, and gretelie desirous to forst and
and moche desyryng the reconsylyacyon of the sayd Fryth he
prouyde for the same, ᴀ and also fermelie trusting that [*the saide Frith*] be not so farre
and other
as yet inrouted in the evill doctryne of the saide Tindall, but that by the grace of
God, louyng, charitable, and frendely exhortacions and aduertisements of good
hath wylled
people, he may be [*revoked and*] called agayne to the ryght way. [*Wylleth*]
me to wryt vnto you, that ye will
therefore, [*and desireth you*], according to his trust and expectacyon, ᴀ with your
frendelie persuasions, admonycyons, and holsome exhortacions, counsaill and aduyse

the said Fryth, if ye may convenientlie speke with the same to leve his wilfull opynyons, and like a good christian to retorne [*vnto our Saueour Christe, and also*] where he shall assurydly fynde the kynges highnes most mercyfull and benynglye vpon his conuersyon, disposyd to accept hym to his grace and joye into his natif cuntrey. ▲ So that by his procedinge as he begynneth, there be no more [*sedycyous infections and heresies sowed amongst the kinges peopull.*] Wherefore exort you eftesones I [*hartelie pray you,*] and for the loue of God [*do*] not onelie [*exhorte you*] vtterlie to forsake, leue, and withdraw your affectyon from the saide Tyndale, and all the sayd Frith and other being in these parties which in any wyse ye shall knowe or suspecte to be his secte; but also as moch as ye can poletiquelie and charytablie, to allure ▲ all suche persons [*as ben*] fautours and assistents to the same, from all their erronyous in myndes and opynyons. In which doing ye shall not onelie highlie merite [*of*] Almightie God, but also deserue hygh thankys of the kinges royall maiestee, who will not forget your deuoyre and labours in that behalf. So that majestee euydentlie may ▲ perceyue that ye effectuallie do intende the same."

This dispatch is a very interesting original relic of days gone by, when Kings and Secretaries of State concocted dispatches to tell men what religion they were to profess, at the peril of their life for non-conformity. But we said that we had a remark to make respecting the document, which is, that we are sorry to spoil whatever of superadded interest arises from the erasures and interlineations being supposed to be in the King's own handwriting; for we are well acquainted with the paper, and can undertake to assert, notwithstanding Mr. Offor's unhesitating statement, and also the assertion of his worthy publisher, Mr. Baxter, in his prospectus to Tyndale's New Testament, that the alterations are not from Henry's pen. They do not in the least resemble his bold, bluff handwriting. Our work is not an antiquarian repository, and we need not therefore undertake to assert whose the writing is; but, from the frequent references which we have had occasion to make, in our humble editorial labours, among some few at least of the masses of original documents still extant of the memorable days of the Reformation, we are not wholly unfamiliar with various autograph letters, and other papers, of Henry VIII., and Cranmer, and Wolsey, and Secretary Cromwell, and Sir T. More, and Bishop Tonstal, and others of the leading men who were concerned in the concoction of the ecclesiastical documents of that memorable period; and we cannot, we are sure, be deceived in saying that these corrections are not the penmanship of the King. They were worthy of the measured shrewdness of Sir T. More himself, or the statesmanlike caution of Cromwell; but, so far as we carry the draft in our memory, not being able at this moment again to examine it, there is nothing about it to prove that it ever travelled beyond the Secretary's office. But our object at present is not to trace the handwriting, but merely to deny the Royal paternity ascribed to it by Mr. Offor and Mr. Baxter*.

* Should any of our readers, familiar with such subjects, wish to compare the handwriting, they will find the document under the Museum Library reference Galba B. X., at page 338 of the volume. They need be at no loss for autographs for comparison. For instance, in our memorandum-book occurs the following pencil notice of a volume:—Cleopatra E. 5. At pages 1, 36, 103, 123, 125, 130, there are papers in Henry VIII.'s own handwriting, or with his corrections. Henry was a great corrector of drafts of documents, which favours Mr. Offor's supposition; but he could not bend to so small and loose a character as that in which the dispatch about Tyndale is interlined. Compare, for instance, his corrections in the draft of the Necessary Erudition, or the Proclamation for Uniformity in Religion and on the Reading of the Scriptures. Our readers may remember its being spoken of as a thing unprecedented, when George IV. was obliged to have a stamp made to affix his name; but we have observed, in several papers of state, Henry VIII.'s name affixed by a stamp, in a rather large square hand, intended for fac-simile. The paper at page

ORIGINAL POETRY.

For the Christian Observer.

TO A CHILD.

My little one! my bright one!
The sun-beam of our dwelling!
I'll sing thee all the pleasant thoughts
Which in my breast are swelling;
For nothing with a gentler power
Can stir a poet's bosom,
Than love just springing into life,
And beauty in its blossom.

The opening bud of summer morn
Can fill a heart with gladness;
The light of full-grown loveliness
May free a heart from sadness:
But sweetest bud, and beauty rare,
Are doubled and united,
When seen in one transcendant smile
On childhood's fair face lighted.

---

130 of this volume is the King's autograph answer to a paper by Latimer on Purgatory. Latimer wrote a random, straggling, uncertain hand; and the tails of some of his letters point left, and of others right. If our memorandum is correct, that paper, and another at page 363, are in Latimer's own handwriting. The same volume contains papers at pages 45, 50, 52, 101, and 111, in the neat, square, solid, firm, though not large, writing of Cranmer, who seems to have written habitually with careful consideration, so as to make scarcely any erasure or correction. At page 48 is an autograph of Secretary Cromwell's; and at page 140 are some corrections by Bishop Tonstal. Tonstal wrote a rough, legible, off-hand character; but he signs his name more formally, and always spells it "Tunstal." There is much of his handwriting extant. We have seen, and if we recollect rightly, in this volume, a paper by him, containing arguments for auricular confession, with notes in the margin in Henry the Eighth's hand. There is a paper in the volume by one Robert Ridley, on the faults in Tyndale's Testament.

If the reader wish to compare some autographs of Sir T. More, he needs go no farther than the very next volume, Cleopatra E. 6. At page 149 he will find a letter from More to Cromwell. More wrote a quiet, settled, manly hand. There are some papers of Cranmer's and Tonstal's in this volume. We have among our scraps a memorandum with the word "Melancthon, p. 326." If we are not mistaken in the reference, it is a Latin autograph letter, in this volume, from that Reformer to Henry VIII.

After all the invaluable labours of our ecclesiastical historians, there yet remains much original matter of great value to be gleaned in public and private repositories of documents. Innumerable are the inedited manuscripts at the two Universities; in various Episcopal libraries, especially the Lambeth; at the State Paper Office; the British Museum; and various other collections; which, if they were carefully examined, would furnish much interesting information respecting the distinguished persons and events of the era of the Reformation. In a wilderness of records an inquirer must in a great measure be guided, in selecting documents for examination, by indexed catalogues; whereas incidental references, useful for his purpose, are often to be found where there is no visible clue to them. In examining, for example, the very volume of papers in which the above Tyndalian notices occur, we observed two original letters from Stephen Vaughan, the British Envoy at Antwerp, to Secretary Cromwell, which illustrate the dispatch of the Secretary to Vaughan respecting Tyndale. In that dispatch, as the reader has seen, Henry and his advisers seem afraid lest their agent, instead of carrying into execution the wishes of his court respecting Tyndale, should actually be in danger of being drawn aside by him. The dispatch is singularly cautious, and evidently implies something mysterious and unexplained. Now, in the letters of Vaughan, above alluded to, we observed what we think explains it; for we find Vaughan defending himself to the Secretary against an accusation alleged to have been brought against him by one G. Constantine, of favouring Lutheranism. (Constantine, it will be remembered, was the very person who, when examined by Sir T. More on a charge of heresy, amused the witty Chancellor by his shrewd retort, that it was the Bishop of London who supported Tyndale and his friends, and enabled them to print the second edition of his Testament, by *buying* up the first.) It seems clear, therefore, that Vaughan laboured under strong suspicion of not being over-zealous in proceeding against heretics; and hence the tone of Mr. Secretary's dispatch. Fox says, in his Life of Tyndale, that "In the registers of London it appeareth manifest how that the Bishops and Sir T. More, having any poor men under *coram* to be examined before them, namely, such as had been at Antwerp, most studiously would search and examine all things belonging to Tindall."

Now twelve successive months have shed
Their cloud and sunshine on thee,
And every hour a greater weight
Of love hath been upon thee:
Each day hath brought upon its wing
For thee a deeper blessing,
And made us feel how blest we are,
A gift like thee possessing.

And truly Heaven hath willed to thee
A most invalued dower,
And poured upon thy little head
A rich and copious shower;
For health is thine, in all her prime;
And strength, her younger brother;
And each, to bless thee more and more,
Seems vying with the other.

And hearts are thine, the fond and true,
Their deep affection pouring,
And from the Hand that gave them thee
New signs of love imploring;
And all a mother's heart can give,
Its every heave and feeling,
From depths unfathomed and unseen
Its quiet joy revealing.

Oh, while these minister to thee
In their beloved employment,
And find in every step they tend
Ineffable enjoyment,
May no unseemly shadow cloud
Their sunny prospect over,
Or should it, may the chequered sky
Its brightness soon recover.

I will not tell thee, that perchance
The life thou hast is flying—
I will not tell thee that the love
Which springs from earth is dying—
I will not tell thee, here below
Are paths of sin and folly;
That joy and pleasure aye will end
In grief and melancholy;—

I will not tell thee, how the world
Plays false with our affections,
Soils our young tears, and racks the heart
In sad and wan dejections;
That days may come, so sorrow-full
Thy soul may keenly rue them:
It is enough that God is near,
And He will bear thee through them.

My little one! my bright one!
That deck'st our garden bower!
The lily of our quiet vale,
A sweet and feeble flower!
My harp and heart would fain sing on,
Unwilling to surrender
The thoughts which thou hast waken'd there,
The holy and the tender.

It may be mine, in years to come,
When tears of grief are falling,
To sooth the pain that racks my breast,
Thy happy smile recalling—
It may be thine, in years to come,
With friends and kindred dealing,
To think of one who poured on thee
His heart's strong tide of feeling.

If thus it should be, think on me
In memory's moonlight dreaming,
As one whose bosom's love to thee
Was love that passeth seeming;
Who then, as now, with flowing heart
Affection's strain would proffer,
And would have given thee more than this
If he had more to offer!

W. P. S.

THE MARINER'S EVENING HYMN.

Day, o'er the waters blue,
Fades from our lingering view;
Lift we our voices high;
Rise our night-chorus loud,
Through mist and darkening cloud,
Up to the God who dwells in yonder sky.

While o'er the wave-toss'd deep
Watch through the night we keep,
Do thou, our God, be near!
In every whispering wind
May we Thy presence find
Aiding us onward through the waves to steer.

'Mid storm and tempest's breath,
When all around is death,
When the red lightnings gleam,
And round the quivering pole
The deep-toned thunders roll,
O'er the dark waters let Thy mercy beam!

On our loved country smile,
England, our native isle,
Dear, though too oft profaned!
By her Thy Name be feared,
By her Thy laws revered,
Thy Sabbaths hallowed, and Thy shrines unstained!

And may the gentle Dove,
Spirit of light and love,
Gild with His beams benign
Those sunny spots of rest,
Gemming our green isle's breast,
Where love, and all the heart's affections shine!

And, oh! when all is o'er,
Life's billows roll no more,
When pain and parting cease,
Saviour! our pilot be
O'er death's tempestuous sea
Into the haven of eternal peace!

W. P. S.

" HE HATH DONE ALL THINGS WELL."

" He hath done all things well."—His word
Is clothed with ceaseless might:
Tis his to pour the light of day
Where all was rayless night.
His voice doth pierce the leaden ear;
The darken'd eye doth see;
The loosen'd tongue awakes to sing
His praise who set it free.

" He hath done all things well." The maimed
His healing power proclaim;
The cripple leaps to see Him nigh;
New lives the palsied frame.
The leper sues, nor sues in vain;
Health, such as childhood knows,
Pours its full tide along his veins,
And on his visage glows.

" He hath done all things well." The bread
Speaks His creative power;
And thousands bless the tender care
That stayed their drooping hour.

A stronger than the strong man arm'd
Has spoil'd him of his prey;
The demon slacks his felon grasp
And slinks abashed away.

" He hath done all things well."—" Come forth "
Rings through the silent tomb;
Sudden the bars of death are snapt,
And scatter'd is its gloom:
He whom affection's tear deplor'd
Resumes the twice-born clay,
And points to Abram's breast afar,
Through *Him* the living way.

" He hath done all things well." My soul,
All other guides forsake,
And meekly learn of Him, who speaks
As man yet never spake:
Serve Him whom heav'n, earth, sea, adore,
Sing of His matchless love;
And tune thy feeble breath to join
In loudest shouts above.

A. S.

NULLA DIES SINE LINEA.

" No day without a line," the painter cries,
" A touch still added to preceding dyes."
The patient angler playful boasts, " No day
Without the line that snares the finny prey."
" No day without a line," the man of lore
Responds, intent to swell his lettered store.
" No day " the architect would miss the line
That rules, with measured skill, his bold design.
" No day," the absent lover deems, should roll
Without the line that speaks the inmost soul.
The painter, angler, builder, student, lover,
We in the Christian's heart combined discover:
With him their vows are blended into one,
And, sanctified, they thus united run:
No day without a line: some hallowed trait
Of Jesu's likeness would my soul display.
No day without a line: each day be mine
For souls, like Peter, to cast out the line.
No day without heaven's perfect law to be
A rule to regulate life's symmetry.
No day without a line of sacred lore—
For line on line be daily swelled my store;—
And be there not a day of all the seven,
That holds not glowing intercourse with Heaven.

H. L. W

THE VEIL REMOVED.

(*The Writer is indebted for this thought to Howe's "Blessedness of the Righteous."*)

BEAUTY is there—and yet behind the veil
Rayless the eye; the damask cheek is pale:
But lift the veil, and straight a roseate glow,
And glance of light, the eye and cheek will shew.
And yet no change has passed those features o'er;
We do but see what was concealed before.
Those charms existed when withdrawn from light,
As bright as now when they arrest the sight.
A fairy landscape spreads beneath the blue,
Though all is drear and sombre to the view:
But raise the veil of night, and straight the eye
Will see what beauties canopied the sky.
Majestic mountains heaving from the plain,
Whose airy tops the march of light detain;
Emerging mid the trees, festoons of blue
From straw-clad roof, that glitters in the dew;
The sacred tower, that crowns the wooded vale;
The hawthorn hedge, that shields the primrose pale;
The rill wild warbling to the morning sky,
As from the hill it toward the plain doth ply;
The hamlet, peeping from the green defile;
Within the lordly park, the pompous pile;—
Such the bright traits which all around us press,
And change to paradise the wilderness.
Yet has the painter of the tablet fair
Drawn no fresh touches with his pencil there—
He but admits the light, and so reveals
Existing traits, which veil of night conceals.
So 'tis when from the tablet of the mind
Death lifts the veil which had from view confined.
When that bright master-piece of Skill Divine
Is called amid the heavenly group to shine,
No single trait arrests angelic eyes,
Which had not been designed below the skies.
'Tis true, while in the Master's hands below
The picture did progressive changes shew—
"No day without a line" had flowed away,
Without some shading fresh, some novel trait—
But when the latest touch of skill was given,
Death but unveiled, to shew the whole in heaven!

H. L. W.

A NIGHT SCENE ON THE OCEAN SANDS.

I, GAZING, paused; for on before me
The sea glowed bright; the moon was o'er me
In crescent form, and threw a light
Of silvery hue, which rippled bright
Across the far extended ocean,
That gently heaved, with swelling motion.
Now sparkled many a gem in heaven—
Oh, 'twas a calm and lovely even!—
And not a sound the scene broke o'er,
Save the tide washing on the shore;
Which as it came, with swelling force,
Foamed that the sand should check its course,
And then retired, with sullen roar,
Yet still to lash again the shore.
Behind me rose the cliffs on high,
With swelling outline to the sky;
While all a-down their towering height
The moon-beams shed a solemn light.
I lingered long; for I did grieve,
Though lone, a scene so sweet to leave.
But, though no earthly friend did share
That scene, I joyed that God was there.
He, the Supreme, the Eternal God,
Who, ages gone, outspread that flood
And fixed its bounds, by firm decree,
To check the wild impetuous sea—
He, who had spread the heavens on high,
And richly gemmed the covering sky,
And in its seasons set the moon,
As the night-regent to the sun—
Him, midst his works, I felt around me:
But had His mercy never found me,
Bright beaming in his Son, how mean,
Yea, thrice-unbless'd, had been that scene!
But now I felt, what spake of power
Spake too of love, in that calm hour:
'Twas mercy sighed along the breeze;
'Twas mercy had fair nature please;
'Twas mercy crested ocean's wave,
For He who wakes its rage doth save.

J. A. W.

HOW SHOULD THE CHRISTIAN'S DIRGE BE SUNG?

How should the Christian's dirge be sung?
In broken measures, wild and slow;
With eye suffused, and faltering tongue,
And tones of woe?

Should Sorrow pour her saddest strain?
Should Grief the song to passion swell?
And wild Despair in accents vain
Her anguish tell?

Oh no! the Christian's dirge should be
For voices sweet a sweet employ,—
A high triumphant melody—
A song of joy!

There Faith should for the blest rejoice,
And Love to join the lost should long;
And Hope should swell with trumpet-voice
The victor-song.

C.

"LET YOUR LOINS BE GIRDED ABOUT, AND YOUR LIGHTS BURNING, AND YE YOURSELVES LIKE UNTO MEN THAT WAIT FOR THEIR LORD."

Luke xii. 35, 36.

Look to your lamp! for the shadows are nightly;
Look to your lamp! doth it burn? doth it burn?
Look to your lamp! say, burneth it brightly?
Look to your lamp, for your Lord will return.

Gird up your vest! bind it featly around you;
Gird up your vest, lest you stumble and fall:
Hark! 'tis the Bridegroom! Alas! hath he found you
Uncinctured, and darkling, and deaf to his call?

S. C. W.

"THEY SING THE SONG OF MOSES THE SERVANT OF GOD, AND THE SONG OF THE LAMB." *Rev.* xv. 3.

You ask why his strains the bard doth wreathe?—
Say, why doth he think, and feel, and breathe?
Or why doth the lark, unbidden, aspire
To mingle his notes with the viewless quire?
Why, fainting beneath the noon-tide beam,
Doth the parched lip covet the shaded stream?
And why is it sweet when the zephyrs break
With aërial wave on a fevered cheek?
And why through the childling's pulse doth roll
The young tide of life that gladdens his soul,
When sparkles his eye, and rebounds his limb,
As he chaunts forth the voice of unwearied hymn?
And, oh! if 'twere not too rash to say,
Why echo the regions of brighter day
With the strains which the palm-decked cherubs sing
Of gratitude's voice to the Heavenly King;
Where no prelude is needed to prompt the joy
That earth could not give, nor the tomb destroy;
While each accent responds with seraphic lays,
That 'tis meet to be joyful, and good to praise?
Answer me these, and I will tell
Why the voice of song I love so well;
Answer me these, and I will say
Why 'tis gladsome to praise, as 'tis solâce to pray;
Answer me these, and sure I am
You will know why saints echo the song of the Lamb.

S. C. W.

THE EXPIRING CHRISTIAN TO THE SETTING SUN.

Bear me to the setting sun;
Let me feel the evening breeze.
Yes, fair orb! thy course is run;
See! the lengthening shadow flees!

Haste to gladden other lands!
Haste to light the western glade!
Ere thou streak the orient sands
I no more shall need thy aid.

Thou shalt rise, and thou shalt set;
Many an eye shall greet thy ray:
Thou shalt whisper pleasures yet;
Thou shalt gild life's holiday:

And thou too shalt deck the tomb;
Thou shalt hear the mourner's theme;
Though, for hearts enwrapt in gloom,
Vainly shall thy glories beam.

But nor earthly joy nor care
I shall feel when thou shalt rise;
Breathing a serener air,
Gazing on unclouded skies.

Daily sun and nightly moon
I shall thenceforth need no more;
All shall be eternal noon
On that ever-blissful shore.

Run, then, on to-morrow's race;
Rise and set, as yesterday;
When thou seest again this face
Thou shalt gild but lifeless clay:

And if there thou mark a smile,
Think it speaks a soul's farewell,
That, encaged on earth awhile,
Gladly 'scaped in heaven to dwell.

S. C. W.

"THOUGH I SPEAK WITH THE TONGUES OF MEN AND OF ANGELS, AND HAVE NOT CHARITY, I AM BECOME AS SOUNDING BRASS OR A TINKLING CYMBAL."
1 *Cor.* xiii. 1.

And tell me, what is angel's tongue?
Have they, in yon bright world above,
Chords meet by seraphs to be sung,
Words that can breathe angelic love?

And do they joyful haste, to teach
Each guest those sounds of heavenly birth?
When shall I learn that blessed speech
Which lawless 'twere to waft to earth.

Yet e'en in earth's dark, rugged school,
To lisp some prelude strain 'tis given:
Man here may learn Love's golden rule;
And Love's the alphabet of heaven.

S. C. W.

"I DWELL WITH MINE OWN PEOPLE." 2 *Kings* iv. 13.

Come, said Wealth, and dwell with me;
Come, said Pleasure, be my guest;
Come, said stern-eyed Chivalry;
Come, said soft luxurious Rest.—
No, I cannot, will not, roam;
Sweet, though lowly, is my home—
"I dwell with mine own people."

Spurn ambition; pride abhor—
Oh, it is a little thing
Should'st thou e'en be spoken for
To the captain or the king:
Say, since up to heaven's abode
Sceptres point no royal road,
"I dwell with mine own people."

Once I knew a maiden fair:
Great ones sought to gain her hand;
But she would not, did not, dare
Stain her faith for earth's command;
Treading where her fathers trod,
Worshipping her fathers' God—
"I dwell with mine own people."

Jesu, be thy smile my lot,
Be thy service my delight;
Then give dungeon, throne, or cot,
Pleasure's noon, or sorrow's night,
Midst thy subjects I shall be,
One with them and one with thee;
"I dwell with mine own people."

For thy people shall be mine—
Duteous liege no traitor knows—
Every friendship I resign
That would lure me to thy foes:
Should soft arts my fealty try,
Still be this the prompt reply,
"I dwell with mine own people."

S. C. W.

REVIEW OF NEW PUBLICATIONS.

GARDINER'S JOURNEY TO THE ZOOLU COUNTRY.

Narrative of a Journey to the Zoolu Country, in South Africa; by Capt. Allen Gardiner, R. N.: undertaken in 1836. London: 1836.

The projected extension of the Church Missionary Society's labours to South Africa renders the details in this volume peculiarly interesting. Captain Gardiner travelled among the savage tribes described in his narrative expressly with a view to effect the introduction of Christianity among them; and, by the blessing of God upon his exertions, he has been the means

of inducing the Society to found a mission which may eventually prove of great importance. A few pages of extract from his volume will exhibit to the reader the purpose of the Church Missionary Society's incipient labours, and the character of the people for whose benefit they have been projected.

Captain Gardiner describes as follows the object of his journey:—

"It is not with a view to recount my personal adventures that the following narrative is now offered to the public, nor was it for the mere novelty of travelling that I determined on a visit to South Africa; far otherwise was the object of my journey—an endeavour, under the blessing of God, to open the way whereby the ministers of the Gospel might find access to the Zoolu nation, and be the means of introducing true religion, civilisation, and industry, into those benighted regions.

"That many who may take the trouble to pass through these pages will be disappointed I have no doubt; they will look in vain for that description of information so interesting to the student of natural history, and so eminently adapted to raise the mind with adoring gratitude to the all-wise and bounteous God of the universe, but for the development of which the author is aware that he is not competent. His single aim, he trusts, has been the glory of God, and if, after the indulgent perusal of the facts he shall narrate, a more ardent zeal for the instruction of our fellow-creatures in the truths of Christianity, and a more sincere personal devotion of time and energy to the cause of Christian Missions, especially in Southern Africa, shall be induced, he shall deem that he has not written in vain, but thank God, and take courage." pp. 1, 2.

If our traveller had been one of the Roussean admirers of savage life, he had no sooner begun to witness it than he must have resigned his morbid sentimentalism. He says:—

"During our progress through the Amakosa tribes we occasionally stopped at the traders' stations, wretched mud-built hovels, and in so filthy a state, that my surprise is that any of the inmates ever escaped the most malignant fevers. Contented with two rooms, they inhabited one, while the other (the partition of which as though purposely constructed to admit the effluvia, did not reach within several feet of the roof,) was piled nearly to the rafters with a collection of hides and horns, the former in all the intermediate stages from the green to the pickled. Such an odoriferous mélange of garbage, fat, and filth was perhaps never before compacted into so small a compass, yet were these people seemingly happy, and sipped their tea and their coffee, and offered the same to every stranger that passed, with as much frankness and disregard to their olfactory nerves as though the walls were of cedar, and their floors carpeted with lavender and roses. Nothing so soon dissipates a romantic dream as one of these charnel-houses, and never shall I forget the sudden check which was given to the current of my thoughts induced by the beauty of the scenery, through which I was riding one lovely evening, by the shout of a wild looking Kafir woman emerging from the bushes with a pair of bullocks' horns extended in each hand, eagerly offering them for sale. On learning that I was not a trader, she reluctantly returned to her hut disappointed, and doubtless despising me in her heart." pp. 9, 10.

The vice was as obtrusive as the filth; so that there was as little to be seen of the pretended moral beauty and sentimental virtues of savageism, as of its fabled picturesque accompaniments. Every thing exhibited the necessity of the Gospel of Christ, both as respects the present life and the life to come; and in each of these respects these savage tribes, should its heavenly virtue by the Divine power be displayed among them, will find that godliness is profitable for all things; though that which is its peculiar glory, and which elevates the labours of the Christian missionary above those of the moral philanthropist, is, that it is "the power of God unto salvation unto every one that believeth."

It was an agreeable relief to our traveller, amidst his fatiguing journeys, and the sickening sights of physical and spiritual desolation which met his eye on every side, to visit occasionally the settlements of the missionary familes scattered in his route. Thus on one occasion he remarks:—

"At Butterworth and Morley, two of the Wesleyan missionary stations through which we passed, we were received with great kindness by the missionaries, Messrs. Ayliffe and Palmer, and their respective families. Education was evidently progressing, and Scriptural knowledge gradually but steadily imparting that light and

life which is the attribute of Him alone who hath said, 'My word which goeth forth out of my mouth shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.' Their buildings were rude but sufficient; generally wattled and plastered with mud, and neatly white-washed, and, surrounded by a collection of bee-hive huts, like an oasis in the desert, stood up the salutary mementos of civilisation in a barbarous land. May their hands be strengthened, and many more labourers enter the field! Finding that we were but a day's ride from the next missionary establishment, 'Bunting,' the waggons were sent round as usual, while we crossed the Umtata by a shorter route, and, entering the Amaponda country, reached the station on that evening, and were kindly welcomed by Mr. Satchell, Wesleyan missionary." pp. 10, 11.

After a variety of vexatious, and some perilous adventures—including a due proportion of impassable ways, unfordable rivers, hippopotamus encounters, and the incursions of native banditti of the unromantic class of cattle-stealers—our traveller arrived with his attendants at the scene of his destination; where, he says, "I forgot all in finding myself on Zoolu ground, and thanked my God for having thus far prospered my way." His entrance was, however, far from being of a flattering aspect:—

"On reaching a village about one mile and a half distant, where we slept, I made every endeavour through the numzāna (head man) to procure baggage bearers for the journey; but although I had been informed on the other side that here they could more readily be hired, there seemed little prospect of success. The views from this side are beautiful—both are hilly; but on that we had just left the mimosas and other trees are very luxuriant, while this is comparatively bare, and when seen in connexion with the river, which winds among rocky banks, the prospect is very striking. It was late the next morning before we could move forward, and then only with temporary bearers, to a neighbouring village, and one horse, which happening to be on this side, I hired for the remainder of the journey. When we reached the next village, the same difficulty respecting the transport of the baggage again occurred, and finding the matter hopeless among these petty numzānas, I sent, as recommended by the headman here, for the necessary permission to the Indoona of a large military town not far distant, without whose sanction, it appeared, these inferior chiefs were reluctant to take the responsibility of assisting me with men. The sun had nearly set, when the messenger returned to inform me that a sufficient number of men would be appointed, but that the Indoona had expressed his surprise that I had not first applied to him.

"Circumstanced as I now was, a perfect stranger in a strange country, with only two attendants, my interpreter, and a Zoolu, of whom as yet I knew nothing, I considered it would be the height of imprudence to allow even the appearance of a misunderstanding to exist; accordingly, much against the inclination of my party, as also of the villagers, who, by exaggerating the distance and the difficulties of walking in the dark, dissuaded me from proceeding until the morning, I immediately set out, and reached the town (Clomanthleen Inthlopi) before the Indoona (Nongālāza) had retired. He was seated on the ground, in front of his hut, and in the middle of a half circle of the principal people, all decorated with thick brass rings round their throats, and a few also on the right arm. He received me with great civility, appeared surprised at my travelling so late, and ordered a bundle or two of imphi (a spurious sugar cane, much cultivated throughout the country) to be placed before us for present consumption. My want of proper attendants seemed to excite their curiosity, which the state of the rivers sufficiently explained, and, after a long conversation in the open air, in which it was recommended that I should remain until their sovereign Dingarn had been apprised of my arrival, we were shewn to our huts, which were larger and neater than any I had yet seen. During my stay here, the whole regiment, for this is one of the eskāndas or barrack towns, were often assembled without the fence, to practise their songs and dances preparatory to exhibiting in their turn before Dingarn, at his residence, Unkūnginglove." pp. 26—28.

This Dingarn, with whom our traveller had afterwards much intercourse, and whom he eventually won over to permit the settlement of a Christian mission in his territories, is the ruler of a considerable nation immersed in ignorance, vice, barbarism, and wretchedness. His dominions are situated towards the extremity of the Eastern coast of South Africa, a little to the South of Port Natal. His power is despotic, though he is kept somewhat in check by the influence of two public functionaries, called Indoonas, who form a sort of little cabinet, to advise, assist, or thwart, his projects. In his personal character he is described as vain and conceited, but at the same time shrewd, intelligent, and not more

addicted to injustice and cruelty than he probably considers due to his high prerogative as the acknowledged master of the lives, liberty, and property of all around him. He behaved well to Captain Gardiner, though he had some interested motives, as we shall see, for doing so, which make it doubtful how much of his good conduct arose from principle, and how much from policy. The following is our traveller's account of his first interview with this singular personage :—

"A bundle of imphi and a large bowl of outchualla (native beer) was sent to my hut by order of Dingarn, and a messenger soon after signified his wish to see me. Crossing the area of the circular town, accompanied by the chief who had been dispatched by Dingarn to conduct me to the capital, we were desired to sit at a short distance from the fence which surrounds the Issigŏrdlo (or palace). After a little pause the bust only of a very stout personage appeared above the fence, which I was soon informed was the despot himself; he eyed me for a considerable time with the utmost gravity without uttering a word; at last, pointing to an ox that had been driven near, he said, 'There is the beast I give you to slaughter,' and on this important announcement he disappeared. The carcasses of several oxen recently killed, were at this time lying in separate heaps not far from the gate of his fence, the quarters divided and piled one upon another, and in order, no doubt, to exhibit at once his wealth and his munificence; he again appeared slowly emerging from the arched gateway, and advancing with a measured step to the nearest animal mound. Instantly he was surrounded by fourteen or fifteen men, who ran from a distance and crouched before him; a word and a nod were then given, and as quickly they arose and carried off the meat at full speed, holding it up the whole way with extended arms, and singing as they went. Another heap was then approached, and as systematically distributed, and so on until the whole had been conveyed away in a similar pantomimic manner. Dingarn was habited in a blue dungaree cloak relieved by a white border and devices at the back; the train swept the ground, and, although tarnished and worn, well became his height and portly figure. The soldiers' meat having now been duly apportioned, he slowly approached the place where we were seated, and in solemn silence stood motionless like a statue before me until a chair was brought from within, when he at last sat down and commenced a long conversation. His first inquiries were respecting the conduct of the guides, who were also present, seated in a group, but who were readily pardoned on the assurance which I gave that if blame were attached it must entirely rest with me, as I had mistaken the road while in advance of the party. He then requested to know the object of my visit, which I found great difficulty in explaining.

"That my views were not in any degree connected with trade he could understand, but what was God, and God's word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend. In order to give him some illustration, I related a few of the leading circumstances which in other heathen countries had led to the worship of God, and contrasted their superior character, and the many advantages which they possessed since their reception of Christianity, with their former condition. He asked if his people could learn also, and seemed to regard the whole as an impossibility. The subject of the presents was then adverted to; but on this unfortunately I had little to say, but that they were on their way, and I hoped would arrive safely; still he was not satisfied until I had not only enumerated every article, but entered into a minute description of each. The mention of a red cloak quite filled his mind, and seemed likely to suit his fancy more than all the rest. He then asked if my king's name was George, and, on the mention of our gracious Sovereign, inquired how he governed his people. With so many decided proofs of despotism around, I considered this as rather a delicate question, and therefore avoided the circumstance of parliamentary interference altogether, by informing him that King William governed his people by means of his great men. He smiled and seemed evidently to regard even this as an inconvenient approximation to popular institutions. Finding that he had now sufficiently relaxed in state reserve, I thought it a favourable opportunity again to revert to the subject of teaching, and requested permission to build a house for that purpose; but this was a knotty point, the objections to which I had yet to learn; no denial however was given, and I took my leave with a full understanding that a person should accompany me on the following day to direct me in the selection of the spot. Dingarn had already expressed a desire to see 'the Book,' of which I had spoken so much, and now reminded me to bring it with me on my next visit." pp. 30—33.

This apparently favourable prospect was clouded by the intrigues of the two important functionaries before alluded to (whose names are Umthlella and Tambooza), and it was not till a subsequent journey to Zoolu, after our traveller's return to Port Natal, that Dingarn's permission to

found a mission was obtained. Captain Gardiner alludes as follows to these cabinet manœuvres:

"Supposing that the non-appearance of the presents might have greatly contributed to place me in my present dilemma, I waived the opportunity which soon after occurred, of making a direct complaint to Dingarn, and contented myself with hinting the advantage of sending a messenger to Port Natal, to ascertain whether the waggon had yet arrived; adding, that, should that be the case, the presents might be forwarded without delay. This arrangement was no sooner proposed, than messengers were appointed; and by this means I also succeeded in sending a letter to England, which, under my present circumstances, was a great relief. Had this letter reached its destination, it would have been a singular production. It was written upon the only half sheet of paper that I possessed, by the light of a lamp made by placing native butter in a small calabash, and inserting a rag wick. Some essidoodo (my usual meal) supplied the paste for a wafer. The shed hoof of a calf is not a bad substitute for a lamp when a calabash cannot be procured. On this occasion I fully thought some treachery was meditated. Umthlella had again taken upon himself to send for me, and on reaching his hut, I hesitated, when required to enter, begging that he would himself come out. The messenger who had called me, and whom I knew to be a principal person, assured me that Umthlella was alone in the hut, but, to my surprise, on crawling in, the sides were lined with men. Umthlella commenced a long preamble, by informing me, as he had often done before, that Tambooza and himself were the King's eyes and ears, and that all matters of importance must be first notified to them before they could be expressed to him. He then pointed to the messengers about to proceed to Port Natal, and who were then present, saying, that whatever message I wished them to take must be delivered to them now. There appeared to be no alternative, and, surrounded as I was by so unexpected a party, I delivered a short message, reserving the remainder for a note, which was given to them on their departure. From this time, matters gradually assumed a more pacific character: they had in vain attempted to wear out my patience; and, probably, finding that they could not irritate me into any overt act of retaliation, the system of annoyance was dropped, and the change in their manner so apparent, that I cannot but think they had received some positive rebuke from Dingarn on the subject. My interviews with the King were now more frequent; but although I made it a point never to leave him without giving him a hint respecting my desire to commence teaching his people, and constructing a house for the purpose, no decisive answer could ever be extracted—that he would take an opportunity of consulting with the Indoonas, was the invariable reply." pp. 36, 37.

These savages were not, however, so capricious in their friendships and jealousies as would appear upon the face of the above transactions; and Captain Gardiner affords a sufficient clue to their conduct in the following statement:

"Since my return to Port Natal, the following story has been related to me, which, I doubt not, has operated much to my disadvantage, and will in a great measure account for the recent strange conduct of the two Indoonas.—Jacob, the native interpreter of the late Lieutenant Farewell, who was the first settler at Port Natal, from some cause became greatly incensed against the settlers, and took every opportunity to prejudice them in the eyes of Charka, at that time the sovereign of this country. He assured him that a white man, assuming the character of a teacher or missionary, would arrive among them, and obtain permission to build a house; that, shortly after, he would be joined by one or two more white men; and in the course of time, an army would enter his country, which would subvert his government, and eventually, the white people would rule in his stead." pp. 37, 38.

As respects the missionaries, this mischief-making Jacob uttered calumnies; but, assuming his story to be grounded upon the too general conduct of European settlers in uncivilized countries, he described only what is recorded in characters of blood in the annals of almost every Spanish, Portuguese, French, Dutch, and—we blush to add—English colony. Look at our own East-India possessions; or look, in more recent times, to the unjust and sanguinary conduct of too many of the settlers, Dutch and English, at this very colony of the Cape of Good Hope. The records of human wickedness scarcely present any thing more atrocious than the predatory incursions of the frontier settlers at the Cape upon the unoffending aborigines; and we firmly believe that there has never been a war between the Whites and the Natives in which the former have not been the aggressors, if not at the precise moment, at least by previous acts which led to the result.

We lament that the whole of this afflicting question did not come before Parliament, as it ought to have done, during the disgraceful governorship of the late Lord Charles Somerset. It was hushed up; but if human blood has a voice, that of Caffres and Hottentots will not be unheard at the day of final account. We bless God that brighter hopes have dawned upon South Africa, chiefly owing to the benevolent Christian exertions of the agents of some of the Missionary Institutions, who have not thought it their duty to assume, that, because their labours were directly spiritual, they might lawfully muzzle their lips and pens in reference to the scenes of injustice, perfidy, and blood, which they were constrained to witness.

But we turn to a different scene; and as it is desirable to learn somewhat of the character of the people among whom our missionaries are commencing their momentous labours, we will transfer to our pages a few graphic sketches of Zoolu habits and customs. They are not, it is true, very ornate, or dignified; but as they exhibit savage life in its true colours, they carry with them a moral which ought not to be forgotten. In proportion to the ignorance, puerility, absurdity, and vice, which such pictures exhibit, is the necessity of Christian exertion to rescue these degraded beings from their bondage, and to introduce them to the privileges of men and of Christians.

The wretched condition of the female part of the population is a characteristic of every nation to which Christianity has not penetrated. The following exhibitions shew that Zoolu forms no exception.

"One afternoon, while occupied in what may be esteemed a very puerile amusement, planning out the rooms of a house, with stones laid together on the ground on the spot, which (if permission could be obtained) I had selected for the mission buildings, a messenger, running and breathless, came to inform me that Dingarn was waiting to see me. I found the King seated near the fence of some detached houses at the back of the Issigŏrdlo, where I was joined by my interpreter, who informed me that several messengers had already been dispatched for me in different directions. Dingarn appeared in high good-humour, but with a degree of mystery which rather prepared me for some strange antic. He began some trifling conversation to eke out the time, when suddenly the head of a column of the most grotesque looking figures debouched from their ambush on the right, and marched past four deep, raising and lowering their bent arms, as though in the act of tugging at steeple bell-ropes, and repeating two lines of a song as they passed, which may be thus translated:—

'Arise, vulture!
Thou art the bird that eateth other birds.'

"When they had passed and repassed in this order, they appeared again, broken into irregular companies, according to the colour of their dresses—and seeing that I admired the arrangement of the beads, with which they were literally covered, they were ordered to advance in files, and approach nearer, that their dresses might be inspected. They proved to be no other than the King's women, about ninety in number, decorated as they usually are previous to the army taking the field. Their faces were veiled with pendents of beads, with which also the petticoat was covered, forming an elegant checkered pattern, while their throats and arms were adorned with large brass rings. Some wore short cloaks also covered with different coloured beads, and all two strange head feathers, which gave them a very uncouth appearance. For women, they seemed to be in a high state of discipline, and rather enjoyed the display than otherwise; and Dingarn seemed highly gratified at the well-merited encomiums which I paid to his taste, every one of these devices having originated in his fertile imagination. It was nearly dark before this extraordinary exhibition was ended, Dingarn, during the latter part, frequently turning round, and addressing me thus:—'Are we not a merry people? What black nations can vie with us? Who among them can dress as we do?' It was some of these ladies whom I met on my first approach to the town, after missing my party—they had then been bathing; but I have frequently met large parties of them carrying burdens for the use of the Issigŏrdlo, and more than once seen them march out, with Dingarn at their head, and employ themselves in weeding his corn and imphi grounds, while he inspected the crop." pp. 38—40.

Whether the king was the greater zany, or the women the greater slaves, appears doubtful from this picture; nor does the following enable us to decide the knotty question.

"The operation of trying-on the boots now commenced, which he endeavoured to do in a recumbent posture, my interpreter and his servant tugging at the loops with all their might. At length, finding this a hopeless endeavour, he took my advice and stood up, but would not divest his ankle of its bandage of white beads, and once more thrust his foot into the unyielding boot. His women were in a titter the whole time, and he himself could not refrain from laughing at the extraordinary predicament in which he was placed. Although there was ample room, had he but applied his own strength, this second attempt was equally unsuccessful: and at length disengaging his foot, he seemed glad to find himself again at liberty, requesting that my next present might be shoes and not boots, as less troublesome to 'put in,' as he expressed it. Desiring his women to amuse me by singing during his absence, he then suddenly made his exit. Although they sang in parts and in good time, the high pitch of so many female voices, unaccompanied by a bass, was not altogether pleasing, especially as it was continued for some time. About an hour had passed in this manner, when a cessation took place, and some of them came near and begged of me beads. During the whole time that Dingarn had been present, they slid about on their knees whenever they wished to move from one part of the house to another, but now observing them to walk as usual, I inquired the cause. They said that they were not now afraid of the King; but that while he was present in the house they were never permitted to stand up, but always moved about in the manner I had seen. A servant was now sent to conduct me without the Issigŏrdlo, to a group of chiefs seated before a large concourse of men standing around them in a semi-circle. Tambooza, who was among them, desired me to seat myself near him, and I felt convinced that a conference was about to be held before Dingarn on some business of importance. Nothing, however, was more distant from his thoughts; but, actuated merely by a sudden freak, he issued from his gateway the most extraordinary figure that can well be imagined. During the interval that his women were singing, he had caused his whole body, not excepting his face, to be thickly daubed over with red and white clay in spots, and had but his figure corresponded with the character, he might have passed at Astley's for the genuine harlequin of the night." [Why, Captain Gardiner, this allusion? What ought *your* readers to know of Astley's harlequins?] "Thus adorned, a dance and a song were the least I expected, but he contented himself with receiving the acclamations of 'Byăte,' 'Thou who art for ever,' 'The great black one,' &c. &c.; and again retired as unaccountably from the sight of his wondering subjects, who none of them could devise the import of this singular exhibition. All I could collect from them was, that it was a new thing, that he had done it because he was the King and could do what he pleased. It is not, however, improbable that the sight of the spotted beads had put this strange crotchet into his head." pp. 202—204.

Alas for man's fallen nature, that the property, liberty, and lives of thousands of human beings should hang upon the capricious nod of a being like this! But it is not only his own wives that Dingarn is allowed to oppress; for all his female subjects are but slaves to their fathers, husbands, or other male relatives; and as the king may oppress their oppressors, *à fortiori* is he privileged to oppress them; and, poor unhappy creatures! they are so inured to their degrading bondage, that, never having heard of any country where women have a will of their own, they smile and sing under their tyrannically imposed labours; as for example:

"This morning, long before daylight, I was awoke by the vociferations of a man running through the town, and shouting as he went in the most peremptory tone. Not long after this hoarse salute, hundreds of female voices, in pleasing concert, again broke the stillness of the night, by a song which became still louder and louder, until at length it as gradually passed away, and all was again still. On inquiry, as soon as the people were about, I found that an order had suddenly been issued by Dingarn, that every female should instantly leave the town for the purpose of procuring fencing bushes at Imbelli-belli. These unfortunate drudges were accordingly obliged to rise at his bidding, and commence a walk of ten miles at that unseasonable hour, notwithstanding which they sang, as they went, one of the most melodious songs I have ever heard." pp. 205, 206.

We might relate scenes of inhumanity and shedding of blood, but this is not necessary in order to prove the too obvious truth of the Scripture declaration, that "the dark places of the earth are full of the habitations of cruelty." Dingarn made no more scruple of wantonly inflicting misery upon his unoffending subjects, than a London rabble of teazing an Italian music-boy. Captain Gardiner saw him severely burn the arms of two of his

servants, in order to shew the power of a convex lens, with as much philosophical gravity as M. Magendie would display in lacerating the nerves of a rabbit; the poor fellows not daring to wince, much less murmur, lest their lives should pay the forfeit of their want of submission. On another occasion he exhibited the following humane jest, which had the double advantage of terrifying the subjects of his wit, and proving their implicit obedience.

"A ludicrous proof was about this time given of the promptitude with which the most unusual and despotic order is obeyed, when issued by the King. Several men from a distant part of the country, and who had never yet seen a horse, were standing near, when Dingarn, in one of his frolicsome moods, suddenly turned round, and, pointing to my horse quietly grazing at a distance, cried out, 'There's a lion;—go and bring it alive.' Instantly the whole party were in pursuit. I did not witness the circumstance, but my interpreter informed me, that as they approached they extended themselves to surround him, one standing out in advance as though to tempt the attack, while those behind were prepared to seize and master the animal after he had, as they expected, sprung upon his victim. But they soon discovered the mistake, and on their return were ironically rebuked by their sovereign for not bringing the lion. Had it been a lion, as Dingarn himself asserted, it would have been brought, and from this specimen I have little doubt of the fact, notwithstanding the great loss of life that must have attended so unusual an enterprise." pp. 52, 53.

But, after all, savage life, in some respects, is not so distant as at first sight it may appear, from civilized; for Frederick, misnamed the Great, of Prussia, it is said, exhibited the discipline of his soldiery by commanding some of them to jump out of a lofty window, which they were actually about to do, as a matter of course, being so ordered; and Captain Gardiner himself would have only to give the word to a body of sailors to present themselves before a battery, or the broadside of a man-of-war, in order to ensure their exposing themselves to a far more powerful instrument of destruction than the most tremendous lion of the deserts of Africa. It is not therefore the implicit obedience of the savage to authority, that distinguishes his case from that of civilized man, but the injustice and caprice with which that authority is exercised; though even in this respect, if we knew all the minute regulations of barbarism, we might find that there are well-defined limits, which the despot of the wildest horde is not allowed to pass. We might even carry the parallel farther; for what is there intrinsically more absurd in a Zoolu savage adorning himself with red paint, than in an English gentleman plastering his hair, as a few years ago was customary, with suet and wheat-flour? Or what is there really more ludicrous in the conduct of Dingarn, in the following scenes, than in that of a civilized person admiring some foreign production, which, whether valuable or not at the place of its production, is valuable to him for its rarity or utility? Why smile at Dingarn exhibiting his new cloak, and look grave at an European ambassador extolling his new snuff-box? —nay, the cloak was a thing of service, while the box of titillating dust is not.

"My mind was much relieved by the return of the messengers, who not only brought the welcome intelligence of Mr. Berken's safe arrival with the waggons at Port Natal, but some substantial proofs of my integrity to Dingarn in the long-promised presents, some of which, indeed, had so deteriorated in their various submersions by the way, that they were scarcely produceable, while, to my great satisfaction, that which was most prized, the red cloak, was in the best preservation. For the selection of this article, which was composed of red baize, with a long silky nap, such as is often used in lining the collars of boat cloaks, I am indebted to Mr. Fynn, who kindly recommended it to me, in Graham's Town, as a description of cloth in colour and texture more likely to please his Zoolu Majesty than any other that could be procured; and, certainly, no advice could have been more correctly given. No sooner was it opened, than it was displayed in every possible manner; first, on the King's shoulders, then on one of his servants, who was ordered to turn and twist about in all directions, that its every bearing and fold might be shown off to the best advantage; it was then stretched to its widest extent, and two men, holding it up at arm's length, were directed to run at full speed backwards and forwards,

that he might witness its appearance while flowing in the air; at length, for some minutes it was hung upon the fence opposite his own house, that the curiosity of the people who were viewing it from a distance might be satisfied. Strange to say, after all this display, he never even wore it, but has had it carefully preserved ever since for the Grand National Assembly at the Feast of the First Fruits, which takes place annually about the first week in January. In the evening I received the important information, by special messenger, that it was neither too long nor too short, but exactly suited." pp. 41, 42.

"At a little before six Dingarn sent to signify his desire to see me. He was seated on the outside of the high fence which incloses his Issigŏrdlo, or palace, habited in the same blue dungaree cloak which he had so often worn at Unkŭnginglove, made somewhat more gaudy by a strip or two of some red baize I had given him, sewn on the skirts. Scarcely had I seated myself, when his inquiries were directed to a leathern sack, borne by Umpondombeeni, and placed on the ground beside me. On being told that it contained some few presents intended for him, he was all curiosity until the whole had been displayed before him, consisting of a long deck glass, a pair of naval epaulettes, three pairs of lady's gilt bracelets, a silk sword-belt and tassel, some small looking-glasses, rolls of coloured riband, red baize, printed calico, and several coloured engravings of English costume and field sports, with a view of the Pavilion at Brighton, and a full-length portrait of George the Fourth, and also of our present gracious Sovereign. He was delighted with the epaulettes, but much puzzled how to display them to the best advantage, until informed that the shoulder was the proper place, and that they would greatly become his red cloak, when he took the hint and directed them to be sewn on it. His endeavour to squeeze his wrists into the compass of the bracelets was quite amusing; fearing that he would break them, I assured him that in my country they were only worn by ladies. 'Ah!' he replied, 'they shall not wear them here.' With the prints he was greatly amused, and what surprised me not a little was, that he was enabled to appreciate the beauty of the female faces, which he pronounced very handsome. He greatly admired the full-length portraits of the King, one in his robes, the other in a naval uniform; but was evidently more gratified with the hunting scenes than with any that had been shewn him. While looking over the view of the Pavilion, he called me near, to point out the entrance, which happened to be hid by a coach and four, represented as standing before the door. Observing also, among the groups in the same place, a gentleman and lady arm-in-arm, he exclaimed with some surprise, 'Is that your mode of walking with women?' The sword-knot was no sooner exhibited, than it was placed round his neck, the tassel hanging in front. With the glass, which I had purposely reserved for the last, he was highly gratified; and on once seeing it adjusted to the proper focus, he managed it tolerably well himself, even declining my offer to assist him in directing it to the moon, which was shining brightly at the time. Having recommended the support of a man's shoulder, he persevered until he succeeded in catching a glimpse of the moon, when he exclaimed in triumph, 'Deäibona conalappa' (I see it here)." pp. 121, 122.

"Just as we were setting out, Dingarn sent a messenger to say that when the next presents came he should like to have a pair of boots like mine. Notwithstanding we started so late, we were enabled to reach Ensuzana this evening.

"*Tuesday, 12th.*—Set out at half-past eight—very extensive views of the sea and surrounding mountains from the heights above the village. Soon after twelve reached Intontella, Indoona's name, Mangăni. We had scarcely reached this place, when a messenger overtook us from the King, with a basket upon his head, containing the printed-calico cloak which had just been made for him, and a piece of blue dungaree, which had actually been procured from the Tugăla while I was at Congella in order to line it. The servant said that he had received orders to follow us with all speed, as he wished my people to line the cloak before we proceeded further; he was also directed to order a beast to be slaughtered for us at this place. Notwithstanding the detention, I was not a little pleased to find that my present had been so acceptable." p. 142.

The following is a sketch of Zoolu oratory; but to enjoy it fully the reader should have before him Captain Gardiner's humorous pictorial sketch of the scene; for we ought to have premised, that the volume is adorned with a variety of interesting graphic illustrations, our traveller's pencil being ever as ready to sketch as his pen or his muse to describe. But the pictorial exhibitions, whether of the natives and their customs, or of the beautiful or sublime scenery of the country, we cannot transfer to our pages; and for the poetical effusions, which are numerous, and not discreditable to the author's talent, though they still more indicate his piety and devout spirit, we have not space. The following is the ora-

torical scene. It certainly is not deficient in the three-fold requisite of Demosthenes,—" action, action, action."

" Tambooza, who is the great speaker on all these occasions, and the professed scolder whenever necessity requires, was now on his legs: to speak publicly in any other posture would, I am convinced, be painful to a Zoolu; nor is he content with mere gesticulation—actual space is necessary—I had almost said sufficient for a cricket-ball to bound in, but this would be hyperbole; a run however he must have, and I have been surprised at the grace and effect which this novel accompaniment to the art of elocution has often given to the point and matter of the discourse. In this character Tambooza is inimitable, and shone especially on the present occasion, having doubtless been instructed by the King, in whose name he addressed Georgo and his party, to interlard his oration with as many pungent reproofs and cutting invectives as his fertile imagination could invent, or his natural disposition suggest. On a late expedition it appears that the troops now harangued had not performed the service expected—they had entered the territory of Umselekāz, and, instead of surrounding and capturing the herds within their reach, had attended to some pretended instructions to halt and return; some palliating circumstances had no doubt screened them from the customary rigour on such occasions, and this untoward occurrence was now turned to the best advantage. After a long tirade, in which Tambooza ironically described their feeble onset and fruitless effort, advancing like a Mercury to fix his dart, and gracefully retiring as though to point a fresh barb for the attack; now slaking his wrath by a journey to the right, and then as abruptly recoiling to the left—by each detour increasing in vehemence—the storm was at length at its height, and in the midst of the tempest he had stirred, he retired to the feet of his sovereign, who I remarked could scarcely refrain from smiling at many of the taunting expressions that were used. Georgo's countenance can better be imagined than described at this moment. Impatient to reply he now rose from the centre of the line, his person decorated with strings of pink beads worn over his shoulders like a cross belt, and large brass rings on his arms and throat. 'Amānka' (it is false) was the first word he uttered. The various chivalrous deeds of himself and his men were then set forth in the most glowing colours, and a scene ensued which I scarcely know how to describe. Independent of his own energetic gesticulations, his violent leaping and sententious running, on the first announcement of any exculpatory fact indicating their prowess in arms, one or more of the principal warriors would rush from the ranks to corroborate the statement by a display of muscular power in leaping, charging, and pantomimic conflict, which quite made the ground to resound under his feet; alternately leaping and galloping (for it is not running); until frenzied by the tortuous motion, their nerves were sufficiently strong for the acmé posture—vaulting several feet in the air, drawing the knees towards the chin, and at the same time passing the hands between the ankles. In this singular manner were the charges advanced and rebutted for a considerable time; Dingarn acting behind the scenes as a moderator, and occasionally calling off Tambooza as an unruly bull-dog from the bait. At length, as though imperceptibly drawn into the argument, he concluded the business in these words,—' When have we ever heard any thing good of Georgo? What has Georgo done? It is a name that is unknown to us. I shall give you no shields until you have proved yourself worthy of them—go and bring me some cattle from Umselekāz, and then shields shall be given you.' A burst of applause rang from all sides on this unexpected announcement; under which, in good taste, the despot made his exit, retiring into the Issigōrdlo, while bowls of beer were served out to the soldiers." pp. 48—50.

The whole kingdom of Zoolu is one camp, all the male inhabitants from boyhood being soldiers.

" Throughout the country there are ekānda, or barrack towns, in which a certain number of each class are formed into a regiment, from six hundred to about one thousand strong, and where they are obliged to assemble during half the year, principally for the practice of dancing, which is considered as a military exercise. In the whole country there are said to be from fourteen to sixteen large ekāndas, and several of a smaller size; and it is supposed, but I cannot speak from personal observation, that they can bring fifty thousand men into the field. Each regiment is commanded by from two to ten principal officers, that are called Indoonas, of which one is considered as the commandant; and these are assisted by an inferior class, who have charge of the different sections, and attend principally to the distribution of provisions and the shields, &c. During the reign of Charka, no soldier was permitted to marry until he had distinguished himself in war. At present this regulation has undergone a considerable modification; but still in all cases the King's consent must be obtained, and this is seldom given but to the Umpāgāte. It is no unusual thing on any great occasion for the King to issue an order for a whole regiment to marry; and, strange as such a decree would sound to European ears, it would be a happy circumstance if

such sweeping orders were more frequent, as, unfortunately, there is no limit to those who are excluded from this indulgence in the number of the concubines they may choose to take. This is done upon principle; and I have heard it gravely asserted as one of the wisest enactments for rendering a soldiery efficient, by keeping them thus aloof from family attachments, and unshackled by domestic attractions! I naturally refrain from entering further into detail, having only glanced at the surface of this painful subject, which is so interwoven with their habits and character, that it is likely to present a formidable obstacle to religious improvement." pp. 92, 93.

Having no written language, the Zoolu people have scarcely any historical recollections; nor could our traveller learn much of their laws, or of their mythology—we cannot say their religion, even in the current statistical use of the word. But this negation, as compared with the inveterate superstitions of a half-civilized nation of children, like the Hindoos, is so much gained on the road to spiritual knowledge. They have no caste to break through, no idols to throw down; and they acknowledge their ignorance, and are anxious for instruction. The following is our traveller's chief gleaning in the matter of barbarian theology.

" The traditionary knowledge of a Supreme Being is rapidly passing into oblivion. The following brief account is all that I have ever been able to collect on this subject:—It is agreed among the Zoolus, that their forefathers believed in the existence of an overruling spirit, whom they called Villenängi (literally the First Appearer), and who soon after created another heavenly being of great power, called Koolukoolwani, who once visited this earth, in order to publish the news (as they express it), as also to separate the sexes and colours among mankind. During the period he was below, two messages were sent to him from Villenängi, the first conveyed by a camelion, announcing that men were not to die; the second, by a lizard, with a contrary decision. The lizard, having outrun the slow-paced camelion, arrived first, and delivered his message before the latter made his appearance. To this want of promptness they attribute our present condition as mortal beings, heaping all the odium of death upon the sluggish camelion. There are still many legends respecting Villenängi, but none of which my informant could remember, excepting that he enjoined that lamentations should be made over the dead. It is said, that many years ago, though not within the memory of the oldest person now living, sacrifices of cattle were offered to Villenängi. The generality of the people are ignorant even of this scanty tradition; but since their recent intercourse with Europeans, the vague idea of a Supreme Being has again become general. At present, the reigning king absorbs all their praises, and he is, in fact, their only idol." pp. 178, 179.

The Zoolus are a wonderfully carnivorous nation; and a mass of animal fat seems, next to their king, to be the object of their fond admiration, and, judging from his facetious majesty's adipose appearance, we might conclude for the same reason. But here again a passing traveller may judge too hastily; for may not the " ornaments " described in the following passage be really for use, in order to lubricate the parched skin when exposed to the torrid sun, or for some other beneficial purpose; just as an English peasant often assumes what a Zoolu man might call the " ornament " of a hayband?

" So many beasts have been slaughtered for me during these journeys, that my servants have been enabled to obtain their favourite ornament, a part of the gall bladder, stuffed with fat, and formed into a large ring, with which they encircle the arm. Sometimes a ring of fat is worn round the head like a bandage, just above the eyebrows; in fact, fat of all kinds is their delight—they will eat it *au naturel*, and consider that individual as wealthy who can afford to appropriate a sufficient quantity to decorate his person besides. One of the men went off with the tail of the cow dangling from his arm—whether by the way of ornament or not I did not inquire. Observing how soon the meat had been demolished, I inquired of the people how many of them an ox would suffice. They said that five men would finish the whole beast in the course of a day and a half; and this I fully believe, from the specimen they have already given of their carnivorous powers." p. 175.

We will relieve ourselves and our readers, after this repulsive picture, by one of our author's passing sketches of natural scenery. It is pleasant to breathe fresh air after the pestilential fumes of a Zoolu cabin.

" Soon after quitting our bivouac the sea was again distinctly seen at a distance, in

a direct line of not more than seven miles; but, although we were apparently so near, the greater part of the day was consumed in finding a road to the beach. No sooner had we made a considerable circuit to avoid an impassable chasm, than our progress was again stopped by a still more precipitous ravine. Some of these were strikingly grand; and so suddenly approached that we were frequently standing on the brink of a precipice seven or eight hundred feet in depth, of the existence of which we had, at a few hundred yards' distance, been wholly unconscious. Into one of the most striking of these a thread-like cataract, unbroken in its descent, was precipitated over the rocky rampart; the splash of its clear waters, as they mingled with the stream below, being only recognised by the reverberating echo, a thick screen of luxuriant wood concealing its base. During many of our wanderings this day we were indebted to our former pioneers the elephants, their paths invariably conducting us by the shortest route to the first practicable ford across the numerous rivulets which lay in our way." pp. 360, 361.

But we return to higher matter. We have already stated that Captain Gardiner did not at first succeed in impressing Dingarn with a due sense of the importance of permitting the establishment of a Christian mission in his territories. The following is a specimen of Zoolu diplomacy in discussing the subject.

"I endeavoured to explain to him, as I had frequently done before, that my only motive in visiting his country was the spiritual instruction of his people; enlarging on the blessings attendant upon Christianity, both individually and nationally; and assuring him that any intention to interfere with either their laws or their customs was the farthest removed from my thoughts, as, next to the fear of God, honour and respect to kings, and all in authority, was a prominent feature in the religion which was taught in 'the Book,' and which I was so anxious to make known to them. To this point I met with no interruption; but here Tambooza observed that they did not wish for teaching; that they could never learn; that such words as these they were sure they could not understand. If I would instruct them in the use of the issibum (musket) I could stay, but these were things they did not care about. As neither Umthlella nor the King had as yet expressed any opinion, I strove hard to combat these objections, hoping still to neutralize this unexpected rebuff, but to no purpose: Umthlella, though he said little, supported his colleague; and both soon cut the matter short by an appeal to the King for his final decision. His reply, a masterpiece of '*juste milieu*' policy, and I am willing to hope at variance with his better judgment, was thus expressed: 'I will not overrule the decision of my Indoonas.' As though thunderstruck, and scarcely believing my own ears, I still ventured to prolong the discussion, until reminded by the Indoonas, who, having now gained their point, were more authoritative in their manner, that the business was ended." pp. 67, 68.

That a savage should prefer muskets to religious instruction, is not strange; and would that multitudes who call themselves Christians were not practically acting a similar part, with far greater guilt, and without excuse, by preferring every trifle of worldly gain or pleasure to the things which are unseen and eternal! At length, however, all difficulties were overcome: upon which our pious traveller exclaims, with a joy greater than if he had discovered a mine of gold in the Zoolu mountains,—

"*Sunday*, 10*th*.—This has been a day of distinguished mercy. The Lord has answered my prayers, and given me good success—blessed be His holy name. May I ever regard myself as only an humble instrument in His hands, unworthy to be employed in His service, and ascribe to Him all the wisdom, all the power, and all the glory. He works not as man works—His ways and His times are the fittest. Oh that he may prepare me by His grace for the work which is before me, and grant that the door which He has so graciously opened may be effectual in giving light to those who now sit in darkness and the shadow of death, and incline the hearts of many to go forth as labourers into this harvest! Held the English service in the tent, but greatly disturbed by the incessant noise of the people, who were occupied in rebuilding and removing their houses." pp. 134, 135.

The date of this extract, "Sunday," reminds us of a circumstance which we ought not to omit noticing, both in honour of this truly Christian officer, and as an example to other travellers—namely, that wherever he might be placed, or however circumstanced, he never failed to "remember the Sabbath-day to keep it holy." We blush for Bishop Heber, and many other eminent men, when we see how even in a barbarous land, and often extremely pressed for time, and surrounded with difficulties and dangers,

this British officer refused to submit to the suggestions of secular convenience, under the better sounding but abused name of necessity, to violate the rest which God has ordained for the bodily repose and the inestimable spiritual benefit of mankind. On one occasion only do we observe him setting out upon or pursuing a journey on God's holy day; and that exception corroborates the rule, it having been conscientiously considered one of those cases of necessity, which He who will have mercy and not sacrifice doubtless regards in the same light as when the lame man was commanded to take up his bed and walk.

"I procured a waggon, and, with a sufficient supply of provisions, continued my journey. But we had not proceeded more than ten miles, before we were again stopped by the Umgani, a river of some size, but inferior to the two last, which had impeded our progress, each of which are equal in width to the Umzimvoobo. The water was not then rising, and as the following day was Sunday, there was every expectation that it would abate sufficiently to admit of the waggon's crossing; in this, however, we were mistaken. On Sunday afternoon it was again on the ascendant; and as but a few inches more would render it impassable even for horses, I felt the necessity of either immediately effecting the passage, or waiting an indefinite time until it became practicable. Although reluctant to infringe upon the sacred hours of this day, it appeared to be one of those urgent cases in which the duty was obvious; by the assistance, therefore, of Mr. Stubbs (a hunter), who knew the river, and the natives of a neighbouring village, who conveyed the baggage across on their heads, I quitted the waggon, and slept in one of the huts, about three quarters of a mile distant." pp. 23, 24.

The result of Captain Gardiner's exertions is, that three missions are proposed to be established, under the auspices of the Church Missionary Society, in this part of Africa; the first on the Cape of Good Hope side of Natal; the second on the further side; and the third in the Zoolu territories. Captain Gardiner has been for some months in England, and is about to sail for Africa with the first Christian labourers, including a Clergyman for Natal; and others, it is hoped, will speedily follow. It is, humanly speaking, a promising portion of our Lord's vineyard; but even were it otherwise, the command is given to preach the Gospel to every creature; and He who gave that command can cause his word to prosper even amidst the greatest apparent difficulties. We rejoice that the Church Missionary Society has been permitted, in the providence of God, to plan this addition to its important scenes of missionary labour. May the Lord of the harvest prosper it with His blessing!

There is one portion of Captain Gardiner's narrative which we have perused with extreme pain. He thought it his duty, in order to protect the settlement at Natal from invasion by Dingarn, to negociate what he calls "a treaty" with that barbarian despot, by which all stragglers from his dominions are to be given up to his vengeance. A British officer should not have acknowledged his tyrannical right to prevent any of his subjects migrating from his dominions; and still less have agreed to capture them, and send them back to torture and death. It is a picture so sickening and revolting, that we lay down the book with pain and grief; and we earnestly trust that our gracious Sovereign has sent out, or will send out, an order to the Governor of the Cape of Good Hope, who it appears has been induced to sanction the "treaty," that he should instantly—we do not say necessarily break the compact, though a wicked vow ought not to be kept, but—induce Dingarn, at whatever cost on our part, to modify it, so as to cast away this iniquitous provision. We believe that the British Government has refused to accept a tract of territory around Natal, which being nearly depopulated by the native wars, our good countrymen thought fit to consider their property, and which Dingarn, it is stated, has actually presented as a personal gift to Captain Gardiner. Such usurpations ought to be checked with the whole force of British authority. There has been enough of unjust encroachment: in

future nothing ought to be taken or accepted which is not fairly purchased at a just price from its lawful owners. But the treaty for the capture and cession of Zoolu emigrants is far worse than the unjust occupation of land. It is a treaty of blood, and blood has already cemented it. Lest we should seem to speak too strongly, we will quote a portion of Captain Gardiner's own statements, and leave them, with little of note or comment, to the consideration of our readers. We do not doubt for a moment that our author acted conscientiously, and to the best of his judgment, in the matter; but his judgment, we are sure, greatly deceived him in this instance; and bitterly must he have suffered in his feelings from witnessing the scenes which he faithfully describes, and in which he was himself an actor, having been the officer who undertook to lead back the miserable fugitives whom his "treaty" with a barbarian despot doomed to torture and death. Not the least distressing portion of the picture is the revolting aspect which his preaching and religious instruction must have assumed in the eyes of those miserable captives, who regarded him as their murderer. And how could he have any heart for poetry, or for noticing or describing the scenes of nature, and even for occasionally playful or ludicrous remarks, while such scenes were before his eyes? But we will quote, without remark, a portion of the melancholy narrative.

"As in all probability the prisoners about to be delivered to Dingarn would be put to death, I determined to accompany them, in the hope, through the blessing of God upon my endeavours, to instruct them by the way in the method of salvation through Jesus Christ, as also to endeavour to obtain their pardon on reaching Congella." p. 151.

"We reached the Injandūna at noon on Friday, and remained to rest and breakfast two hours and a half. Had not this place lain directly in the route, I would gladly have avoided it, in order to spare the feelings of Nonha. This morning she had been the gazing stock of all the villagers by the way, who had run out to see the prisoners as they passed—but here a more formal ordeal awaited her. Before any provisions could be procured for them, Ugōcha (the Incoca-cāse) came down to the gate near which she was sitting with the other prisoners, and, surrounded by all the people of the place, scolded them both roundly. This, under other circumstances, would have been all highly proper; but as it was agreed by all that they would be put to death on their reaching Congella, I could not but feel great pity for her situation. So much agitated was her mind with the apprehension of the cruel death which awaited her (they are always impaled, after being struck on the head with the knobbed sticks), that she told me on Sunday evening, while instructing the prisoners, that before she crossed the Tugăla she could attend, but that now her mind was in too disturbed a state. (!!!)

"Proceeding from this place, the country is still fertile and populous, well watered by the Umsondūsi and Evoota, both of which streams we crossed, and soon after the Amatakoola, beyond which are some fine trees. Among these were several known by the colonists as the Kafir Boom, but called by the natives Umseensi; they were the first I had seen in blossom, and certainly made a most splendid appearance. It somewhat resembles the English elder, but throws out short bossy thorns on every part of the trunk and branches; it grows to the height of twenty or thirty feet, and sheds its leaves in winter; but the blossom generally remains in great beauty for a considerable time afterwards, appearing at the ends of the twigs like a shuttle-cock with crimson feathers.

"At a little before sunset ascended a hill, and stopped at Hengi, a village belonging to Mangāni, the Indoona of Intoutella. The sun declined in great beauty behind a bold range of mountains, over which the summit of that near to Congella was just visible. So little attention was paid to the wants of the prisoners, that it became necessary to insist on their being regularly supplied with provisions; and here the unfeeling wretches, when urged on their arrival to give them some Indian corn, replied, in their presence, 'What is the use of giving them food—they are dead already.'" pp. 158, 159.

"Scarcely had we entered the town, when I received a message from the King, desiring to see me; and the prisoners, now consigned to the charge of the Indoonas, were taken into his presence at the same time; being directed to place themselves at a respectable distance, while he appeared from within his fence overlooking the whole party. He appeared in high glee. His women were all singing around him; and on my seating myself, he pointed to me and said, that it was on my account this rejoicing was made. I could have burst into tears—it was a most trying situation.

Dingarn himself was leading the tune; crouched beneath him, in front of the fence, was one of his servants, performing all the usual gesticulations of frantic joy; while the unfortunate prisoners, but a little distance on my right, were destined to witness these unfeeling ebullitions of delight, occasioned, as it was evident, by their appearance, bound, and within the reach of punishment. Not satisfied with one song, several were added, which, with the clapping of hands in chorus, must have been audible at a considerable distance. I scarcely dared turn to the right—the countenance of Nonha and her companions were truly distressing! During the whole journey of one hundred and twenty miles they had anticipated a cruel death; and now every instant they expected to be hurried away to execution. The songs at length being ended, and a large bowl of beer presented to me, Dingarn came out with some dignity, habited in a new cloak of many colours, and wearing across his forehead a band of the pink ribbon I had formerly given him. By this time the whole male population had assembled, and seating themselves around us in a half circle, when a formal treat commenced, the King in person demanding of each of the prisoners why they left his country. The offences were stated, and evidence given by many who were present." pp. 159—161.

"As it was my wish to make an impression, in the hope of obtaining the release of the prisoners, I appeared in full uniform. All were loud in their congratulations, and thanked me much for having brought back the deserters. I told them that I required no thanks; that I had only done what it was my duty to do. Dingarn said, that now his people would love him; whereas before they had hated him, because he refused to permit an army to go down to Port Natal: that for two years the chiefs had been urging him to destroy all the black people there, but that he had withheld his consent. Nongālāza and the other chiefs assented, saying, that for the last two years this had been their desire; that they should not have molested the white people, but that they had requested the King to allow them to kill all the blacks. I told Dingarn that we thanked him for his forbearance, as those who had fled from his country richly deserved punishment; and turning to the Indoonas added, 'Now you see how good the counsel was that the King gave you.' Dingarn observed, 'now he was convinced that the white people at Port Natal wished to do him good.'" pp. 162.

Captain Gardiner pleaded earnestly for the lives of the prisoners, but could only gain a promise that they should be kept imprisoned, and, as he justly forboded, for life; though he was not aware that their life was to last only till the pangs and exhaustion of starvation released them; for such was the meaning of this brutal equivocation. Yet, in the very midst of these scenes we find him "enjoying" the fooleries of Dingarn's court. He says:

"The important topic of beads was then introduced; and on this subject he was particularly desirous of information. 'Where do they come from?' 'What are they made of?' 'How are they made?' 'Cannot we learn to make them?'—were a few of the questions which, to the best of my ability, I endeavoured to answer satisfactorily; but he was not satisfied until I promised, should I live to see England again, and return, that I would bring him some of the material of which they are made. The people were then desired to sing, which they continued to do for some time; and, although seated, performed the manual part in excellent time and much grace, Dingarn and the Indoonas often accompanying them in the evolutions of their hands. In order that the compliment might not be mistaken, the King informed me that he had purposely called the people together in order that I might hear how they sang at Congella. Had it not been for a powerful sun, and the incumbrance of a cloth uniform, I could have enjoyed both the scene and the many animating songs which continued until noon; but as, in addition to these inconveniences, I had not yet breakfasted, I felt somewhat relieved when this long conference was at length broken up. During the intervals of the songs, six head of cattle were speared for distribution among the people; some within a few yards of the spot where we were seated. They all ran some little distance after receiving the spear, which is not thrown, but thrust into the side near the heart; and on their falling, parties were despatched to make the necessary preparations for disposing of the meat. On returning to my hut I wrote to Port Natal, at the request of Dingarn, to inform the settlers that he had demanded, under the stipulations of the treaty, the children (the children!!!) belonging to Nonha's party. As they had been allowed by the Numzāna, or head of the village, where they had taken refuge, to make their escape, it had been arranged, on my setting out for this place, that, in the event of their being demanded, either themselves or Umfazagātu (the Numzāna) should be given up" (!!!). pp. 164, 165.

"The prisoners were accordingly sent for this morning to attend the prayers in my hut, when an exposition of the Ten Commandments was given. On leaving I was surprised to hear from the prisoners, that they had tasted nothing since the last food

we had given them on the road, which was about three o'clock on Wednesday. I immediately desired Umpondombeeni to boil some lupōko meal which I had by me; but he was unable to borrow a vessel for the purpose, my own saucepan being too small. It now struck me that there must be some design in such unfeeling conduct; and, sending for Mambayendi, I informed him of what they had just said, desiring him to acquaint the King, and to say, that I felt convinced it could not be his intention to starve them. He was also desired to inform him, that I continued to instruct them, but should not do so in future without his permission, as it was only in the Clomanthleen that he had allowed me to teach. This I deemed necessary, as he would not fail to hear every particular. Mambayendi soon returned with an answer, which quite weighed down my spirits. Dingarn's reply was, 'You have done your utmost in bringing them bound to me, and then speaking for them; but as they have committed great offences you must not ask for them any more. *Their bonds must kill them!*' I was not again to teach them; and he had given orders that they should not be supplied with food. Inhuman wretch! The death they had so much dreaded would have been mercy compared with the torture of lingering out a few more days of painful existence, and at last falling the famished victims of hunger and want. Too true, indeed, were the last words that fell from them on leaving my hut. As it appeared by their statement that Mankanjāna alone had been informed that he was not to be killed, I endeavoured to quell their fears, by saying that the King had himself assured me that all their lives should be spared; on which Nonha, in a mournful voice, replied, 'They are killing us now.'" pp. 155, 156.

Well may Captain Gardiner revolt from the compliments paid to him by the Zoolus on the occasion:

"I assured them that my desire to befriend the King would not be increased by any presents he could make; that now he knew me, and would always find me the same —ever desirous to do him and his people service. They said it was not the King only who thanked me this day; it was the whole Zoolu nation. Having inspected the herd which were driven to a spot near my hut, the Indoonas returned according to custom to thank the King in my name. This present was in addition to a cow sent for slaughtering this afternoon; but I could enjoy nothing; the very sight of plenty filled my mind with the horrid spectacle of suffering, which was about to be exhibited in a hut not far removed from my own." p. 172.

The result was as follows:

"Last night, by an arrival from the Tugăla, I learned the fate of the unfortunate prisoners whom we left at Congella. They were not starved, but all put to death on the King's leaving for Unkunginglove shortly after my departure." p. 186.

But this party of victims, though the first, was not the last; and the same system is still going on, and Captain Gardiner, it is understood, intends on his return to uphold and enforce this abominable "treaty" —a treaty with a tiger! Take another case, from his own pages:—

"The apprehension of the remainder of Nonha's party had occasioned much trouble, the whole of the whites and about sixty of the natives having been obliged to proceed in a body to enforce the requisition. (!!!) The people of the village where they had been staying rescued them from two Englishmen and a Hottentot, who had taken them in their absence: they waylaid them, and issuing from the woods as they passed, contrived while in conversation, but without using force, to effect their purpose. On this the larger party before mentioned proceeded to the spot, but the natives, alarmed at their numbers, fled to a neighbouring hill. Thus posted, Mr. Cane, with two natives, volunteered to communicate with them. He went up in a firm manner, and remonstrated with them, at the same time assuring them that unless the persons in question were delivered up by sunset he would instantly shoot the Numzăna to whom he addressed himself. (!!!) Happily no further effort was made, and the three girls were secured. (!!!) But here another heart-rending scene took place. Umfazaguătu (the Numzăna) was related to the children, and evinced feelings of which humanity might boast. Suddenly casting away his assegais, he threw himself upon the ground in a supplicating posture, and only implored that he might be bound and sent to Dingarn in lieu of the prisoners. This of course could not be permitted, though all must doubtless have felt the painful necessity of acting with so much apparent rigour. On my arrival I found them in one of my huts, in charge of two men who had been sent for the purpose from Congella. On their leaving this morning I sent on my own responsibility the following message to Dingarn, well knowing that it would express the sentiments of every European at Port Natal: —'If deserters must be killed, let them be killed at once; but if they are to be starved to death, we are resolved that not another individual shall be sent back.' The men promised to be kind to the prisoners by the way, and on no account to mention the fate which would probably await them on their arrival. My heart sickens at the thought of such barbarities—still it is a duty we owe to the two thousand natives

now residing here, and who, together with ourselves, would all some night have probably been immolated but for the security of the present treaty." (!!!) pp. 181—184.

So, then, Captain Gardiner intends to uphold this "treaty!" Will Lord Glenelg dare to uphold it before Parliament? Will the Almighty avenger of blood hold the agents in it guiltless? A British Captain, a Christian missionary, hunting down poor straggling girls who have escaped from a barbarous land to a Christian colony, to lead them back in chains to meet a cruel death, with only the reservation, that it shall be "at once," and not by starvation!! But we said we would not comment; nor will we. We attribute this grievous error to our author's being unconsciously warped in his judgment by the profession of arms, to which he belongs, so as, in this instance, to have substituted carnal policy for Christian principle. Why had he not rather said to Dingarn, "Cut off my head, and attack, burn, and destroy our settlement, if, indeed, you dare to do so, in the face of British retributive justice, and what is more, of the anger of God, rather than I will be the individual to lead fugitive children and unoffending men and women to be slaughtered in your execrable den. The Lord of Hosts is with us; the God of Jacob is our refuge."

OBITUARY.

MEMOIR OF BISHOP RYDER.

(*Concluded from* p. 573.)

Before concluding our remarks upon Bishop Ryder's character and history, we will add a few miscellaneous memoranda, which occur to us upon looking over the portion of the notice of him contained in our last Number.

We extracted an interesting testimony from a correspondent well qualified to give it, respecting the Bishop's conduct at Wells; but we might have corroborated much of it from our personal knowledge. His Sunday Evening service at Wells, and that at a period when strong prejudices existed against evening services, even in many highly respectable quarters, was a marked incident in his life, and a proof of that decision of character which was not less strikingly evinced wherever he considered his own duties or the interests of religion involved, than were his habitual kindness and willingness to yield wherever he could benefit or oblige another without a sacrifice of conscience. His Lordship was very much in the habit of reading prayers, as well as preaching, on these occasions; and the fact of his doing so, as well as the beautiful simplicity, solemnity, and devotional fervour with which he performed that ministration, produced much good effect, and silenced some who had alleged that his Lordship belonged to a party that preferred preaching to prayer; though, as captiousness can never be at a loss for aliment, it was gravely discussed over whist-tables whether a bishop's reading prayers did not tend to lower the Episcopal dignity? His "patient continuance in well-doing," however, at length put to silence these ignorant cavils. In addition to his personal exertions, his zealous and affectionate patronage of the religious and charitable institutions of the neighbourhood was of great service to the cause of piety and mercy. Besides the religious institutions connected with his own communion, the Bible Society shared his especial regard; and among our many reminiscences of Bible Society meetings, none present a brighter spot in our recollections, for harmony, godly edification, interest, and we may add genuine eloquence, than some at which we have seen him preside, some twenty years since, whether amidst the mouldering edifices of Glastonbury, where every stone and relic, from the desolated high altar to the smokeless abbot's kitchen, recalled days far fled, and furnished pregnant themes for Bible Society allusion; or on a glorious Summer noon, under a wide-spread tent, at Wrington, the birth-place of Locke, amidst the luxuriant beauties of natural scenery, with all the appliances and amenities which the neighbouring inhabitant of Barley Wood so well knew how to scatter around a rustic festival, and where, thanks to her and the Bishop, we have seen forty clergymen attend a village Bible Society Anniversary, at which only two Dissenting ministers were present; a circumstance which we mention, not because we do not delight to see Bible Society meetings gladdened with smiles of every hue—far from it—but as a proof, that if all the Clergy had acted, from the first, in this Society, with

the wise zeal of Dean Ryder, and all the laity with that of Hannah More, the members of the Church of England, without any unfairness to other bodies of Christians, might, from their numbers and other advantages, have occupied such a position in the fore-ground of the institution as would have been highly advantageous both to religion generally, and to their own communion, both spiritually and as a national establishment. Would any well-judging friend of the Church of England have wished to see the numbers reversed—forty Dissenting ministers standing forth as the advocates for the universal circulation of the word of God by the concurrent aid of Christians of every name, and only two clergymen willing to aid them? Hannah More always greatly enjoyed these festivals of Christian charity, and used on such occasions to throw open her house and beautiful grounds to her friends, acquaintance, and neighbours, till her declining health and the death of her sisters rendered her unable to encounter the fatigue. The Bishop, though intent on such high objects as left him little time undisposed of by the calls of duty, had a keen and tasteful enjoyment for beautiful scenery; indeed, all his feelings were moulded by a natural elegance of mind, polished by the cultivation and society incident to his high birth and station. His deportment in public, in the Episcopal chair, at the anniversary of a crowded Society, or surrounded by his friends and clergy, was prompt, amiable, unostentatious, and adorned with the courtesies, not only of polished intercourse, but of religious self-denial. Yet he needed not publicity or excitement to elicit his mental activities or kindly affections: these were awakened by every passing scene; by a cottage narrative, a domestic incident, or the converse of a Christian friend. But in nothing did his anxious interest for the glory of God and the good of man shew itself more conspicuously, than in a glowing and enlightened patriotism, which he shewed to be in perfect harmony with an ardent desire to promote the universal welfare of mankind. We remember being much struck with his deportment on an occasion of great public interest. It was in the month of June 1815, between the time of his being nominated for the Bishoprick of Gloucester and his investiture to the Episcopal office, and when it was a point of some delicacy whether to address him as a Prelate or as Dean of Wells. He was spending a day with a friend in a lovely retired Somersetshire village; but not a trace was discernible in his cheerfully serene countenance and conversation, either of some well-known circumstances which to most men would have been not a little vexatious, or of gratification at their removal. Intelligence had just arrived of the battle of Waterloo; and though to any person of patriotic feeling, and especially to one whose birth and connexions entailed on him an hereditary interest in the public concerns of the nation, such a theme was fraught with joy mingled with tears; to him it appeared connected with more than merely secular associations, as he contemplated, in the return of political peace, fresh openings for the spiritual triumphs of Him who is emphatically the Prince of Peace. From the glowing prospects of the affairs of nations, he would turn to inquire respecting the cottage school, or the habits of the village poor; and with holy converse shewed that a Summer's evening walk might oftener resemble the journey to Emmaus, if the disciples of Christ were all as ready as he was to make it do so. It was, perhaps, scarcely allowable to have penned these slight personal reminiscences, except as they left a permanent impression of what Dr. Ryder was, in his daily character and habits, at the interesting moment when he was about to quit the comparatively private scenes of his former life, to assume the important public duties of a ruler in the church of Christ, and a member of the legislature of the land.

We alluded, in our last Number, to the opinion which his Lordship expressed not long before his death in favour of a Diocesan Council to aid the Bishop in the administration of discipline. We ought, perhaps, to have added, that his Lordship stated to us, some years since, that he thought we had not taken a sufficiently comprehensive view of the subject of curates' licences. It was upon the occasion alluded to in our last Number, of his calling, as he went to the House of Lords, to inquire respecting a curate whose licence he had been constrained to revoke. He remarked, in conversation, to the following effect: "I think this case goes against the opinion you have expressed in the Christian Observer, that it were better to have some formality attached to the revocation of curates' licences—such as an official specification of the offence, and, if required, the names of the informants or witnesses—for here is the case of a clergyman who is notoriously guilty of drunkenness, and other improper conduct, accompanied with a gross neglect of his ecclesiastical duties, and yet I could not perhaps dismiss him, or at least without great trouble and many injurious consequences, if I were obliged first to go through a formal judicial proceeding. The power we possess is absolutely necessary for the good of the Church; and the curate, if he thinks himself aggrieved, can always appeal to the Archbishop." We state his Lordship's opinion without any comment but this: first, that our remarks had quite as much relation to the comfort and satisfaction

of a Bishop, and the relieving him from the personal discharge of a painful and often invidious duty, upon his own undivided responsibility, as to the security of a wrongly-accused curate; for the rule must be (and we believe generally the fact is), that a Bishop wishes to do right, and the exception, that he does, or wishes to do, wrong; and secondly, that the question, which was much agitated at that period, in consequence of the Bishop of Peterborough's Questions, and the controversy on Mr. Bugg's pamphlet—in which it was alleged that curates had been improperly dismissed in some dioceses—has, practically speaking, nearly died away, by the abatement of some strong feelings which once distracted the Church, and we may add, by the increased bearing of publicity and extrinsic opinion upon every kind of official responsibility. But, still, the general principle deserves serious consideration; though we will not intrude the discussion here.

We have already observed that his Lordship, upon principle as well as by his own personal demeanour, encouraged a spirit of conciliation among those members of the Church, who, though entertaining important and not-to-be-compromised differences of religious opinion, yet were conscientiously anxious to ascertain "what is truth;" and he deprecated the hostile, and often denunciatory, language of violent party-spirited publications on any side. In the various notes which, during more than twenty years, we received from him, often touching upon questions of interest at the moment, this topic frequently occurred. Thus, in one now before us (we select one of several years' standing), he says: "The Bishop of ———'s ——— is very satisfactory. .....I also read with pleasure the just praise bestowed upon the sermons of the Christian Observer, though with regret several other remarks in the same paper. They would admit of an easy answer, and of a corresponding retort; but I agree with you, that there are not a few, ranged on opposite sides, who might, *sub Deo*, be brought perhaps much nearer to concord and co-operation by mutual intercourse, concession, and amicable private discussion. In these most awful times, surely any method that could be devised for *union* of all the valuable members of the Church —*without compromise*, and partial if not total—in the great work of contending for the common faith, and promoting the common object, the salvation of souls, would be highly expedient. Still the difficulties are great. May the God of peace and love be with us!"

But his Lordship's ideas of "union," as indeed the qualification "without compromise" suggests, were not by any means connected with a spirit of latitudinarianism, or indifference to sound doctrine. The following passage from another letter which we received from him, in reference to a publication that he had been reading, will shew that he was in the habit of looking below the surface in search of truth; and that, as he thought that mutual conciliation and calm inquiry might bring nearer together some conscientious persons, who were separated by barriers of prejudice which prevented the impartial investigation of Scriptural doctrine; so, on the other hand also, he believed that among persons diametrically opposed to each other in their ecclesiastical views, there was an identity in the deceitful workings of our corrupt nature of which they were little aware. He says: "Your publication has a powerful tendency to counteract those two equally dangerous, and only in appearance opposing, errors, by which faith is dissociated from conduct: the errors are those of the self-called High-Church party on the one side, and the Antinomian seceder on the other. The one represents faith as an assent of the understanding, and *outward* works the whole of Christian holiness, omitting the link of an *influential principle:* the other makes faith a perceptible internal assurance in the mind, or rather imagination, and omits the inculcation of any *outward* evidence of its reality. Both are, in fact, but antinomian, and tend not to form, but to prevent the formation of, the Christian character (which is composed of motives and acts), the main object of religion, as far as this world is concerned."

We might mention many other traits of character which adorned the public and private life of Bishop Ryder during the period we have been reviewing, and record many incidents illustrative of the strength and consistency of his religious principles. But we must hasten to the close of an Obituary already extended much beyond the limits originally designed. Having noticed, however, the opposition which he had to encounter on his first appointment to the Bishoprick of Gloucester, we cannot but advert to the revolution of sentiment which, through the Divine blessing on his labours, was brought about during his occupation of that see. His removal from that diocese was a subject of universal regret; and the general estimation in which he was held was testified, in the handsomest manner, by a noble present of a Benedictine edition of the Fathers (purchased by subscriptions throughout the diocese), which still remains a gratifying memorial to his family of the respect and affection which he had conciliated to himself in the first scene of his episcopal labours.

In the year 1824, on the death of Bishop Cornwallis, he was translated to the see of Lichfield and Coventry—under what impressions will be seen from the following portions of letters written to a dear

friend, who was suffering at the time under severe domestic affliction. Our readers will not fail to mark in them the union of deep humility and devotional piety, with a tenderness of Christian sympathy, which remarkably characterized this amiable prelate*. "My mind has been made up to accept the see of Lichfield. May a blessing upon the decision be granted, in God's own way, through Jesus Christ our Lord....Ever remember that in your affliction you have, as it were, the badge of fellowship with your Redeemer. Oh that prosperity may not be a contrary sign to me; and that under Him, in Him, and through Him, I may know how to cast myself entirely upon Him, leaning only upon the hope of His heavenly grace, and accounting all things else comparatively dross and dung, if I may but win Him and His great salvation!" "The matter is now settled, and may be mentioned. Pray for me, my dear friend. I feel almost overwhelmed at the thought of leaving Gloucester and entering on such a charge, I believe three times as extensive as the one I leave. I also feel most anxious about my successor"—(it was not yet known who was to succeed him)—"God grant to him a mind and a heart, a zeal and love, more those of a Christian bishop than have been in him whom he succeeds!...May you be comforted and supported amidst your trials! They are, I verily believe, better for the soul than mine. But, oh! may I find it otherwise, through our Lord Jesus Christ, who can make all things work together for good."

In a mind so deeply imbued with a sense of accountableness and with the love of souls, as was that of Bishop Ryder, the appointment to a diocese comprehending not fewer than a million of inhabitants could not, under any circumstances, fail to excite feelings of deep solicitude. In the present case the undertaking was rendered more formidable, from his succeeding a Diocesan whose advanced age and bodily infirmities had for several years withdrawn him from the personal superintendence of his see. He entered, however, upon his new charge with all the vigour of a mind naturally active, and with a constitution as yet but little impaired by sickness or fatigue; and we need scarcely add, that during the twelve remaining years of his life—a remnant brief, indeed, if measured by the hopes and wishes of his friends, and by the wants of his diocese, but long, if estimated by the amount and value of his services—he devoted his energies, his time, his strength, his purse, unsparingly and unintermittingly, to the moral and spiritual improvement of his extensive diocese. We must not suffer ourselves to be drawn out into details; which are the less needful, as we have already given some particulars relative to his second Episcopate, in our introductory sketch of his character (May, pp. 315–318.) We will only add, that his unwearied attention to the varied and ever-multiplying demands of his large and populous diocese; his unceasing efforts to extend church accommodation and the education of the infant poor; his liberal support of charitable and religious institutions; his uniform and universal courtesy; his singular disinterestedness; his large and expansive beneficence—his meekness under provocation and insult—(for there were to be found some who could so far forget his position and their own, as to treat even Bishop Ryder with disrespect)—his truly Catholic spirit of enlarged and comprehensive charity, exercised in firm and lovely union with an enlightened preference of his own communion and an uncompromising attachment to the principles and institutions of his own Apostolic Church—these and other qualities, the heavenly

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* We might quote from his correspondence many proofs of his affectionately sympathizing spirit. One or two extracts shall suffice. The youngest child of a clerical friend, in playing with his elder brother, had met with an accident from which fatal results were for a time anticipated. The Bishop, on hearing of the circumstance, wrote thus to the afflicted father:—"We are, indeed, all of us, most truly concerned to hear of your great trial, and feel especially for poor ——"(the eldest son). "It is a case in which one can only look up, and humbly resign our own views to God's mysterious, but we doubt not wise and gracious, dispensation....It is difficult for human nature to acquire in such a case the requisite resignation—indeed impossible; but God can, and will, do all things good for them that love Him in Christ Jesus, and will administer grace and consolation proportioned to their burden. For the dear child himself—child as he is of many prayers and tears, paternal and maternal—we cannot doubt that it will be for his eternal good."—To the same friend, on the loss of a daughter whom it had pleased God to take to himself at the age of fifteen, not without some affecting proofs afforded of her faith and piety, the Bishop wrote as follows:—"I do, indeed, most cordially sympathize with you; and be assured Mrs. Ryder and all our collected party do the same. It is a grievous trial to part with a child in opening bloom; and such a child! But, blessed be your God and Father through Jesus Christ, it was not the pang felt by too many. How sharper than a serpent's tooth it is to have a thankless, or even to lose a graceless, child! How many, many pangs, trials, and griefs, is she spared! safe at rest, and in glory, for ever!...You have all my earnest prayers that you may be consoled, supported, and edified under your affliction."

fruits which Divine grace produced in his character, shone so conspicuously, that, perhaps, few Bishops have acquired a more sincere or lasting esteem among the objects of their charge. To the Clergy, in particular, he was endeared by the paternal interest which he took in their concerns, as well personal as ministerial; and though we mean not to affirm that all equally approved either his principles or his practice, any more than we wish to deny that he had his infirmities and imperfections, yet we believe the concurrent voice of a very large and influential clerical body will long bear testimony to the faithfulness, and zeal, and devotedness of their Bishop. Whatever may have been the differences between him and some of them on points of Christian doctrine; whatever the diversity of sentiment in regard to some important legislative enactments; all were constrained to allow that the predominant desire of his heart was to elevate the tone of personal piety, to raise the standard of doctrinal purity, and to give increased efficiency to parochial ministration among his Clergy; and that to this end his counsels, his exhortations, and his reproofs, were constantly directed. His three Charges, in conjunction with the same number delivered during his Gloucester episcopate, will long, we trust, be preserved as a memorial of the pious and fervent eloquence with which he vindicated the claims, while he enforced the duties, of the Christian ministry; expatiating with the enthusiasm of affectionate attachment on the excellencies of the Established Church, as exhibited in her constitution, her orders, her ritual, her confessions of faith, and her rules of duty; and drawing thence arguments of irresistible weight for holy living, and unwearied labouring, and apostolic preaching.

On this last point, more especially, he dwelt with the emphatic urgency of one who spoke from personal experience of the efficacy of the means prescribed. "Above all," he says, "preach Christ more freely, more fully, more practically. Check sin by this most affecting of all restraints: Will you crucify your own Redeemer afresh, and put him to open shame? Press duty by this most constraining of all motives: Will you not live to Him who died for you? Can you do enough for Him who loved you and gave himself for you? Thus speaking and thus acting, with still increasing measures of the right principle and the right spirit, you will make full proof of your ministry; exhibit your Church under her most attractive aspect of excellence and usefulness; prove the best friend of your beloved country in this her time of need; and be, indeed, the men of whom it shall be said—'In dependence upon the power of the Holy Spirit, and upon the merits of the Lord Jesus Christ, they stood like Aaron of old, when, with the fire of the censer in his hand, he made an atonement for the people; they stood between the dead and the living, and the plague was stayed.'" (Charge, 1828, pp. 49, 50.)

It was indeed the Bishop's settled conviction, for several of the latter years of his life, that on the increasing piety, zeal, and diligence of the Clergy—combined with some effective and well-considered measures of Church Reform—mainly depended, under God, the preservation of our civil ecclesiastical institutions from the dangers by which they were surrounded. His observant eye saw these dangers in all their magnitude; and perhaps by some of his friends he was thought to entertain a somewhat too gloomy view of the state and prospects of the country; especially towards the close of life, when his mind partook in some degree of the depressing influence of bodily indisposition. Even in his saddest moments, however, he "thanked God and took courage" when he reflected upon the improvement which had been effected in the character and habits of the Clergy, and on the rapidly extending means of instruction provided for all classes of the community through the medium of the National Church. But he shall once more speak for himself, in accents which will not soon be forgotten by those who heard them. "I am not,"—said his Lordship, in concluding his last Visitation Charge—"I am not, as I have declared before, one of those, even in these days of change and innovation, who despair of the safety of the Established Church: I trust I see the hand of God manifest upon her for good, in the dispensation of his grace, and more especially in the extensive revival of a right spirit and consistent habits amongst her ministers; and I venture to hope that it will not be less manifest in the providential preservation of the fabric of her constitution, so far at least as it is important to her spiritual usefulness. But that it is a crisis—perhaps even a fiery ordeal—for our Church, I will not attempt to deny. It may possibly prove little less so than it was at those marked and trying periods of her history, the Rebellion and the Revolution. But I leave this to the development of time, and to the decree of the All-wise; and would only use such a thought as an argument for more than common vigilance over private conduct, and more than common strenuousness in public duty."...."Four years must now elapse before we meet again on a similar occasion; and I feel that a more than common uncertainty hangs over such a prospect. If we are spared thus to meet once more in this life, it may be under altered circumstances. But whether the outward state of our Zion be prosperous or adverse, may we ever recollect that our vows of allegiance

and attachment to her, in and through her Divine Head, are upon us; and that we have to be followers of her, as she is of Christ, whether it be through famine, through fire, the sword, or the cross. Her altars we cannot desert; her people we cannot abandon. As her disciples and her ministers, we must 'live or die to the Lord;' and rest satisfied with the firm conviction, that in the hearty spiritual use of her communion and its privileges, we at least shall find it 'Christ to live and gain to die.'" (Charge, 1832, pp. 46—48.)

Little was it thought, even by those who for some time had anxiously watched his declining health, that these closing sentences were to derive an almost prophetic character from the event. The four years had nearly elapsed, at the expiration of which this vigilant overseer was to meet the under-shepherds of his flock; and he had commenced, as usual, his preparations for that periodical synod, when it became manifest that he was unequal to the undertaking. In compliance with the earnest intercession of his friends, supported by the affectionate counsel of some of his Episcopal brethren, he consented to postpone his Visitation till another year, should it please God to restore his health. But the Chief Shepherd and Bishop of souls saw otherwise. His work was done; and, instead of meeting a convocation of his Clergy on earth, he was called to take his place in "the general assembly and church of the first-born in heaven."

We have already mentioned, in our first hasty notice of his death (May, p. 315), the deep and universal regret with which the unexpected tidings of the event were received throughout his diocese. Other testimonies to the general impression produced during his life, on minds variously affected towards his religious views, by the demonstration of their practical excellency, have since been communicated to us; in particular, a remarkable expression of the celebrated Dr. Parr (who, though he knew little of Bishop Ryder except from his public acts, left him at his death a mourning ring in token of his respect): "There is a halo of holiness," observed the Doctor, "about that man." "Our late Bishop was so good a man"—said a Clergyman on a somewhat public occasion, who had been among his most decided opponents during the earlier part of his Lichfield episcopate—"so pious, so benevolent, so upright in his intentions, that when I look back upon the differences between us, I cannot but conceive that I must have been wrong, and he right." So convincing is the operation of sound consistent Christian principle! So true is that declaration of Solomon, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him!"

"The character of the piety of that our father in God, whose loss we are deploring," wrote another clergyman to a friend who deeply felt the bereavement, "was of a kind on which one delights to dwell—so genuine, so uniform, so bland, so persuasive, so free from all rigidity and austerity. It was really infectious. It won its way to the breasts and bosoms of men, and in very many instances, I am sure, into the hearts of families. It distilled as the dew; and many branches are wet with it, in this neighbourhood and many others; and the moisture is of a kind that remaineth."

And yet how humbly he himself was taught of God to estimate his performances, our readers will learn, with thankfulness to the Giver of all good gifts, from the following letter, written by the lamented subject of our memoir about a fortnight before his death: "I am under good and attentive medical care, thank God; and good hopes are given of my ultimate recovery; but I sometimes doubt, and wish to leave all in His hands, who knows what is best for me and mine. When any of my friends and Clergy inquire after me, pray tell them so, and beg their prayers. I hope I humbly and earnestly desire to be found only in Him, who must be all my righteousness and all my strength; and in whom alone, whatever I may appear before men, I must, after all, be justified and saved before God."

Here we might close our very imperfect attempt to commemorate this justly-revered Prelate, were it not that, in the review of his valuable life, one remark forces itself upon our attention. Signally as it pleased God to bless his endeavours for the good of two important dioceses, his usefulness extended through a far wider sphere; and that, not simply from the weight of his example and the influence of his active exertions in London and other parts of the kingdom where he occasionally resided, but from the fact itself of the elevation to the Episcopal Bench of a clergyman professing the religious sentiments entertained by Dr. Ryder. We are anxious not to be misunderstood in thus alluding to an event which, we are well aware, will be regarded in different lights, and from which some may, perhaps, draw conclusions opposite to our own. We by no means admire party appellations and invidious terms of distinction among Christians; and we should do great injustice to the memory of the deceased Prelate, if we subjected him, by any remark of ours, to the imputation of party feeling. No man could be less sectarian in his spirit, less self-exalting, or less inclined to build partition-walls between the professed members of our common church. Still it was notorious—if not from any thing said or done on his own part or that of his friends, yet from the

objections alleged against him by those who favoured not his religious opinions—that there was something in his views of Christian doctrine and duty which caused him to be represented as unfit to be a ruler in the Church of England. It was not, and could not be alleged, that he was otherwise than exemplary in conduct, pious and charitable in his habits, regular and consistent in the performance of his clerical functions, and suitably endowed as a scholar and a theologian. No definite or tangible charge, indeed, was ever adduced against him, either as a Christian, a Clergyman, or a Churchman; and his friends had no reason to accuse themselves of undue partiality, or of any grave error in judgment, in thinking that a Clergyman who had been an ornament to his profession, both as a dignitary and while occupying several subordinate stations in the Church with unquestioned zeal and piety, was well qualified to fill and adorn its highest offices: and as the rank and political influence of Dean Ryder's family and connexions would in the ordinary exercise of official patronage have caused him to be thought of for a bishoprick, there was no reason which either the most anxious Christian or the most secular-minded statesman could allege against his appointment. It was, however, affirmed, that he belonged to a class of religionists who were led away by "enthusiasm;" who espoused opinions to which was currently attached the epithet "Evangelical;" and who distinguished themselves by their zeal for Bible and Missionary Societies, and similar excesses of well-meant, but ill-judged, religious fervour: and it was concluded that no man who had taken so decided a part as he had done in such matters, had been, or ought to be, raised to the Episcopal order. Had the question been tried by a reference to the days of the Reformers—by an appeal to our Homilies, Articles, and Liturgy—or by a recurrence to the names of such bishops as Cranmer, and Latimer, and Jewell, and Hopkins, and Beveridge, and Leighton—the querists might possibly have come to a different conclusion. It might have occurred as improbable, that in the doctrines and conduct of a class of persons who had been powerful instruments in the hands of Divine Providence in bringing about a revival of piety in the Church, and especially in promoting a return to the great doctrines of the Reformation, after a long period of neglect, there should be any thing that could justly impeach their character as sound Churchmen, or exclude them, if otherwise qualified, from places of ecclesiastical authority and trust. Be this, however, as it may, the fact we take to be admitted, that during many years no Clergyman of Dr. Ryder's religious views had been selected to fill the high office of a Bishop in the United Church. And presuming this to be the case, however differently the fact may be reasoned upon, it must, we think, be allowed that Dr. Ryder was placed in a situation of great difficulty and responsibility. Much of the character which should thenceforward attach, in public estimation, to that portion of the clerical body who symbolized with him, was likely to be affected, and in some degree moulded, by his proceedings in that conspicuous station to which he had been raised. If they had previously been regarded with suspicion as to the soundness of their teaching, or the sincerity of their attachment to the Established Church; and if their promotion to places of ecclesiastical trust and influence had been deprecated (especially in Visitation Sermons) as a measure fraught with danger to the doctrines and discipline of the Church of England; the public would be likely to judge, from their observation of Bishop Ryder's conduct, how far the suspicion was well deserved.

We need scarcely remark that his Lordship proved—and was universally acknowledged to have proved—by the whole tenor of his Episcopal life, the complete fallacy of such representations as those to which we have just alluded. For, while his Charges and Sermons evinced an entire conformity of sentiment with the doctrinal Articles and Liturgical Services of our Church, his diocesan acts exhibited a fixed determination to maintain inviolate her ecclesiastical discipline. No prelate could manifest, on all occasions, a more respectful deference to the authority of his Metropolitan, or a more earnest wish to preserve between himself and the other members of the Episcopal body that unity of plan and freedom of communication which so greatly tend to maintain the influence of the Established Church through the several dioceses of the land. We may add with confidence, that few Bishops could secure a larger share than Bishop Ryder did of the regard, esteem, and respect of his Right Reverend Brethren, especially of those with whom he had much personal intercourse. This was manifested, in a way peculiarly gratifying to his friends, by those of his Episcopal colleagues who saw him in London at the commencement of the present year. They read in his countenance the foreboding proofs that his days were numbered; and their affectionate sympathies anticipated the public regret in the loss of so good a man and so excellent a Prelate.

It is not without consideration that we have allowed ourselves to touch upon some of the topics of the preceding narrative: but having to relate the chief events of the Bishop's life with the fidelity due to history, we could not have passed over any of the distinctive features of the Memoir without a violation of duty, nor,

we may add, without losing those lessons of valuable instruction which it is calculated to afford. We have no wish to revive unnecessary discussions, but it is well to profit by past mistakes; and a mistake it will now be generally allowed to have been, to suppose that the religious principles held by such men as Dr. Ryder, and the course of conduct grounded upon them, are not such as tend to the glory of God and the salvation of mankind, and thus to the furtherance of the great objects for which our Apostolical branch of Christ's universal church was founded.

The distinctive principles of the Gospel of our Redeemer, and of our venerable Church, we bless God, have been of late years far better understood and far more extensively diffused in high places, both in the civil and ecclesiastical departments of life, than they were when our Right Reverend Friend was first led by the mercy of God to embrace and avow them. We are deeply grateful for many burning and shining lights, which it has pleased God to set up in conspicuous places in our beloved country; but since no eminence of talent, piety, or holiness of life, can render the humbling, self-denying principles of the Gospel congenial to the unrenewed heart, all "who will live godly in Christ Jesus" must bear, more or less, the reproach of a religion too spiritual for the approbation of the world. To such persons, the example of the deceased Prelate is fraught with instruction and encouragement; and if, through his consistent course of life, some minor prejudices and mistakes have in any quarter been removed, and the pious and zealous Churchman, whether lay or clerical, whether in a higher or a lower sphere, has not to contend with all that preliminary mass of misconception and obloquy which a few years since impeded the steps of many an humble but irresolute inquirer—the public religious benefit accruing from the Bishop's example ought to be affectionately and gratefully remembered.

It is not a slight benefit to the cause of truth and religion, if in any case—as we believe we may assert to have been the fact—the character and conduct of this exemplary Prelate have been attended with marked advantage, when, through ignorance or prejudice, objections have been made to appointing eligible persons of supposed similar sentiments to ecclesiastical offices: to which we may add, that the moral strength which such men as Dr. Ryder have added to the Church of England in the hour of her trouble, has been acknowledged by her opposers as well as by her friends. But, perhaps, one of the highest benefits arising from the union of eminent piety with exalted station, especially in ecclesiastical offices—where least of all ought there ever to be a severance between them—is, that Christianity, in its true character, is thus brought into closer contact with those who, as Mr. Burke says, form the Corinthian capital of the national column; and that the Gospel extends more largely its influence over persons in every condition of life. In fact, it is thus that one of the great ends of a National Establishment is answered; and especially of such an Establishment as ours, in which some of the Clergy are placed on a level with the Nobles of the land. Bishop Ryder was, indeed, as others of his Episcopal brethren still are (and long may their lives and labours be preserved to the Church!) unsparing in his exertions for the good of all; and dealing out with liberal hand the bread of life to the poorest members of the flock. But he had also access to persons of exalted station, where many highly valued ministers of Christ could not approach; and we could record instances, not a few, of his being eminently useful among them. Thus he was a debtor—and, through the grace of God, laboured effectually to discharge that debt—to the master and the servant, to the nobleman and the peasant, the citizen and the artizan. "He became all things to all men, that he might by all means save some;" and he was made, in the hands of Him "who would have all men to be saved," an honoured instrument of promoting that increase of true religion with which, during the last quarter of a century, God has vouchsafed to bless our highly-favoured land. We lately mentioned a letter from Mrs. Hannah More to us, in October 1818, in which she says, in a strain but too prophetic of the result, "The Bishop of Gloucester has been almost the only visitor in my sick room. When I saw him, he had confirmed some thousands, consecrated one church and two churchyards, and preached nine sermons, within ten days: *If the spirit is as able as it is willing, the flesh must sink under such labours.*" Sink it did; but the record of those labours is on high, and on earth they ought not to be forgotten.

VIEW OF PUBLIC AFFAIRS.

We avail ourselves of the recess of Parliament, to notice some of the most important Acts of the late session. The Act for the Registration of Births, Deaths, and Marriages; and the Marriage Act, demand the first notice.

The Act for the Registration of Births, Deaths, and Marriages, provides for the establishment of a General Registry Office in London, to be under the superintendance of a Registrar-General, appointed by the King, and for the establishment of District Registry Offices, in such places as the Guardians of the Poor shall select; with District Registrars, to be named by the Guardians, subject to the approval of the Registrar-General: all this being for the registration of births and deaths. The Clerk of the Guardians in every Union is to have the option of accepting or refusing the office of Superintendent Registrar over all the District Registrars of the Union. Where there are no Guardians under the Poor Law, the Poor Law Commissioners are to have the appointment of the District and Superintendent Registrars. Proper books and strong boxes are to be furnished by the Registrar-General to each Superintendent Registrar, for the use of the district under his superintendence. Every District Registrar is required to ascertain every birth and death within his district, and to register the same from the 1st of March next; and the father or mother of every child, and, in case of their death or absence, the occupier of every house in which a child may be born or a person die, is required, within 42 days after the birth or death, to give the Registrar the particulars he is empowered to ask for; or they may voluntarily give the information within 42 days after a birth, or five days after a death. Captains of vessels are to keep registries of births or deaths at sea, and transmit the same to the Registrar-General, who is to enter such notice in a marine register book. In case the birth of a child is not registered within 42 days after it occurred, the father or guardian may state the circumstances of the birth to the Registrar of the district, within six months after the birth; and then the entry must be made in the presence of the Superintendent Registrar; who is to have a fee of 2s. 6d., and the District Registrar a fee of 5s., unless the delay has been occasioned by his fault. Any person registering or causing to be registered the birth of any child after the expiration of the 42 days, except in the manner specified above, is to forfeit 50*l*. After the expiration of six months, a birth is forbidden to be registered, unless it took place at sea, under a penalty of 50*l*. In case a child is baptised within six months after the registration of its birth, a certificate of its baptism may be required from the clergyman or officiating minister on payment to him of one shilling; and the Registrar is required to add the name of the child to the original entry of its birth, also receiving a shilling. Some person present at the death of any person must, within eight days after the death, give information thereof, if so required, to the Registrar of the district, who, if no person was present at the death, is authorized to get what information he can from persons in or near the house, or others. The deaths of persons dying at sea are to be registered by the captains of the vessels, and signified by them to the Registrar-General. Certificates of the registries of deaths are to be given, without fee, to the undertaker or person charged with burying the deceased; and such certificates are to be handed over to the clergymen officiating at the burial. Every clergyman burying a person without a certificate, and not giving notice of having done so within seven days to the Registrar, is to forfeit 10*l*. for each offence. Persons giving information of births or deaths are to sign their names in the register with their descriptions and places of abode. The Registrar is to make out a quarterly statement of the registered births and deaths, and to present it to the Superintendent Registrar, who is to sign his name to it; and upon the production of the document so certified to the Guardians of the Poor, the Registrar is to receive 2s. 6d. for the first twenty entries, and 1s. for each subsequent entry, to be paid out of the Poor-rate.

The Registrar-General is to furnish to every Rector, Vicar, or Curate, of churches or chapels in which marriages may be solemnized, and to every Quaker and Jew properly authorized by their respective sects to solemnize marriages, duplicate register-books; in both of which entries of marriages performed by them are to be entered, and countersigned by two witnesses. Copies of the entries so made are to be sent, in the months of April, July, October, and January, to the Superintendent Registrar. The District Registrar is to send copies of the births and deaths to the Superintendent Registrar, who is to send to the Registrar-General in London. When the duplicate marriage register-books are filled, the clergyman, or officer of the Jewish or Quaker Society, is to retain one copy, and give the other to the Superintendent Registrar; who is to send it to the Registrar-General. Searches in the register-books may be made over the entries in one year for a shilling;

for every additional year, six-pence extra is to be charged; and for a general search, 5s.; and the sum of 2s. 6d. is to be paid for a certificate. Fines and forfeitures under the Act are to be recovered before any two Justices of the Peace; but where the fine imposed exceeds 5*l.*, a right of appeal to the Quarter Sessions is allowed. The correspondence of the Registrar-General is to be postage-free. It is provided, "that nothing herein contained shall affect the registration of baptisms or burials as now by law established, or the right of any officiating minister to receive the fees now usually paid for the performance or registration of any baptism, burial, or marriage."

The new Marriage Act likewise comes into operation on the 1st of March, 1837. Its provisions are the following: It continues to the clergy, and enjoins upon them, the solemnization of marriage exactly as prescribed by the Rubric; and persons may be married by licence, special licence, or banns, as at present. As to any direct operation, the clergy and the members of the Church of England are left just where they were. Persons may repair, as hitherto, to their parish-church, or episcopal chapel (if licensed for marriages), either taking the usual episcopal licence, or putting in banns; and may have their marriage registered, without so much as hearing of the new Act or its officers. For this we are thankful. What collateral or ultimate effect the Act may produce upon the Established Church, is a separate question.

We should premise, that, concurrently with the Marriage Act, a new machinery is set up by the Act for the Registration of Births, Deaths, and Marriages. This Act, we have seen, appoints a "Registrar General" in London; and divides the country into districts, over each of which is to preside a "Superintendent Registrar;" each Superintendent Registrar having under him a number of "Registrars." The Superintendent Registrar is to open an office in his district, at which all persons intending to marry otherwise than according to the rites of the Church of England, are to enter their names, residence, and description; certifying that the parties have resided one month and upwards in the district; or, if they reside in different districts, this must be stated, and the forms gone through in each. The fee for this entry is one shilling. Any person may inspect the Notice-book without charge; and parents or guardians, or other authorized persons, may write "Forbidden;" and any other person may enter a caveat, upon paying five shillings, subject to an action for damages if the objection be frivolous.

The parties being thus placed upon the "Marriage Notice Book," have their choice of two modes of proceeding. If they prefer the cheaper mode, analogous to banns, the entry in the Notice-book is to be read at three successive weekly meetings of the Board of Poor-law Guardians, immediately after the reading of the workhouse minutes; a form so degrading, that we trust it will induce the great majority of the labouring classes to come to church in the old-fashioned manner to have their banns published; especially where there is no fee for publishing them, or one not exceeding the shilling for the Notice-book entry. These ceremonies gone through, and there being no impediment, the Superintendent Registrar is to give the parties a certificate, specifying all the particulars in the Notice-book; which certificate, being an equivalent for banns, entitles them to be married, either under the new machinery about to be described, or, if they prefer it, according to the rites of the Church of England. If they marry under the new machinery, the Registrar's fee for being present at the marriage is five shillings.

The costlier method is as follows.—Having duly entered the notice, as in the former case, one of the parties is to wait on the Superintendent Registrar; and, all things being ascertained upon oath or declaration to be suitable—as at present required in the case of licences—instead of waiting three weeks, and having the notice read at the board of the Poor-law Guardians, the Superintendent Registrar is to give a certificate, worded like the common certificate; only, instead of being printed with black ink, it is to be ornamented with red, with the word "licence," in Roman letters, in the water-mark of the paper, and with "such other distinctive marks" as to the Registrar-General shall seem fit, to distinguish it from the common certificate. And with this certificate the Superintendent Registrar is to give also a licence, for which he is to charge three pounds, besides the stamp duties; permitting the parties to be married under the forms of the Act; and specifying at what registered building, to be selected by the parties, only within the district, the contract—we do not say the solemnity—is to take place. The Superintendent Registrar cannot issue a licence for a marriage in any church or chapel belonging to the Church of England. For church weddings, a licence can be obtained only as at present; but in banns' weddings the parties may substitute, if they please, the above-mentioned certificate for banns. All weddings under this Act are, as at present, to be within the hours of eight and twelve in the fore-noon.

Matters being thus prepared, one of the Registrars of the district is to attend with the parties and two or more witnesses, at a time agreed upon, at the re-

gistered building, or, in case the parties are so atheistically scrupulous as to object to the registered building as being a place of religious worship, then at the Registrar's office; and they are to declare that they know not of any lawful impediment to their union; and each is to say, "I call upon these persons here present to witness that I, *A. B.*, do take thee, *C. D.*, to be my lawful wedded wife (or husband);" and they are to pay to the Registrar, if married by certificate, five shillings, and if by licence, ten; and the Registrar is then to enter the marriage in his book, from which the Superintending Registrar is to transcribe it into his; and the record then falls under the provisions of the General Registry.

In this godless, graceless manner parties are to be united together in legal matrimony. There is not a word of any religious ceremonial; though, if married at a registered building, the parties may add that if they please, and no doubt will in most cases do so. As the principle of congregational Independency is adopted by almost all the Dissenters, and "free prayer" is one of the most essential parts of their system, they cannot be tied to any particular form, or unite together, without a violation of their principles, to arrange a common plan; so that no person can tell how he will be married under the new system, any more than what the minister will pray for, or exhort. Will the new Congregational "Convocation" seize the occasion to fetter its free brethren by "recommending" an appropriate formula?

In order, apparently, not to create a temptation to persons to be married for convenience' sake at a registered building rather than a Church of England one, where the church is remote, the Bishop may, with or without the concurrence of the patron and incumbent of the parish, license any Episcopal chapel for marriages, but the fees, or such portion of them as the Bishop, and the present incumbent and parish clerk, shall mutually agree upon, shall go to the parties now enjoying them; but after an avoidance of the present incumbent or clerk, the Bishop shall give the whole, or any part, of the fees to the new chapel, as he thinks fit. The church registers fall under the regulations of the Registry Act. Persons wilfully making false declarations or statements are to suffer the penalties of perjury; and persons unduly solemnizing marriages, of felony. The want of proof of due residence or consent is not to invalidate marriages; nor is a marriage void by reason of the false statement of one of the parties; but the offending party may be sued for the forfeiture of all property accruing to the offender from the marriage. If both parties knowingly marry contrary to the Act, the marriage is void.

The clerk to the Guardians of the Poor-law Union is intended to be the superintending registrar of his district; and we are amused with a piece of grave impertinence in the form of his licence: "A. B., Superintendent Registrar of —— to C. D. of —— and —— E. F. of —— *sendeth Greeting!*" "Whereas ye are minded," &c. The "greeting," according to the old form, is a solemn blessing; and is associated with prescriptive feelings of civil and ecclesiastical jurisdiction: but think of the pert familiarity of the "greeting" of the clerk of a poor-law union to to the first nobleman in the land who marries elsewhere than in a Church of England place of worship. Think of the Duke of Norfolk's antique coronet reverently bowing to the Poor-law Guardians' clerk's greeting. We should not notice such a trifle but for the foppery of it. To be sure, the parties who refuse to be married with any religious ceremony cannot object that this "greeting" is a Scripture prayer, since it is no more than the pagan Claudius Lysius sent to the pagan Felix.

Whether the new law will carry away any large portion of the population from the church to the "licensed building" is a matter so entirely contingent, that it is impossible to form any probable opinion upon it. The poor man's marriage will cost 6s., and the rich man's 3*l.* 11*s.*, exclusive of stamps, besides the gratuity, if such there shall be to the officiating Dissenting minister, should any religious service be used. If a Dissenting Minister, and also a Clergyman and his Clerk were to give their services gratuitously, the poor man would save 6s., and the rich 11s., by going to church instead of to the licensed building, and in the country these sums might pay the usual church fees. The plain fact is, that in the marriages under this Act the Registrar is the official priest, and is very properly paid for his services; the religious ceremony is no part of the solemnity, and of course there is no provision for fees to the minister. If the minister shall put on reasonable fees, the marriages will probably exceed the expense at church; to that the poor, except where conscience intervenes, will probably continue to go thither; and we should think that the rich will mostly continue to do so for other reasons.

We see nothing in this arrangement but what is fair. The law had provided a form of service connected with the ministrations of the National Established Church, having a suitable apparatus in every parish throughout the land. Some persons have urged conscientious scruples against the use of this service; and it was right that their scruples should be respected. We distinctly and unequivocally repudiate forcing any man to attend any religious ceremonial against his conscience. But then, as the persons thus scrupling could not agree among themselves as to any

religious form, and some objected to all religious forms whatever, the Legislature could only say that those who approve the established form may still use it; and for those who do not, one general provision shall be made as respects the civil portion of the contract, the church fees being transferred to the new officer, and each sect superadding what it pleases, or nothing, if that be preferred. What is chiefly to be lamented, is the necessarily atheistical tendency of this working of "the voluntary principle;" for when once the dissenting minority in a nation becomes so considerable or powerful, that the system of a national church is legislatively interfered with, there is no resource but in practical atheism. Had the Legislature proposed to add only so slight a benediction to the nuptial ceremony, as "God bless your union," this would have been rejected on the ground that it was a religious form, and that it would be offensive to those who do not believe in the existence or the providence of a Supreme Being. There could, we repeat, be no medium, nationally speaking, between practical atheism and an esta blished church. Many individuals may indeed supply in their own case the defect; and we have no doubt but that the great majority of Dissenters and their Ministers will use religious and edifying services; but the Legislature could not upon the voluntary principle recognize them. And here it is that we see so frightful a gulf before us. It is not this particular Act, but the principle involved in it, that alarms us. The Legislature has pronounced, that, according to the voluntary principle, marriage shall be accounted a civil atheistical compact. Nationally, we have thrown off all recognition of God in this solemn transaction; dissent has forced the Legislature to do so; and to be consistent, the voluntary principle must do much more.

The issue ought to be placed thus in its full results, in order that those who are ignorantly enamoured of the supposed liberality and excellence of the voluntary system, and yet are not prepared to blot out Sabbaths and all other Christian institutions from the land, may see the depth of the precipice before them.

ANSWERS TO CORRESPONDENTS.

A RURAL MINISTER; J. G. M.; Πιστις; SIMPLEX; J. C.; RUSTICUS; CANTABRIGIENSIS; Ελαχιστοτερος; LILIUM; A. B.; U. C.; M.; C.; and I. A. W.; are under consideration.

We have received several letters respecting Mr. Dodsworth's exposition of our Lord's preaching to the spirits in prison; but they contain little or nothing but what may be found in various commentaries, and other well-known writers; and we do not incline to trouble our readers with a protracted discussion, which we fear is not likely to lead to any profitable result. Mr. Dodsworth's reply to Vetus will of course be inserted, as justice demands; but we do not purpose re-opening the controversy. For ourselves, we confess our inability to solve all the difficulties of the passage with perfect satisfaction to our own minds, though we see our way very clearly to the rejection of Mr. Dodsworth's hypothesis.

We shall readily insert Mr. Budd's explanation, notwithstanding its length, respecting the Tract Society's selections from the Reformers; but it does not touch upon the real points in discussion. There is no question between us as to the importance and duty of republishing the writings of the Fathers of our Church, but only as to whether the Society ought to publish fairly and correctly; and of this Mr. Budd says: "For the *mode* of reprinting I am under no responsibility; it was *the general design* that I approved of, as conducing to my original intention, *a complete and literal reprint*; neither was I aware of any omissions, the work never having been submitted to my collation or correction."

If the Rev. J. Hornly has any information of importance to convey to us, respecting the last days of Mr. Knox, in reply to Mr. Kelly's letter, we will lay his statement before our readers. We have no interest to serve but that of truth.

We have been favoured by the Rev. Canon Bowles with a note, in which he is so obliging as to say, that the statement respecting the Christian Observer, in "the anonymous hand-bill," and in the letter to Lord Bexley, "was entirely from hurry and inadvertence;" that "he desired the printer of that hand-bill, some weeks ago, to mention his name, and to state, as from himself, what he now declares in person; and that "he hopes this explanation will be satisfactory to the most respectable Editor of the Christian Observer." Our venerable Correspondent needed not to have allowed himself to doubt whether his obliging explanation would be satisfactory; and our recollections from our infant years of the amiable strains of his muse would convince us, that though he might mistake, he would not willingly misrepresent. The Editor of the British Magazine has also done us full justice; and we are happy to observe, by an advertisement on the cover of our last Number, that the Sunday School Society has retracted and apologized for the misstatements which so justly elicited Mr. Bowles's displeasure.

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LECTURES ON 1 PETER IV. 7, "*WATCH UNTO PRAYER.*"

(*Continued from* p. 583.)

IN my last lecture I proposed, as means for supplying *material* and quickening the *spirit* of prayer, *deeds of charity*, and *pious books*. I now add,

3. *Religious conversation.* Every motive which enforces my second topic—the perusal of religious books—equally enforces the obligation and usefulness of religious conversation; with those *two* additional motives, to which I shall briefly advert, that its benefit is more *diffusive* and more *practical.*

It is, I say, more *diffusive.* Religious reading benefits immediately but the individual; religious conversation is calculated to be directly useful, not only to himself, but to all with whom he communicates. Like charity, "it is twice blessed." Nor need it, nor should it, be confined to the intercourse of the religious. His conversation and his example are the two grand weapons with which the Christian is armed, and with which, wielded in a spirit of charity, he should carry on his aggressive warfare in the world, and extend the blessings of the Redeemer's kingdom. And while, with Christian prudence, he will avoid exposing religion to contempt, by a forced and ill-timed intrusion of it—but shall I not add, of himself?—into the haunts of levity or dissipation; while he will avoid throwing a stumbling-block in the way of thoughtless professors or weak believers, by unseasonably proposing to them those deep things of God which they "are not yet able to bear;" still it will be the Christian's constant endeavour, rightly dividing the word of truth, to speak to each a word in season; and to all, whether babes or fathers in Christ, Christian or infidel, carnal or regenerate, his conversation, even on the most indifferent subjects, will be impregnated with a soundness of principle, and breathe a sanctity of spirit, which will bear a marked, though it be a tacit, evidence of his subjection to the Divine rule. It will ever be seasoned with the purifying salt of truth and soberness, of simplicity, sanctity, and love, meet to minister grace to the hearers.

Nor will it be less beneficial to your own soul than to those with whom you communicate. It acts and re-acts. This keeping of your mouth as with a bridle while the ungodly is in your sight, will save you from a thousand snares and temptations by which levity entraps itself, and is often enticed, or plunged headlong, into deeps of hated sin. Your sobriety of conversation, and consistency of character, will create a respect for your religious profession among all with whom you communicate; which will induce in

your presence a corresponding seriousness, of respect at least, if not of piety; and will thus generate around you a wholesome moral atmosphere, most favourable not only to your influence upon others, but also to your own spiritual health and growth in grace.

Another advantage which religious conversation possesses over religious reading, is, that it is more *practical*; that it brings religion from the church or closet, where too many take up and again lay down their religion, and introduces it into the social and domestic circle, into the ordinary intercourse and every-day occurrences of life. Thus it renders religion, not—as in the case of many nominal professors—a strange and unnatural excrescence on the life, an anomaly in its habits, an inconsistency with its general conduct and feelings, but—as it ought to be—an essential ingredient of the character.

It were easy to dilate on the honour which it would bring to the name of Christ, and the blessing to men's own souls, if the daring blasphemy, the foul obscenity, the thoughtless or malicious slander, the frothy vanity, the pompous and inflated trifling, the falsehood, the jesting, and the levity, which constitute, all or some of them, the principal ingredients in the ordinary conversation of the world, were exchanged for such "conversation as becometh the Gospel of Christ;" if these, which but cater for and stimulate men's evil affections and lusts, amuse the vacant mind, and prevent it from feeling its deep want of happiness and of God, were exchanged for such conversation as reason and common sense tell us would become those, who either stand upon the brink of eternal perdition, wholly ignorant how soon they may be compelled to make the fatal plunge; or, if rescued from this perilous and awful pinnacle, have been rescued from it by the most generous sacrifice of self-devoted, sin-abhorring love. Or will any seriously assert that the ordinary conversation of the world is such as becomes those who are kept upon this earth for the sole purpose of moral discipline; who must either become meet to be partakers of the inheritance of the saints in light, or treasure up for themselves wrath against the day of wrath, and revelation of the righteous judgment of God; and whose winged moments of quickly fleeting time are pregnant with the fate of countless and interminable ages, in a blissful or accursed eternity? But it were only waste of time to dwell upon the proofs that such an improved change in conversation as I have been now urging would preserve the mind in a praying frame, even in its intercourse with the world; and supply materials for praying, not only with the spirit, but with the understanding also.—I shall therefore pass on to the next topic which I proposed, and say,

4. Re-kindle, as the season calls, and opportunity permits, at the several altars of private, domestic, and public worship, the fading flame of Divine love, the languishing spirit of prayer. Be constant, be regular in your attendance upon the different services and ordinances of religion; those instituted means of grace, through which, as the prescribed channel, God has promised to communicate his spiritual blessings to the soul. "If thou turn away thy foot from the Sabbath, from doing thy pleasure upon my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." "Where two or three are gathered together in My name, there am I in the midst of them." "Enter thou into thy closet, and shut to the door, and pray to thy Father which is in secret; and thy Father which seeth in secret, himself shall reward thee openly."

But you must be careful not to suffer these observances of public, family, and private worship, to degenerate into mere lifeless forms and

mechanical habits. Study to maintain a seriousness, a spirituality of mind, in every religious exercise. Remember that the ordinances of religion are not superstitious charms, or magical incantations, but rational means; to which, when used as such, God has annexed the promise of a peculiar spiritual blessing. And, unless so used—instead of serving, as God designed them, to render the conscience more sensitive, to stimulate the religious appetite, and to refresh the soul—they will but deaden the conscience, blunt the religious affections, and harden the heart.

Need I, after the passage of Scripture which I have just quoted, observe, that the Sabbath, pre-eminently above every other day, demands an undivided attention to works of piety and love, if we would maintain a spirit of prayer? Its stated and frequent recurrence is evidently designed to maintain a habit of devotion in the soul; and would men but avail themselves of the spiritual privileges, and feed upon the spiritual food, which Sabbaths provide, "in the strength of that meat" they would be enabled to encounter the privations and distractions of the intervening days of secular life, and to raise their spiritual course to the Mount of God, with patience, safety, and comfort. As regards the Christian world, the profanation or observance of the Sabbath is, respectively, one of the surest marks of a corrupt or a reformed church. As regards Christian experience, many a pious individual has testified, with Sir Matthew Hale, that the comfort of the week was intimately connected with the strict and spiritual observance of the Sabbath.

The Sabbath opens, as it were, a vista into the kingdom of heaven, of which it is a reflected copy, though faint indeed and imperfect; and therefore our relish for the one tests, not uncertainly, the degree of our preparedness for the other. But Sabbath sanctification is not the heartless performance of any duties, however excellent: it is a drinking into the Sabbath spirit, and a joyful acquiescence in the permitted privilege of serving the Lord without distraction. The Sabbath permits us, unshackled, not only by worldly duties, but by worldly cares and worldly thoughts, to worship in spirit a spiritual God; and I cannot think that the church in the morning, the farm at mid-day, and the crowded dining or drawing-room in the evening—that even the Bible in the morning, and then the account-book, newspaper, or other book, however unexceptionable, but which does not directly bear upon the all-important realities of the eternal world—either duly sanctifies the Sabbath, or trains the souls of ourselves or of those around us to a meetness for the heavenly inheritance. It neither maintains the frame and habit of prayer, nor does it bring home to our own minds, or to the minds of others, that sensible and strong impression of the reality, the nature, and the acknowledged importance of eternal things, which Sabbaths, rightly used, are calculated and designed to produce. We should study to maintain, on this sacred day, a holy serenity, a sanctified cheerfulness, unmarred by any allowed intrusion of the distracting business or anxious cares of ordinary life. Every occupation, word, and thought, should be stamped, "Holiness unto the Lord." Let us but do our part, God being our helper; let us but study to preserve the temple undefiled, and prepared to receive the heavenly visitant; and the spirit of prayer, peace, and joy, will enter in and dwell there. Let us turn away our foot from the Sabbath, from doing our pleasure on God's holy day; and honour him, not doing our own ways, nor finding our own pleasure, nor speaking our own words; and then shall we delight ourselves in the Lord: for "the mouth of the Lord hath spoken it."

I have often thought, as I walked out amid the fields of nature from a village church lighted up by the soft and golden lustre of a western sun,

that a summer Sabbath evening gives the closest resemblance, the loveliest draught of heaven which earth supplies. The fair face of nature smiles, with increased charm, in *its* tranquil and sweet repose. There is an indescribable stillness; as if that the evening anthem of the choristers of heaven should be heard throughout the wide and lofty concave of their magnificent temple, and that every sight of beauty and sound of melody should meet undistracted attention, and attune and elevate the soul to God. Only shun the more crowded haunts of man, and every countenance reflects the scene, and wears an aspect of relaxation and calm composure. The curse seems removed. For this one day, man no more in the sweat of his brow eats bread; no more the whole creation groaneth and travaileth in pain together. On this day of universal rest, no sight of toiling age and overburdened weakness, no cruel oppression of the inferior animals, no overreaching cunning and chicanery, meets and mars your happiness. All the enjoyments of this sacred season are, and ought to be, eminently domestic as well as elevating. A Sabbath evening, like its blessed antitype, re-unites the several members of the domestic scene, whom the avocations and labours of every-day life have dissevered from familiar intercourse; and collects again those diverted rills of affection into the one and abundant stream of sympathy. On this evening especially should the Patriarch's wise and pious resolve, "as for me and my house, we will serve the Lord," be emblazoned on every domestic altar, and regulate every domestic society. In these happy seasons of re-union and relaxation, the young mind should be taught by experience to blend every memory of home and of happiness with God and with eternity. And if, in after days, some beloved member wanders a prodigal into a far country, pursued by a father's prayers and a mother's tears, let the memory of that father's house be inseparably associated with the memory of that father's God; that so the prodigal's resolution, "I will arise, and go unto my father, and will say unto him, Father, I have sinned against *heaven* and in *thy* sight," may be the first breathing of *his* penitence also, and the welcome harbinger of his reformation.

With respect to private prayer, I should wish to make one observation, very simple, but I believe very useful. It is this: that private prayer should not be deferred to an hour when both mind and body are exhausted by languor and fatigue, and unfit for further service until recruited by repose; as though the useless refuse of time and strength were sufficient for God, and for transacting the business of eternity. We should appropriate to it seasons of physical and mental vigour; nor permit any one of those duties habitually to supersede another—public prayer to be given in exchange for domestic, domestic for private: each has its distinct claim; let each have its due observance.

Nor let men delude themselves with a vague and careless hope that their state is safe—let them not slumber on in careless security—while these sober, practical *evidences* of their faith, no less than *helps* of their piety, which commend themselves alike to reason and to the awakened conscience, are wanting. It were enough to enforce the observance of these duties by every rational creature, that they are commands sanctioned by Infinite Power. It were enough to say, that they are the precepts of Infinite Wisdom and Love. It were more than enough to every grateful heart to say, that they are the will of Him who spared not his own Son, but freely gave Him up for us all; of Him who loved us, and gave Himself for us. But there is in the intrinsic nature of the duties themselves a service and a delight which would secure their observance by every spiritual mind, apart from all consideration of the Divine command: or should I not rather

say, there is in them a spirit which writes the precepts of institution of Sabbaths, sacraments, and prayer, upon the regenerated heart, and thus renders them its natural and unforced development?

The neglect of these duties is often the only accessible proof by which you can convict the worldly-minded of their want of piety. You may talk of faith, and hope, and love, and all the beauteous train of Christian graces; but language thus general cannot probe the heart of the hypocrite or self-deceiver. He shields himself beneath its vagueness and impersonality, and thus deludes and destroys his soul. The mere worldling, whose affections are set on things below, who minds earthly things; the covetous idolater of Mammon; the creature of vanity or ambition, who lives upon the breath of fame; the lover of pleasure more than the lover of God; yea, the very profligate and debauched sensualist; all will tell you—for the assertion is easy to make, and difficult to disprove to the mind unwilling to be convinced—that they are as sincere in their religion as many who make a greater display of religion, and talk more about religion; that they have a good heart; and, if you press upon them the first and great commandment, that they *do* love God. But what, we should ask such, is the ground and motive of that love? what the body of religious duties which that spirit of love animates? what the fruits which it developes? Love cannot exist without a motive, without an object, without action: (in religious matters especially, love is the grand energy: "faith worketh by love:") *Who*, then, is the god whom you love? *Why* is it that you love God? *How* is that love evidenced?

Is your god altogether such an one as yourself, the creature of your own depraved imagination and carnal affections—a being all mercy, just fitted to speak false peace to an evil conscience, and thus license sin—a being who may command, but will not enforce; who may threaten, but will not really punish? Or is he the God of justice, of truth, of holiness; who loves righteousness and hates iniquity, and will by no means clear the guilty; and of whose words, though heaven and earth shall pass away, not one jot or one tittle shall pass away, till all be fulfilled?

And *why* is it that you love God? Is it because you are told, that without the love of God you cannot be a Christian; that love is the condition and fulfilment, on your part, of the Christian covenant; that this profession of love to God is your password to heaven? But if your love has effected no communion of your heart with God in secret prayer—perhaps no endeavour, no desire after such communion, no stated regular practice of private prayer;—if it has reared no domestic altar to the Lord, and practically elicited no resolution, "As for me and my house, we will serve the Lord;" if it has secured no spiritual, perhaps even no formal observance of the instituted ordinances and services of public worship—no response of gladness to the invitation, "Let us go into the house of the Lord;"—if it has wrought no conscientious subjection of your conduct and conversation to the precepts of the Divine law, no practice of known commands—not to speak here of freedom from the commission of palpable and wilful sin;—if such as this be your love, were it not well to examine and prove it; to remember that by its fruits ye shall know it; and that "he who saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

Or do you say, I love God because God is great and powerful, awful in majesty, and a discerner of the thoughts and intents of the heart;—because he is to come in the clouds of heaven with power and great glory, and to stand in the latter day upon the earth, the Judge of quick and dead;—because I am to appear before his tribunal of final and irreversible judgment; heaven upon his right hand, and hell upon his left hand; his word the fiat

of my eternal doom: because, from amid the thunderings, and lightnings, and voices, the blackness, and darkness, and tempest, of Sinai, he has commanded that I should love him; and he possesses terrors to sanction, and power to compel, obedience to that command? You have advanced, indeed, a step beyond the mere formal, traditional professor, who says 'I love God,' because he learns that to love God is the Christian's profession: you indeed fear God; but remember, that to fear is not to love. You fear him as a slave his tyrant master; and such fear is incompatible with love: perfect love casteth out such fear.

Or do you love God because he created you: because for all things pertaining unto life you are wholly dependent upon him: because life itself hangs upon his word: because in Him you, live, and move, and have your being; and from Him derive life, and breath, and all things? Still further, do you love Him, because in his mercy he has sent a Saviour, through whom God may be just, and yet the Justifier of the ungodly; whose dying voice, "It is finished," opened an avenue for the Divine mercy through the opposing barriers of justice and truth, rent the veil, and admitted fallen man into the holy of holies; and thus provided the means of deliverance from (you know not what) *future* miseries, and purchased for you (you know not what) *future* happiness? Now all this is just and true, most orthodox and evangelical. But all this *is* in the case of many—*may* in yours; nay, while you entertain such vague notions of heaven and hell, and of the nature of the Redeemer's work, *must* be—cold, dark, and inoperative. Your professed love is the constrained debt of the understanding and rational faculties, not the warm and spontaneous effusion of the heart and affections. It is not that love by which a lively, realizing faith worketh; that love which is present happiness; the well of water springing up into eternal life; and the kingdom of heaven already established in the soul.

What is popularly termed Evangelical doctrine—that is, the doctrine of the *means*—is essential as the substratum of Gospel salvation: "Other foundation can no man lay than that which is laid, Jesus Christ." But the doctrine of the *end* is no less important: "Without holiness no man can see the Lord." To believe in the atoning sacrifice of Christ is essential as a mean; but useless except in reference to its great end—the sanctification of the soul, and its restoration to the lost image, to the knowledge and enjoyment, of God. Christ "gave Himself for us, that He might redeem us," not merely from the guilt and punishment of sin, but "from all iniquity, and purify unto Himself a peculiar people, zealous of good works." This He effects by bringing us into communion with him, through the blessed influences of the Spirit of grace and supplication; taking of the things of Christ, and shewing them unto the soul. If there be no sense of the moral as well as natural attributes of God—of his goodness and amiableness, as well as of his tremendous and resistless power, and his awful majesty;—if there be no groaning beneath the burden and misery of sin, no conviction of its baseness and ingratitude, no revolting from its pollution and defilement: if there be no experimental knowledge of the nature and excellency of spiritual things, no taste of the graciousness of the Lord, no sight of the beauty of holiness: if there be no hungering and thirsting after righteousness, no longing after the rest, not of a vague and future heaven, but of tempers regulated, of passions mortified and subdued, of affections sanctified; no aspirations after the present heaven of a clear conscience, a serene and spiritual mind: if God manifest in the flesh does not appeal to your heart through the sympathies of a common nature: if his amiable and attractive virtues, his Divine graces, do not win your affections, and his holiness sanctify them; his human nature thus elevating you into contact and communion with his Divine: if the pollution and

misery of sin be not the hell which you most dread—the power of sin, the enemy: if holiness be not the happiness after which your soul aspires—the likeness of God your hope—the presence of God your heaven: if no lively, grateful, heart-felt love to Christ burns in your bosom, not only for what He has suffered in your stead upon the cross, but also for what He has wrought by His Spirit in your soul: if there be no deep, abiding, experimental conviction that His presence is better than life; that with Him is the fulness of joy, and at His right hand are pleasures for evermore; and that when you awake up after his likeness you shall be satisfied with it:—in a word, if there be no sense, and no experimental assurance, that communion with God, in Christ, through the sanctifying influences of the Divine Spirit, is present, future, eternal heaven:—your love is but a false and formal profession, or a hollow self-deception: your faith, the faith of devils, who believe and tremble; who hear, but will not obey; who intellectually know, but in spirit hate God: your hope, the hope of the hypocrite which perisheth!

Let me not close by proclaiming the sinfulness and danger of such a state, without pointing out the only, and the effectual, remedy. In the counsels of Divine wisdom and love Christ suffered, the just for the unjust, that He might bring us to God. He died for our sins, and rose again for our justification. He who in pain and ignominy was once lifted up upon the cross, now sitteth at the right hand of the Majesty on high, again arrayed in those robes of Divine glory which for a brief space he put off for our redemption, and wielding again the sceptre of Omnipotence. He is exalted as a Prince and a Saviour, to give repentance and remission of sins; and ever liveth to make intercession for us. In Christ, as the alone and all-sufficient sacrifice for sin, has God reconciled to himself guilty man. Justified freely by God's grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, we have, by faith, access to and peace with God, through Jesus Christ our Lord: and whatsoever we ask of the Father in His name, He has graciously promised that we shall obtain.

Ask, then, and ye shall have. Ask the spirit of grace and supplication—of power against sin—of a sound mind. Ask that eye of faith which seeth Him who is invisible; and, by a present experience and actual contact, realizes the certainty and nearness of the spiritual world, and the continual and heart-inspecting presence of the holy God. Ask that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, you may have your conversation in this world. Ask that your soul, grovelling amid the pains or pleasures of time and sense, may be winged by Gospel hope; and that you may steadily set your affections on things above, and not on things on the earth; that you may have your conversation in heaven. Ask the spirit of holiness, and of Divine wisdom. Ask the humbleness of mind, the purity of heart, the bowels of mercy, the self-denying patience and long-suffering, the meekness and gentleness, of Christ. Ask *that* which is at once the cause and consummation, the source and the perfection, of all Christian graces: ask that the love of God may be shed abroad in your heart, through the Holy Ghost given unto you. Then, in all the vicissitudes of life, in all your journeyings through this land of your pilgrimage, like the pious Patriarch, your first work will ever be to build an altar unto the Lord. You will pray to him at every time which the Lord hath appointed, and in every place which he hath chosen to set up His name and to promise His presence:—on the Sabbath—in the morning, and evening, and at noon-day—in the temple and the closet—at the sacramental table, and the domestic altar.

And when you thus pray, ask in faith, nothing wavering; not merely

without distrust of the power and willingness of God to grant your petitions, but also without insincerity and hesitation on your own part in offering them. Be not, when you pray, divided between the world and God; longing after forbidden pleasures, which yet you fear to taste; praying for deliverance from lusts and passions, yet dreading that God may hear your prayer, and rob you of your idol sin. But learn to hate even the garment spotted with the flesh; and sincerely and steadily desire to obtain those Christian graces for which you have sent up your petitions to heaven. A double-minded man is unstable in all his ways. Let not such a man think that he shall receive any thing of the Lord. But offer your spiritual petitions for spiritual blessings with purpose of heart and sincerity of desire. Ask, without partiality and without hypocrisy, the whole mind of Christ; and whatsoever you thus ask in prayer, believing, you shall receive.

(*To be concluded.*)

ON THE WORD "CHARITY" IN THE ENGLISH NEW TESTAMENT.

To the Editor of the Christian Observer.

In my former paper upon the word "charity" in the English New Testament, I stated that my "object was to bring the subject forward into notice." This point has, at least in a great measure, been attained, since it called forth from you such a lengthened examination of the subject. I greatly rejoiced when I saw your remarks; and feel satisfied that the great body of your readers must, with me, be grateful to you for the mass of information you have afforded them.

Still, I hope I shall not be accused of obstinacy, if I hold to the opinions expressed in my former paper. If the cause of truth were not concerned, I trust I should be ready to leave the subject as it now stands; but believing these opinions to be founded in truth, I consider it a duty to support them. I can readily understand, that, by dwelling on the peculiar faults of any subject, the mind, in course of time, feels them so acutely, that it is apt to express itself with more warmth than the case will justify: and this may be the case with me, with regard to the use of the word "*charity*." Still, on a re-consideration of the subject, I do not think so. I mention this, because the opinions expressed in your remarks appear to me to differ from my own more in degree than in kind. You agree with me, that "the unexplained use of the word *charity*, instead of love, in many passages in our Authorized Version, is to be lamented;" and that, except in specific cases, "the popular employment of the word in our version of the Scriptures is unhappy;" and again, that "there is doubtless some constraint in applying it, without explanation, to express love to God." But while you admit these objections, "and would be glad to see them removed," you have "sundry modifications to propose to my very strong remarks," and are "somewhat surprised that a clergyman should have penned some of these assertions." Now then, I once more beg leave to trouble you with a few remarks on the subject of these "assertions;" and in doing so, I shall, I trust, be able to illustrate the greater part of them, by the various points of information you have afforded me.

It may be well, before I proceed, to state, as distinctly as possible, a distinction which it will be necessary to bear in mind, and which I shall often refer to, respecting the meaning and use of the word *charity*. And it is this: *Charity*, in popular discourse, never means "*love to God and love to man*,"

in the full acceptation of the terms; but when employed in the New Testament, it must imply all this, since there its meaning is regulated by the context. This distinction will be admitted in the present day: my object will be to shew that it existed as much formerly as it does at present. Again, in the works of theologians, the word is used as implying all that which it does in Scripture. It is my opinion, that their having done so is a natural consequence of its employment in the New Testament; and that its use there, and in the works of theologians, derived its origin and subsequent continuance from an indiscreet adherence to the Latin "*charitas*," found in the Vulgate, and in the writings of many divines. But at the same time I hold, that theologians having used the word as implying all that which it does in Scripture, is no proof that, at the time their works were respectively written, the word actually and popularly meant any more than it does at present; but, instead of this, their expressions amount only to an explanation of their views as to what that principle consists in which is inculcated in Scripture. And it will consequently follow from this, that one person writing in Latin, and treating of "*charitas*"—another writing in English, and discoursing of "*charity*"—and another of "*love*"—would each be led to make the same or similar observations—*cæteris paribus*.

I now come to your observations on my having quoted Barker's New Testament, 1583, with notes by Beza, translated by L. Tomson, as having *love*, 1 Cor. xiii. But since L. Tomson gives *charity* in the marginal notes, you say that "I should therefore have glanced from the text to the margin," before I adduced this version in support of my opinions. I was, however, fully aware that *charity* was to be found in the notes; and I now see that it would have been well had I stated this. The reason I did not do so was, simply, because I did not wish to take up the space necessary to explain my views on this circumstance; and my only object at that time was to refer to the *text*, which, it must be recollected, was not by L. Tomson, though the notes were. But I now desire to make use of this circumstance; and to point it out as an illustration of my views. "Beza," you say, "wrote in Latin, and his word is *charitas*." Yes; and L. Tomson translating this, like many others, gave "*charity*." This is a key to the whole matter. It is to this, I must say, indiscreet translation from the Latin that we owe the extensive use of the word. It is a continuation of the practice first begun by Wickliffe. I before stated that *he* gave *charity*, in consequence of his not having the Greek, but only the Latin, to translate from; though, certainly, I did not make him use the word "by *rote*, in compliment to the Latin Vulgate." He did that which most other men would have done under his circumstances; which many did, though they had the Greek to refer to, and consequently ought to have known better: he was taken with the similarity of the words in the two languages. That his translating from the Latin Vulgate was the cause of his giving *charity* instead of *love*, is not now first brought forward by me because it falls in with my views. I have since referred to the remarks of Dr. A. Clarke on 1 Cor. xiii., and he makes the very same statement. I trust you will pardon me if I say, I wonder how it can be for a moment doubted. I shall be told that "Wickliffe used the word deliberately, and in its most extended sense," as "including love to God, and love to our neighbour." He has done so on the very chapter quoted by myself, 1 Cor. xiii. Now, I do ask, How could he do otherwise, without at the same time violating all consistency, having employed the word in the New Testament? He is treating of a principle which in Scripture is called *charity*; and since on this depended the "bliss of heaven," he very justly, and very wisely, tells his hearers, that "it is well to learn how men should know charity."

Would that all men, from his day to this, had explained it as well as he did! But I would remark, that he only *explains* (if I may so speak) *charity*, as meaning all that he has spoken of it; and cannot properly be said to use it as synonymous with *love*. His remarks, at least in the passage quoted, amount more to a commentary on the meaning of the Apostle, than on that of the word *charity*; and are, in this way, just what a writer of the present day would say, with the same object in view. What the actual meaning of *charity* was, when used in popular discourse in the days of Wickliffe, I shall not undertake to determine, for I have it not in my power at present to do so; but I hope to shew that his, and others, having used the word as implying *love* in its fullest sense, cannot be adduced as proof that in their days it did actually mean all this, or indeed any more than it does at present.

And to do this, I come "to the best test of all—namely, the *Homilies*." I perfectly agree in the opinion, that they form one of the best tests on the subject. "*Charity*," says the Sixth Homily, "is *to love God with all our heart*," &c. Now, before I proceed, I would ask, What is there in this passage which proves it to be any more than a *commentary* on the word, as in the case of Wickliffe? I will, however, waive this question for the present, and come to more decisive proof as to what the word actually meant in those days. "*Charity*," says the Homily, "is to *love God with all our heart*." With this let us compare the testimony of Tyndale, as expressed by yourself: "*it never, he says, means love to God!*" "It has various meanings, but it never means love to God." Surely, then, with such testimony before you, the astonishment which you express at a clergyman who ought to have been familiar with the Homilies, might have been spared. I was not aware, when I penned my former paper, of these words of Tyndale; nor have I since been able to meet with his work which contains them; but I do beg that my observations on the meanings of the word may be compared with those he has given to it. But let us examine this case further. Tyndale's statement was made subsequent to the year 1526; for at that time his New Testament came out. The Homily was published in the time of Edward VI., who died in 1553. In 1526, then, "*charity*," if Tyndale be correct—which I shall speak of hereafter—"*never meant love to God*;" but, in less than thirty years after, it had so changed in this respect, that it meant love to God and love to man—"love in its fullest and most complete sense!" And be it observed, moreover, all this change took place without that "subsequent employment of the word in the vernacular New Testament" of which you speak, p. 477; for you have shewn that it was not so employed until some time after; not until the year 1568, when the Bishops' Bible was published. How, then, are these conflicting, though almost contemporary, testimonies to be reconciled, on the grounds that the statement of the Homily proves the word to have been popularly understood as meaning all that which it applies to it?

But to return to Tyndale. No doubt can, in my opinion, exist, but that he reported truly of the meaning of the word in his day; and for the following reasons: His character forbids a suspicion of his integrity; his judgment in such a case cannot reasonably be doubted; but, above all, the "*internal evidence*" of his statement must place this matter beyond doubt. Who can doubt his correctness, when the *identity* of the meanings which he applies to *charity* is compared with those it means at present? This identity is acknowledged by yourself: "still," you say, "the popular senses continue to be those which Tyndale long ago asserted."

Are, then, the statements of Tyndale and the Homily opposed? I answer, Not at all. The distinction which I have spoken of before, is all

that is necessary to render the matter plain. But, I repeat, if that be forgotten—if the words of the Homily be taken as the popular meaning of *charity* in the days of Edward VI.—then either Tyndale or the Homily must be wrong. But the facts of the case appear to me to be manifestly these. *Charity* had been long and extensively used; it had existed in Wickliffe's Bible; it had been perverted by Roman Catholics to the worst of purposes, having been so often employed by their priests as a means of satisfying their avarice; the *charity* of Scripture was lost, or well nigh covered, and alms-giving, or donations to the church, supplied its place: and the authority of Scripture was employed to support all these corruptions. It was, then, to oppose such errors, wherever they existed, that the Sixth Homily was written; containing an explanation of what the *charity* of Scripture really consisted in. I do not mean to say that this discourse was brought out with the object solely of opposing these errors, as some of our Articles were directed against specific doctrinal ones; but to oppose, generally, all the errors connected with the word, and to establish the truth. The Postil of Wickliffe may be said to be written with a similar object; but then this view of the Homily makes it rather a commentary or explanation of the meaning of Scripture, than an exposition of the word itself. The writer is, in reality, shewing the meaning of αγαπη, and not *charity*. The very same things may be said in the present day, and with perfect truth, as are said in this Homily; but, at the same time, no man will attempt to assert that *charity* now properly means so much. It is true, Tyndale's Testament had been out for some years at this time, and doubtless had done much to remove error; but its influence had not yet reached the whole mass. We must recollect that the bulk of the nation had made but inconsiderable progress in Divine truth at this time. So far, then, from thinking it strange, nothing, I conceive, could be more necessary or useful than such an exposition as is contained in this Homily. However, it is by no means necessary to suppose that the above were the only reasons why charity was in this discourse explained as meaning so much as it is made to do. The term appears to have been extensively used by theologians of all parties. They were much in the habit of perusing Latin works in which *charitas* was used; and, like L. Tomson and others, they generally translated this by *charity*. It is to this practice that I attribute the continuance of the use of the word: it was continually renewed, or supplied afresh from this source; and had it not been for this, would most probably have ceased long ago.

I conclude, then, that Tyndale and the Homily are not opposed to each other. The latter explains the word as it was frequently used by theologians; but, more particularly, its object is to shew what that feeling consists in which is spoken of in Scripture. Tyndale, on the other hand, treats of the actual meaning of the word; and finding that it could not, without violence, express the meaning of αγαπη, he very wisely rejected it, and gave a word that did express it. But if his statement respecting the meaning of *charity* be admitted, then is it conclusive as to the import of the term in the time of Edward VI.; and while thus advocating the employment of *love* in its stead, I am, I conceive, fighting his battle over again.

I wish, however, to make a few more remarks on the change supposed to have been wrought in the meaning of *charity* by its "subsequent employment in the vernacular New Testament." It was first, then, after Tyndale's time, introduced into the English text in the Bishops' Bible, printed in 1586; and it has certainly continued in use from the time of James I. until the present day. Yet so little has this affected its meaning,

that, as you admit in your remarks, "the popular senses continue to be those which Tyndale long ago asserted; and there is doubtless some constraint in applying it, without explanation, to express love to God." In fact, it most truly appears that its meaning has undergone no change from the days of Tyndale to the present day; and it forms no inconsiderable part of the argument against its employment in the New Testament, that, although it has now existed there for upwards of two centuries, and been in use among theologians, still it refuses to express that which they have very improperly been endeavouring to force upon it.

I come now to a later date. You refer to Johnson, who quotes, among many others, Hooker and Atterbury; and with these I shall couple the statement of Secker. You say (p. 470), "If Johnson's last two heads (liberality to the poor, and alms) have come in popular estimation to be implied in the word *charity*, rather than the three former, it does not follow that Hooker and Atterbury, to whom he alludes, were wrong at the time when they wrote." I have not been able to discover from what part of Hooker's works Johnson quotes his passage; but this will make no great difference, if I succeed in shewing that Atterbury's use of the word, instead of being opposed to what I have said, may serve as another apt illustration of it. Among his sermons there is one on 1 Pet. iv. 8, "Charity shall cover the multitude of sins;" "preached before the President and Governors of the Hospitals of Bridewell and Bethlehem, in 1694." It appears to me probable that Johnson formed his definition from this discourse; for although it does not contain the entire passage, as quoted by him, it throughout justifies his words, which are these: "*Charity*, or a love of God, which works by a love of our neighbour, is greater than faith or hope." Now, in this discourse there are the following passages: "*Charity, which is an exalted love of God and our neighbour;*" and further on, "It is the great perfection, the distinguishing grace of a Christian, *preferable to faith and hope.*" It would seem, then, from the former of these two sentences, that his words were decisive as to the meaning of *charity* in his time. Very little examination of his discourse, however, is necessary to shew quite the contrary: it is one of the most unscriptural I have ever read. But, in his zeal to establish his system, he says: "As to its (charity) *nature* and *extent*, it must be understood to signify, not barely *acts of relief* to the poor and needy—AS THE VULGAR AND CONFINED USE OF THE WORD IMPORTS—but more largely, all the several ways of universal beneficence and kindness by which one man can be serviceable to another. Further, it expresses not the *outward material act only*, but *must be supposed* to take in also the *vital form* of it—that inward principle of a sincere *love towards God and man* from whence it regularly flows, and separated from which the mere external act is a lifeless and useless performance. And then, even of *charity thus largely understood*, it is not a common degree that is meant here; it is to a mighty and extraordinary measure of it that this mighty and extraordinary blessing (that it shall cover, or procure a pardon of sins!) is expressly said to belong." Here, then, we see that there existed in the days of Atterbury the very same distinction in the meaning of the word that there does at present. The popular use of the word, which he calls "the vulgar and confined use," was then just what it is now, and was in the days of Tyndale. It has not changed, through those "fluctuations of language" of which you speak; its meaning has remained the same. It is manifest he feels that those extended meanings which he labours to apply to it did not properly belong to it, but were forced upon it. It "*must be understood*," and "*must be supposed*," to signify all these. Instead, then, of its actually embracing, in the days of Atterbury, "love to God

and love to man," there was "doubtless the same constraint in applying it, without explanation, to express love to God," that there is at present.

Although I do not feel that any further testimony is required on this head, I will refer to the statement of Secker, quoted by you; and we shall find him making the very same distinction, though with a different object. I have not Mant and D'Oyly's Bible at hand, and must therefore make use of your statement of his words. He "states that *charity*, in *common speech*, usually signifies *judging favourably of the actions and intentions of others*, or *relieving their distresses*; but *in the New Testament* it never signifies these particularly, but a general benevolence of disposition, *wrought in us by the grace of our Redeemer*." Precisely so. This is the very distinction I maintain. Let the statement of Secker be compared with all my former paper contained; more especially where I say that the "*love*" which Scripture teaches is "not that non-descript and un-evangelical feeling which *charity* calls up to the mind; but a living and energetic principle, wrought in the heart of every real Christian by the operations of the Holy Spirit."

But when did Secker, who makes the above distinction in the meaning of the word, live? Why, he was *cotemporary with Atterbury*, who was born in 1662, and died in 1731–2; and Secker was born in 1693, and died in 1768.

Now, let all this be put together; and then let it be decided how far I was justified in saying that "*charity bore no other meaning in the days of James than it does at present.*" For although no works written in his time have been now referred to (nor shall I make use of any at present, though, should it be thought proper to continue this discussion, I will endeavour to do so), it will scarcely be held probable that in the days of Tyndale it should mean one thing—in the days of James mean much more—lose this addition in the days of Atterbury—and come in the nineteenth century back to the very same standard which Tyndale gave it in 1526; notwithstanding, also, its having had, from the days of James, an uninterrupted "employment in the vernacular New Testament" for upwards of two centuries.

I fear my remarks are becoming much too lengthy; but I am unwilling to drop the case of Atterbury, *which may serve as a specimen of a class*, without a few more observations upon it. They may have a useful bearing in more ways than one. I have before alluded to the unscriptural statements contained in his sermon: these abound throughout. For instance, when fixing the meaning of the text, he determines "that *charity* is of so great a price in the sight of God, that they who possess and exercise it in any eminent manner, are particularly entitled to the Divine favour and pardon, with regard to numberless slips and failings in their duty, which they may be otherwise guilty of. This great Christian perfection, of which they are masters, shall make many little imperfections to be overlooked and unobserved; it shall cover the multitude of sins." Again: "He (the Lord) will have a particular regard to, so as to make no severe scrutiny into, that man's faults and failings, who hath eminently guided his life and practice by it!" Now, though from these and other passages he may be supposed to be referring as much to the inward principle of charity as to its outward manifestations, it must be recollected that he is preaching a charity sermon, in which his great object is to call forth the donations of his hearers; and he tells them, in no very measured terms, what will be the effect of these. In the day of Judgment, the question that will be put to all will be, "*What good and charitable deeds have you done to your poor brethren?* This will be the chief point upon which we shall be examined; and *our acquittal as to neglects in other parts of our duty will depend very much upon our being able to give a good answer to it!!*"—Now,

the first observation I would make in reference to such statements as the above, is, that this writer would have had considerable difficulty in raising such a system, had our English Testament contained *love*, and not *charity*. The former word would not have yielded to his purpose so easily as the latter, which was calculated, I fear, to invite it. I admit that it would be wrong to account for his error on "so narrow a basis," as supposing that the English text was the sole cause of it; but was it not calculated to foster it, and to supply a channel for its exercise? At the same time, I thank you for your correction, which my former statement required. The whole tendency of this sermon, however, is absolutely directed to shew, that the chief meaning of *charity* is alms-giving and relief to the poor, and not love to God. The latter is frequently mentioned, but the former is the port for which he is spreading all his sails. And what must have been, and what must continue, the effect of such a sermon, coming from such high authority? Alas! it is to be feared, its evil tendency was not confined to its day of delivery. The sermons of Atterbury are still read and regarded by vast numbers, as what are called "thoroughly orthodox, Church-of-England sermons!!"

I now come to the case of our venerable translators. And, at the outset, I desire to clear myself from the charge of having "accused them of dishonesty, and yielding to anti-evangelical prejudices in so doing" (p. 481). I certainly have not so accused them, nor doubted "their wish to translate accurately." No man can possibly think higher of them, or of their work, than I do. My words were, "What could tempt the venerable translators of our Authorized Version to depart from the rule of their predecessors, supported as it was by absolute rectitude, it is perhaps now impossible to determine. All that we know is, that they have done so; and that at the expense of Scripture and their own consistency." You have, I conceive, rendered it highly probable that their object was to avoid Puritanism on the one hand, and Popery on the other, as the King had directed. This fully clears them from any suspicion of dishonesty. But their prudence and "consistency" in carrying this into operation, when translating the word αγαπη, remain to be considered. "Our correspondent," you say, "asks, Why, when the Spirit of God has indited one word, should our translators have introduced fickle variety and uncertainty? The question is, Have they done so?" You have not attempted to prove the negative to this question: I shall therefore endeavour to shew that *they have*. Even supposing, what I cannot allow, that *charity* actually meant in the days of James "love to God and love to man," the manner in which they have employed *love* in some instances, and *charity* in others, cannot be altogether defended on the score of consistency. Take, for instance, the following, in which the *inward principle is expressed by charity* [*Surely, these passages involve also the expression of that principle in action.* Ed.]:—

1 Cor. viii. 1: "Knowledge puffeth up, but *charity* edifieth." 1 Cor. xiii. 1: "Though I speak with the tongues of men and of angels, and have not *charity*." (See the chapter throughout.) Col. iii. 14: "And above all things put on *charity*." 2 Tim. ii. 22: "but follow righteousness, faith, *charity*, peace." 1 Pet. iv. 8: "Have fervent *charity* among yourelves; for *charity* shall cover the multitude of sins." 1 Tim. i. 5: "Now the end of the commandment is *charity*, out of a pure heart, and of a good conscience, and of faith unfeigned."

In the following, *it is expressed by love*:—

Rom. xii. 9: "Let *love* be without dissimulation." 2 Cor. vi. 6: "By kindness, by the Holy Ghost, by *love* unfeigned." Gal. v. 22: "But the fruit of the Spirit is *love*, joy, peace." Instances of this kind, however, are very numerous.

But in the following, *the outward manifestation is expressed by love.* [*We should say rather the inward principle, of which the outward manifestation is "the proof," the "service," the "labour," the "walking," &c.* ED.]

2 Cor. viii. 24: "Wherefore shew ye to them, and before the churches, the proof of your *love*, and of our boasting in your behalf." Gal. v. 13: "And by *love* serve one another." Ephes. i. 15: "After I heard of your faith in the Lord Jesus, and *love* unto all the saints." 1 Thess. i. 3: "Remembering without ceasing your work of faith and labour of *love*." 2 John 6: "And this is *love*, that we walk after his commandments." See also Col. i. 4.

In the following, by *charity*:—

1 Thess. iii. 6: "Brought good tidings of your faith and *charity*." 3 John 6: "Which have borne witness of thy faith and *charity* before the church."

I need not add a word to these passages; they shall speak for themselves. But since in the original there is but one word, the question arises as to the propriety of employing two in English. I think one is sufficient; and that *charity* is unnecessary. It is true, a word may have two or more shades of meaning, and that in many cases it is absolutely necessary to use different words to express them; this however, on examination, will not, I think, be found to be the case with αγαπη, as used in the New Testament. In all cases, the inward principle and its outward manifestation are so intimately connected, that it is difficult to separate them; while the preponderance of either is distinctly pointed out by the context. Hence there is no ambiguity in the original as to which is intended. And I cannot help thinking that it was to preserve inviolate the connection between the principle and its practice, that made αγαπη in all cases be indited by the Spirit of God. If it be said that *love* is defective when expressing the outward act, the very same objection may be urged against αγαπη; since the meaning of each term is identical in its respective language. But *love* is not so defective, but that it may be used in every instance where αγαπη is found. Let it be so employed, and there would be found no more ambiguity in the English Version, than there is now in the Greek. Take, for instance, any of those passages which I have given above, in which the outward manifestation is expressed by love, and it will be seen that there is no ambiguity about them. The most illiterate person can instantly understand them, and perceive that the writers allude, in these instances, more particularly to the exercise of love, than to its principle. The truth is, the mind much more readily supplies to the word *love* the outward manifestation, than it does to *charity* the internal principle. Let the former word be used in all cases, and the connection I have spoken of is preserved as inviolate in the English New Testament, as it is now in the Greek. Introduce *charity*, and you go far to destroy this connection; at the same time you run imminent risk of introducing with it that long train of evils and errors, which in so many ages it has been the means of originating and perpetuating. There is no reason why the Church of England "should yield to morbid sensibility, or succumb to Geneva, any more than to Rome;" but when professing to translate the inspired Word of God, she has nothing to do with either of them, but to follow implicitly the Divine model. Very much more may be said on this point; but I know I have already trespassed too long. I shall therefore only refer, as briefly as possible, to two more of your remarks.

I asked whether against any other part of our "truly-called venerable translation" the same or similar objections could be urged, as may against charity? You say, you "think you could point out several," and refer to a few in illustration (p. 474). Now I admit that, in their nature, those you have spoken of are as objectionable as charity; nay, if you please, more

so: but surely you would not compare the evils these may give rise to with those which *charity* has produced. Why, for one person who is conscious of their existence, and who has been affected by them, *charity* has led thousands astray. "We might," you say, "point our critical telescope to many other *spots in the sun*; but we forbear." God knows, it was not a spirit of hyper-criticism which produced my remarks. I have as little desire as any man can have to note the spots of that sun, whose beams have so often carried "light and comfort" to my heart; but if you will permit me, I would say, that the instances you have pointed out are, in comparison to *charity*, as mere spots to a "partial *eclipse*."

I referred to those representations of *Charity* which are figured by a "destitute female surrounded by children," as instances of the prevalency of the error which restricts the word to alms-giving. You seem to think that those of *Faith* and *Hope* are equally objectionable. I am rather surprised at this. The figures of the two latter are objectionable, I conceive, only through their inadequacy; though certainly I would rather do without them; but that of *Charity* inculcates positive error, perverting the meaning of Scripture, and leading the unwary astray from the truth. On referring to Bailey's Dictionary, I find he speaks of the figure of Charity, and her three children, rather as allegorical representations of love in its principle and action, than of the latter in particular. Supposing him, however, to be correct as to what these figures formerly represented, his description will not suit the majority of those of late years, in which *Charity* is made a distressed and destitute female.

I shall be very sorry if any of my remarks are felt to be deficient in courtesy. Nothing can be further from my object; which I trust I can say truly, is an earnest desire for the establishment of truth.

W. L.

*** There is nothing uncourteous in W. L.'s well-reasoned remarks, any more than we meant any discourtesy in appending ours to his former paper; we are only afraid lest our readers should be wearied with any further discussion of the question. The sum is this. In the affairs of religion, ignorant and self-righteous persons think only, or chiefly, of outward actions, and little or nothing of inward principles, affections, and motives; and nowhere more so than in the matter of charity; so that they very generally misconstrue those passages of the New Testament in which this word occurs in our translation, and the popular meaning of the word conduces to their error. It is, however, equally clear that the word, as explained in the Homilies, and as currently used by theologians, takes in the full sense, and is, or ought to be, diligently explained to do so, in order that no person may be led away by a defective interpretation. We stated, that, under these circumstances, we wished that the word "love" had been used in the passages in question; though, in justice to our translators and to truth, we added, that in substituting it an error might arise on the other side, from persons construing "love" abstractedly, and not as in action; for to write, "Though I speak with the tongue of men and of angels, and have not the abstract principle of love," would be as inadequate a rendering as, "and have not its outward manifestation." Use what word we may, there is room for a per-contra argument. A man may as much deceive himself by a dead faith, or an inoperative love (which are but mockeries of those heavenly graces), as by outward deeds of virtue and benevolence, which do not involve the principle. Either word rightly explained will suffice; but neither will suffice without explanation; for if, as is notoriously the fact, the popular notion of charity does not embody all that is included in love, it must be equally affirmed, on the other hand, that the popular definition of love does not include all that our translators meant to include in the word charity. Love is the principle; but its fruits and exercises, which are clearly comprised in such passages as I Cor. xiii., would not of necessity be understood by those who misunderstand charity, to be involved in the word love. Tyndale was right as to the popular meaning; Sir T. More, the Homilies; and Dr. Johnson, as to the meaning intended by divines.

ON LOST OPPORTUNITIES.

To the Editor of the Christian Observer.

"*Virtus in actione consistit*" is a motto that conspicuously surmounts the gateway of a British nobleman (the Earl of Craven). Happy were it for our nobility in general, and for all whom Divine Providence has entrusted with wealth, authority, and influence, were these words deeply engraven on their hearts. To what extent they might then escape "the pains and penalties of idleness," and promote their own happiness by enlarging that of their fellow-creatures—more especially by becoming the instruments of their salvation through the blood of Christ—it were no easy matter to decide.

Yet the alliance between virtue and action is equally necessary in "all ranks and conditions of men." To sleep away our temporal existence, is a privilege (if privilege it be) that is conceded to no individual of the human race. "Do all to the glory of God;" "let us not be weary of well doing;" and, above all, "work out your own salvation with fear and trembling;" are the positive commands of God: and, however opposite is that "grace which bringeth salvation" to every assumption of merit on the part of man, still it is the recorded saying of the great Apostle, "His grace which was bestowed upon me was not in vain; but I *laboured* more abundantly than they all."

If so truly practical be the character of Christ's religion, I would invite the attention of your readers to the two following considerations:—1. The opportunities of doing good which are placed within our reach. 2. The pain of reflecting that such opportunities have been lost.

1st, As to the opportunities of doing good. By this term is generally intended every occasion whatsoever of glorifying God, or benefiting our fellow-creatures. Take, for example, that which so peculiarly belongs to *parents*. Who can calculate the blessings which they are capable of communicating to their children and their children's children? The minds of their own offspring, when most flexible and tender, are placed under their direction and controul. That much good or evil may be derived from their society, is too notorious to be denied. Thousands retain throughout life some of the very expressions which, as children, they caught from the lips of their parents; and thus habitually, perhaps, profane the name of the Most High, or call down the vengeance of the Almighty, or acquire that worldly phraseology which is irreconcileable to the love of God, and to the truth as it is in Jesus. Such instances of the *bad* effect of parental influence on a child may sadly outnumber those of an opposite description. Yet, thanks be to God! the latter may without much difficulty be found. One, too remarkable to be overlooked, just occurs to my recollection. A pious lady was married, and became the mother of a large family, consisting of about eight sons and three daughters. It was her invariable rule to familiarize them, from the dawn of reason, with those parts of Holy Scripture which were most calculated to interest and affect them. One of her sons himself told me that she would tenderly invite him, when a mere child, into her room, for the avowed purpose of reading to him a chapter in the Bible; and that, notwithstanding such amusements as might allure him in an opposite direction, he always yielded to her persuasions, and to this day retains a deep impression of her counsel, coupled, as it uniformly was, with prayer for the gracious "inspiration of the Holy Spirit." "As she sowed, so she reaped." God so signally blessed her charitable labours as a mother, that she lived to see the majority of her sons come forth as determined soldiers of "the cross of Christ." Happily, the foregoing case is of no solitary

kind, as appears by the well-known histories of a St. Augustin, a Newton, and a Colonel Gardiner.

And has the *father* of a family no opportunity of promoting their moral, their eternal welfare? Possibly his professional engagements may make such large demands upon his time and energies, that, in comparison of the *mother*, he can do little as the instructor of his children. Yet, ought he not to use diligence gladly to effect that "little?" For is it not a device of Satan to persuade him that, because of his avocations, *he*, at least, is at liberty to neglect what it is incumbent upon others to perform? Here let him beware lest he mistake unwillingness, or even indifference, for inability. The experience of Sir Matthew Hale proves the possibility of the work in question. I myself have seen a manuscript written with his own hand, and generally on the Sabbath evening, for the religious benefit of his family. In that important document was embodied much of Christian doctrine; and from thence were legitimately inferred not a few Christian duties. Here was a confutation of the plea, so common with professional men, that they are too busy to attempt the spiritual labours of a parent.

All *fathers* have the opportunity of *worshipping, together with their families, the Lord their God, and of instructing them in His holy Word.* Too many parents think fit to leave such serious exercises to the clergyman, or to persons more religious than they profess or wish to be. I have nothing to do with such lamentable self-delusions, except it be to point out the facility with which parents, through the grace of God, may discharge the duty we are considering, and the benefits resulting from its performance. No doubt can exist upon the point, with those who have ever been domesticated with laymen of professional diligence yet fervid piety. In *their* houses, the family altar is never abandoned on the plea of too much business. With *them*, some portion of the Scripture forms a daily accompaniment to their united worship of Jehovah. An appeal to experience may prove that peace and order are the general results of such domestic piety, and that the conversion of certain members of the family is its occasional effect: "Train up a child in the way he should go, and when he is old he shall not depart from it."

The opportunities of the *master of a household* are so similar to those of a *parent*, that they need not be particularly noticed. All who labour in a family are well entitled to the care of him whom Providence has placed over it; and more especially as regards their moral interests. And how can the latter be more effectually consulted than by instituting, on a Christian basis, a system of family religion? Here I obviously allude to daily domestic prayer, and Scriptural instruction. Let his *example* so harmonize with both, that his servants shall witness in him a consistent spiritual deportment, more particularly on the Lord's-day; and at all times a calm temper, a bridled tongue, a charity which never faileth, a consecration of talents to the supreme glory of the Giver, and a consequent deadness to selfish interests and feelings; and the blessing of God may be expected to rest upon his labours.

To prove that such "labours" are not always ineffectual, I will state the following facts. A poor woman, who a few years since was lying on the bed of death, remarked to me how much her soul had been benefited by those domestic *prayers* and *expositions* which, as the servant of a clergyman, it had been her daily privilege to hear. In another case, a gentleman's butler bequeathed his folio copy of Henry's Commentary to a clergyman, who, by occasionally conducting family worship in his master's house, was enabled to lead that "servant" to the "feet of *Jesus*."

How many opportunities of doing good are attendant *on social intercourse and friendly communications*; more particularly to the sick, the afflicted,

and the dying! What seasonable hints, spiritual admonitions, affectionate appeals, and earnest supplications, may then be employed with a view to their eternal blessedness in Christ, I must very generally remark. Yet there are facts sufficient to prove the all-important point. Who, that makes religious observations on the events of life, has not met with instances of true conversion, wrought by the instrumentality in question?

The opportunities of doing good which belong to *men of eminent endowments*, whether poets, scholars, or philosophers, are too obvious to be called in question. *They* possess an influence over the minds of other men, which must be either very beneficial or very injurious; and that in exact proportion to the *direction* in which it may be exercised. One glance at the prodigious effect produced by the pen of *Sir Walter Scott*, for instance, on the thousands and tens of thousands who devour his novels, may be sufficient to prove the seductive powers of an author. On the other hand, even a cursory survey of the moral and religious tone so confessedly imparted by means of *Hannah More's* works, and that of *Wilberforce* also, to society at large, may demonstrate the benefits arising, under the grace of the Holy Spirit, from the *right* exercise of talent.

That *spiritual opportunities abound to the ministers of Christ*, must long since have occurred to every reflecting reader. The very figures employed in Scripture to designate the sacred office (such as shepherd, labourer, watchman, fisherman, ambassador) are so many sustaining evidences of the truth of the above remark. Though I would not derogate from that glory of saving sinners which exclusively belongs to Christ, I may still regard His faithful minister as the instrument by which He rescues them from sin, and at length elevates them to glory (1 Cor. i. 21). Consequently, it is the office of the clergyman to unveil the terrors of the law, in order that his flock may be awakened; and then to proclaim the invitations and promises of the Gospel, in the hope of winning them to Jesus. If permitted to see many years, oh how often may he tell them, "publicly and from house to house," of the "things that accompany salvation;" and especially set before the sick, the afflicted, and the dying, that love which passeth knowledge, and which, like its Divine Lord, is the same yesterday, to-day, and for ever! In short, to measure the opportunities which belong to the Christian pastor, were, in fact, to measure eternity in all its extent of being, in all its fulness of fruition, in all its excess of misery. The true evangelist is one who instrumentally saves himself and them that hear him (1 Tim. iv. 18).

The foregoing observations may be applied to those shepherds of the flock of Christ *who may occasionally pass the night at an inn*. May they not prevail upon the landlord to allow of the family being assembled for the purposes of prayer and exposition? That brevity, to a certain degree, must characterize the exercises in question, and that circumstances may at times render them well nigh impracticable, may safely be conceded. Yet to *attempt* the performance of them is a plain Christian duty; for the waiters and other servants at an inn are frequently so occupied upon the Lord's-day, in attending those who violate it, that they have no opportunity of entering the gates of the Lord's house; consequently, the word preached can so seldom reach their ears, that they are little likely to be familiar with the saving truths of the Gospel. Does such a spiritual privation confessedly exist? Let, then, the minister earnestly endeavour to compensate it by proposing family prayer and Scriptural reading, at the hour most convenient to the landlord. May I add, that I myself have observed the foregoing rule for several years past, and that nothing can exceed the attention and good order of those who are present on such occasions.

While adverting to *opportunities of doing good*, I might also particularly refer to the support of *Missionary Societies*. They have proved, in many instances, the instrument of salvation to the Heathen: as, however, "duty is ours, and success is God's," I would not in the present case measure by the extent of the one the obligations of the other. Enough should it be for us, as believers in the Lord Jesus, that by helping to send to the Heathen the heralds of His "great salvation," we may prove the honoured means of turning them from dumb idols to that *God* who made the heavens, and from such imaginary atonements as do but afflict the body, to that true and all-sufficient Sacrifice which saves the soul. That, by our liberality and prayers, "the wilderness and the solitary place" may thus instrumentally be made glad, and the desert rejoice and blossom as the rose, is surely a contemplation fraught with pleasantness and peace. Indeed, so delightful is the thought to those who are in Christ Jesus, that I have known very poor persons contribute with cheerfulness to the Missionary cause; and I lately heard a cottager, a widow, say, "I can afford no more than this penny a month to the Society, but *I pray to God to do great things with it.*"

But if such be among the opportunities of promoting the happiness of man, and the glory of his Maker and Redeemer, it may be well to advert next to the pain of reflecting that they have been *lost* in consequence of our indifference and neglect.

First, the *pain of regret*. This is usually proportioned to the magnitude of the object that has been missed. If it be *wealth*, the lamentation consequent on the loss is usually great indeed:

"Ploratur lachrymis amissa pecunia veris."

If *health*, our sorrow may assume a still more decided character. If *life* itself has been sacrificed to mere neglect, the calamity is deeply felt by all parties concerned. Much more painful, then, is the retrospect when conscience speaks as our accuser, "Thou hast let slip the golden season for communicating to thy household the things which belong unto their peace." If some of them be now inhabitants of the eternal world, our sorrow must deepen as we recollect that their day of grace is past, never to return. Such feelings will be most excruciating to the parental bosom, when brought under the influence of Divine grace; yet, in the case of our friends and neighbours, sharp will be the agony of recollecting, "They are gone into eternity, and no attempt did we make to tell them of the only way by which a sinner may be saved." A Christian minister once felt bitterly on being informed that a youth, with whom he had lately travelled in the stage coach, and who was evidently sinking in a decline, was just *dead*; a certain constitutional reserve having prevented his speaking to him of his spiritual and eternal concerns. The writer of these remarks himself grieves as he remembers, that when, more than twenty years ago, he had a short interview with a young and thoughtless friend, who soon afterwards went with his regiment to America, and fell in the very first engagement, he made no *direct* effort to lead that unhappy youth to "the excellency of the knowledge of Christ Jesus," as the only Refuge of the guilty.

Next, *lost* opportunities may well be remembered with *self-reproach*. In the cases first alluded to but *one* thought presented itself as a prop to the sinking spirit—namely, that "the blood of Jesus Christ cleanseth us from all sin." As no efforts had been made, by the individuals above alluded to, for the great purpose of salvation, consequently, in the sight of *God*, they were guilty of criminal omission. How sad its pressure on every awakened conscience, they only who have felt it are at all competent to imagine; nor are they slow to adopt the humbling supplication

of one who was himself no stranger to *self-reproach*, "Deliver me from blood-guiltiness, O God" (Ps. li. 14).

Regret and *self-reproach* are followed by *painful apprehension*. The consciousness of a "*lost* opportunity" is naturally coupled with fear that the neglected soul has perished. Do we, then, presume to think that our arm could bring salvation to it? No, in no wise. If taught of *God*, our hearts unfeignedly admit that "by *grace* are ye saved through faith" (Eph. ii. 8); while we still maintain that "a word spoken in due season, how good is it!" The party chargeable with such neglect as I have now noticed, may not unfrequently be visited with the sad reflection, 'The sinner is cut off in his sins, and that without any one attempt on my part to tell him of his immeasurable danger.' I must leave it to your readers to pursue this distressing train of thought, more particularly as it regards the feelings of a faithless minister of Christ. The remembrance of even a solitary instance of a *lost pastoral* opportunity, may give rise to apprehensions which are too vast for human language to express; and may well rivet in the bosom the monitory words of an Apostle, "And thy weak brother perish."

I might proceed to notice some of the particulars of this regret, with its pungent ingredients, in the several cases before specified of the parent, the master, the Christian minister, the author, and so forth; but the reader will do this best for himself, according to his own peculiar exigencies. I cannot, however, but notice, in an age so much influenced by the press, the case of one of these—the author. Think, alas! of our newspapers and magazines, and larger but not more influential publications. What a mass of responsibility do they involve; and how agonizing must be, and indeed have been, the pangs of dying authors, on considering, as in the sight of the "Judge of all the earth," the neglect, and much more the abuse, of opportunities of benefiting others by their learning, their argument, their imagination! Horror may well overwhelm them at the thought of hearing this accusation on the Great Day: "I gave thee powers of intellect beyond other men, and thou hast abused them to the dishonour of *God*, and to the eternal injury of thy fellow-creatures."

And if the thought of "lost opportunities" be even now so oppressive and almost overwhelming to the saint, how terrible must it prove, upon the great Day of Recompence, to the enemies of the cross of Christ! In death they occasionally tremble at the fearful retrospect. What, then, must their consternation be when they hear the Judge accusing them of indolence, indifference, and of zeal in every cause except that of His glory, and the eternal salvation of the soul? Then would they willingly surrender all, and more than all, the riches of this perishable globe, to recall, if indeed it were possible, the days and years that they have spent in very vanity. What will be their feelings in *eternity*, as they consider their "lost opportunities," they only can conceive who have already answered for them at the bar of *God*.

"Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest;" and "we must *all* appear before the judgment-seat of *Christ*." Πιστις.

THE REV. W. DODSWORTH IN REPLY TO VETUS ON CHRIST PREACHING TO THE SPIRITS IN PRISON.

To the Editor of the Christian Observer.

I WISH to offer a few words in reply to VETUS, who, in your Number for August, comments upon my Discourse "On Christ preaching to the spirits in prison."

I do not object to what Vetus observes on the general design of the Apostle in this passage, to enforce *the duty and blessing of long-suffering*; but I cannot discover how this is incompatible with the view, that the successive steps of the Redeemer's work are here mentioned in order. On the contrary, I cannot conceive any thing better calculated to enforce that important lesson, than the placing before us in detail the example of our blessed Lord. Vetus *asserts* that "the passage is not, according to Mr. Dodsworth's interpretation, continuous;" but he does not advance any thing in support of his assertion, except by *asserting* again, that verses 21 and 22 have not "any connection with any thing that has gone before;"—an unsupported position, which few, I should imagine, will be disposed to admit. It is indeed a matter of fact, however Vetus may dispose of it, that the successive steps of our Lord's work *are* mentioned in the order in which they occurred. Omitting the disputed one, we have, ver. 18, "Christ *suffered*....being put to *death*;" ver. 21, "the *resurrection* of Jesus Christ;" ver. 22, "who is *gone to heaven*, and is *on the right hand of God*; angels, and authorities, and powers, being made subject to him."

The translation which Vetus proposes of θανατωθεις μεν σαρκι ζωοποιηθεις δε πνευματι, is, as far as I know, a novel one. His translation and paraphrase are as follows: "Being put to death in virtue of the flesh which he assumed and quickened, and brought to life again, in virtue of the *Spirit*, which dictated his submitting to this humiliation, and gave its value to his doing so." And this he thinks a sounder construction than that which is adopted by modern commentators *. I would venture to suggest that there is a measure of theological incorrectness in this paraphrase. Doubtless, whatever our blessed Lord did in his office as the Christ, he did through that Holy Spirit which was given to him without measure; but it is scarcely correct to say that the Holy Ghost dictated his humiliation, and imparted to it its value. With Vetus's new translation, I should suppose that few except himself will feel satisfied. In no other book than the Bible would a critic venture to take such a liberty with the Greek language, as to translate θανατωθεις σαρκι, "being put to death *in virtue of the flesh*." Nor do I perceive that Vetus gains any thing by it; for although in *appearance* it retains the antithesis of the original, in reality it violates it as much as the common translation which he considers less sound. "Being put to death in virtue of the flesh," appears to me scarcely intelligible; at least, I must confess myself unable to comprehend the exact sense which Vetus would assign to it; but "being quickened in virtue of the Spirit," can, I should suppose, mean nothing else than being quickened by the power of the Spirit—that is, by the Spirit as the Quickener; to which I cannot find any antithesis in "put to death in virtue of the flesh," except in a sense which would be absurd.

With regard to what Vetus says upon a choice of difficulties, I must confess that I still adhere to the opinion, that it is a much less difficulty to suppose that we may be ignorant of the reason why the antediluvians are here specially mentioned, than it is to understand the words of Scripture in any other than their ordinary and most obvious sense. And with regard to his mode of overcoming the difficulty, I am surprised that he should consider the expression "Tutor to the late King" parallel to that by which it is understood "that our Divine Lord went and preached before the Flood, to those who were spirits in prison at the time in which the Apostle wrote."

* It is much to be wished that persons would be serious in serious matters. Is it with an intention to be *facetious* that Vetus so often repeats these words within inverted commas? Or would he point out to me the impropriety of using them in contending for the interpretation held by the writers of the first four centuries, in opposition to another held generally by writers since the Reformation?

I think I can suggest a parallel more to the point. Suppose that we read in the biography of some scholar or divine, that after some other events of his life, he became tutor to the King, and went to teach his Majesty at Windsor. I should certainly understand by this, that the King, being under age, was educated by his tutor at Windsor; and should be sorry for the credit of this biographer if it could be proved that this scholar or divine was never at Windsor at all; and I should somewhat more than doubt the evidence of an advocate, who would try to vindicate the veracity of the biograper by explaining his meaning to be, that although the King never received instruction at Windsor, and never saw his tutor there, yet that his Majesty resided there afterwards, at the time that the biographer wrote.

It is not necessary to notice the remarks of Vetus on Luke xxiii. 43, as he does not attempt to grapple with the real difficulties of it: I would only observe, that the instances which he adduces determine nothing as to any inference from the position of σημερον; and that if they did, it would not decide the real question at issue.

I am, &c.

Sept. 9, 1836. WILLIAM DODSWORTH.

ON OUR LORD'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

For the Christian Observer.

At this time, when the attention of some is so forcibly attracted to the consideration of unfulfilled prophecy as to lead them to lay down new tests of discipleship hitherto unknown to the church of Christ, it should seem important to bestow some thought on those points of prophecy which have already been accomplished; not only as affording a clear testimony to the truth of Christianity, but as furnishing a guide to the interpretation of those parts which relate to events still future: and it must be peculiarly important to draw the line, on satisfactory principles, between fulfilled and unfulfilled prophecy. In all these respects, our Saviour's prophecy of the destruction of Jerusalem deserves particular attention; and I conceive that much error, in the interpretation of other parts of Scripture, has arisen from considering some parts of this prophecy as referring—not to that event, but to something still future—to our Lord's second advent; an advent to bring in the Millennium, as som esay; to destroy the world, and judge the whole human race, as others interpret it. Not but that the destruction of Jerusalem, with the punishment then inflicted on the unbelieving Jews—while the Christians, warned by the prophecy, fled to the mountains and were saved—may be a type of the destruction of the world, and of the last Judgment; and that hence images drawn from the antitype may be used in foretelling the type: but I conceive that the whole prophecy, in its *primary* sense, relates to the destruction of Jerusalem.

This prophecy was delivered by our Lord, with some variation of language, on two different occasions: first, in answer to a question put to him by the Pharisees, as recorded by St. Luke alone (xvii. 20—37); and, secondly, in answer to certain questions proposed to him by his own disciples, as recorded by three of the Evangelists—St. Luke (xxi. 5—36), St. Matthew (xxiv. 1—44), and St. Mark (xiii.). St. John, who wrote his Gospel after the destruction of Jerusalem, omits the whole prophecy; and this omission furnishes an inference—though, I admit, a very slight inference—that the whole relates to that event.

I propose, first, to consider the prophecy in Luke xvii. "20. When he

was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: 21. Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is within you." After thus answering the Pharisees, he addressed his disciples, and delivered what will, I think, scarcely be disputed to be a prophecy, from first to last, of the destruction of Jerusalem;—a prophecy comprising those directions which enabled the Christians to escape from that catastrophe, and warned them to watch its approach, that they might not be taken by surprise. But let us examine the whole passage in detail.

The Jews in general, and the Pharisees in particular, expected the Messiah to come as a temporal prince, restore the kingdom to Israel, and establish the kingdom of God upon earth; and the disciples of our Lord themselves partook of this delusion (Matt. xx. 20, 21; Acts i. 6; Luke xxiv. 21). The Pharisees, therefore, asked him, "when the kingdom of God should come;" and our Saviour corrected their error by telling them that "the kingdom of God cometh not with observation," with outward show or pomp; but "is within" them, is already come, is a spiritual kingdom to be set up in the hearts of men: and he then turns the discourse to his disciples; and, among other cautions, warns them against the same mistake.

Ver. 22. "And he said unto his disciples, The days will come when ye shall desire to see one of the days of the Son of Man"—one of these days in which you enjoy the presence of the Son of Man in the flesh —"and ye shall not see it. 23. And they shall say unto you, See here, or See there" is Christ: "go not after *them*, nor follow *them*." False Christs did accordingly arise, and deceive many, previously to the siege of Jerusalem. Our Saviour proceeded: "24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day:" his coming will be an event so manifest throughout the whole of Judea, that you need not go into the desert, or into the secret chambers, to find him; for such is obviously the meaning, as will appear from the parallel passage in St. Matthew (xxiv. 26, 27). And that our Lord is here speaking of an event now long past, is obvious from the following verse: "25. But first must he suffer many things, and be rejected of this generation;"—a mark of time which would scarcely be applied to an event distant eighteen centuries from his crucifixion.

The next verses are very remarkable. "26. And as it was in the days of Noe, so shall it be also in the days of the Son of Man. 27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30. Even thus shall it be in the day when the Son of Man is revealed. 31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32. Remember Lot's wife." They are explained by the fuller directions as to time, which our Lord afterwards gave to his disciples, as recorded by St. Luke (xxi. 20, 21); the consideration of which I must here anticipate: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." These directions at first appear strange; for it is not very obvious how, when

Jerusalem should be compassed with armies, those who were in the midst of it were to depart out. But the event explained the prophecy: the Jews having rebelled against the Romans, Cestius Gallus, the Roman general, entered the outer city of Jerusalem, laid siege to the temple and inner city, undermined the wall, and had prepared all things for setting fire to the gate of the temple; and then suddenly and causelessly retreated, though some of the chief men of the city had offered to open to him their gates *. The Christians, warned by this very prophecy, fled from the city, and from Jericho, into Pella and the mountainous country; and thereby escaped the destruction which fell on those who remained behind †. Vespasian shortly afterwards resumed the siege, invested the city, and closed the door for escape (Joseph. Wars of the Jews, book iv. ch. 9, § 1); and the siege ended in the capture and destruction of the city by Titus, and a dreadful slaughter of the inhabitants. (Joseph. Wars of the Jews, book v. *et seq.*) When the Christians had escaped from the devoted city, as Lot from Sodom—and had taken refuge in Pella and the mountains, as Noah in the ark—then a destruction and desolation from the Lord came upon Jerusalem, which may fitly be compared to the fire and brimstone rained down from heaven upon Sodom, and to the flood drowning the whole world. The directions, it may be observed, are very urgent. The disciples were to make their escape without the least delay: they were to leave their goods behind them; and if on the house-top, they were to escape by the shortest way into the street—by the outer staircase, which houses usually had in Jerusalem—without going down into the house to fetch any thing out. Warned by the punishment of Lot's wife, they were to flee, and not look back. Accordingly, the period allowed for this purpose by the retreat of the Roman armies was very short.

Resuming the consideration of the xviith chapter, we find our Saviour proceeding to warn his disciples against apostasy, which, instead of preserving, would only expose to danger those who should thereby seek to save their lives: "33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." He adds:

Ver. 34. "I tell you, In that night there shall be two men in one bed; the one shall be taken, and the other left. 35. Two women shall be grinding together; the one shall be taken, and the other left ‡."—As though he had said; In that night (in the gloomy period which shall follow the day of the Son of Man, when the Romans shall first invest this city), different men in all the different stations of life will act differently: some will disregard my words, and be taken, or destroyed, by the enemy; while others, warned by my prophecy, will escape.

Ver. 37. "And the disciples answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together:"—whereby our Saviour intimated to his disciples, that the calamities of the Jews should not be confined to Jerusalem; but that wherever the Jews were found, there would the Romans, whose ensign was the eagle, persecute and destroy. Accordingly, it so happened to them: 50,000 were slain, 500 of their fortresses were demolished, and 900 of their chief towns, in Egypt, Crete, and other places, were plundered and burnt to the ground (Dion Cassius, Hist., lib. 69, cited by Keith, p. 85).

* This is recorded by Josephus: Wars of the Jews, book ii. ch. 19, § 5, 6, 7.

† Josephus appears to allude to this circumstance, when, after recording the progress of Cestius Gallus in the siege, and just about to relate his sudden retreat, he says; "And now it was that a horrible fear seized upon the seditious, insomuch that many of them ran out of the city, as though it were to be taken immediately" (Wars of the Jews, book ii. ch. 19, § 6). But the flight of the Christians on this occasion is distinctly related by other writers. (See Keith on Prophecy, p. 72.)

‡ I omit ver. 36, which is rejected both by Mill and by Griesbach.

Before I proceed to the consideration of our Lord's subsequent prophecy, I would remark upon this first prophecy: First, Our Saviour declares the "kingdom of God" on earth to be a spiritual kingdom, which even at that time had begun to be set up (vers. 20, 21); Secondly, He calls the time when he should come in his providence to destroy Jerusalem, "the day of the Son of Man" (ver. 24), "the day when the Son of Man is revealed," αποκαλυπτεται (ver. 30); Thirdly, The whole of the prophecy in the xviith of St. Luke refers to the destruction of Jerusalem, and the escape of the Christians therefrom.

The subsequent prophecy of the destruction of Jerusalem, which our Saviour delivered "privately" to his disciples (Matt. xxiv. 3)—perhaps to Peter, James, John, and Andrew, alone (Mark xiii. 3); as recorded by St. Matthew (xxiv. 1—44), St. Mark (xiii.), and St. Luke (xxi. 5—36)—is, as might have been anticipated, more full and minute. St. Matthew's account of it is the most complete and particular: and I shall adopt it as the basis of my observations, referring to the others where there is any material variation.

The occasion on which it was delivered was a remark made to our Lord respecting the magnificence of the temple (Matt. xxiv. 1; Mark xiii. 1; Luke xxi. 5), on which our Saviour foretold (Matt. xxiv. 2), "There shall not be left one stone upon another, which shall not be thrown down." How literally was this fulfilled! The altar, the temple, the walls, the city, were overthrown from the base: three towers, and the remnant of a wall, alone stood; and the city was afterwards ploughed over by Terentius Rufus (Joseph. Wars of the Jews, book vii. ch. 1, § 1; book xi. ch. 9, § 1; other authors, in Keith, p. 78, note).

Matt. xxiv. 3. "And as he sat upon the Mount of Olives, the disciples came to him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming" (της σης παρουσιας), "and of the end of the world?" (του αιωνος.) The other two Evangelists record no question respecting our Lord's coming, or the end of the world; but merely "when shall these things"—the destruction of the temple—"be? and what shall be the sign when all these things shall be fulfilled?" (Mark xiii. 4; so also Luke xxi. 7.) The disciples, it should seem, had as yet no notion that the temple would be destroyed, and the Jewish polity dissolved, before the end of the world. They considered the destruction of the temple, the coming of our Lord, and the end of the world, as synchronous events. Some have interpreted του αιωνος "of the dispensation," or "of the age," instead of translating it "of the world." What definite idea, other than that of "dispensation," can in this place be attached to the word "age," I know not; and whatever may be the correct translation in other passages, as in the two cited by Schleusner—namely, 1 Cor. x. 11, and Heb. ix. 26—I am not satisfied that here it ought to be rendered either "age" or "dispensation:" but if in this question of the disciples it is to be translated "dispensation," it must obviously be understood of the then existing Jewish dispensation; and not (as some persons have thought) of the Christian dispensation, which had not then been visibly set up, and which the disciples, who made the inquiry, could not have had in their contemplation. If, therefore, it be translated "dispensation," such a translation will only confirm the view which I have taken of this prophecy in St. Matthew, that it relates exclusively to the destruction of Jerusalem.

Ver. 4. "And Jesus answered and said unto them, Take heed that no man deceive you. 5. For many shall come in my name, saying, I am Christ ["and the time draweth near," Luke xxi. 8]; and shall deceive many ["Go ye not therefore after them," Luke xxi. 8]. 6. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all

these things must come to pass, but the end is not yet (ουπω) ["not by and by" (ουκ ευθεως, *not immediately*), Luke xxi. 9]. 7. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places ["And fearful sights and great signs shall there be from heaven," Luke xxi. 11]. 8. All these are the beginning of sorrows."—Our Lord first foretold these remarkable events, which should precede, but not as its *immediate* forerunners, the destruction of Jerusalem. They were not to be troubled by them, or to follow after these false Christs; for these were only the beginning of sorrows: "the end," respecting which they had been inquiring, whether of the world or of the Jewish dispensation, was not yet—was not immediately to take place. These signs, fearful though they were, were not the signs by which they were warned to flee from Jerusalem.

Now for the accomplishment of this part of the prophecy.—*False Christs appeared, and deceived many.* Simon Magus boasted that he was some great one: Dositheus the Samaritan pretended that he was the Lawgiver foretold by Moses (Keith, p. 68): Theudas*, promising the performance of a miracle, persuaded a great multitude to follow him to Jordan, and deceived many (Joseph. Ant., book xx. ch. 5, § 1; ch. 7, § 2).—*There were wars and rumours of wars.* The Jews rebelled against the Romans. At Cæsarea, the Jews and Syrians contended for the mastery of the city. Every city in Syria was then divided into two armies, and multitudes were slaughtered. Alexandria presented a similar scene of bloodshed; and in the tumults of that city about fifty thousand of the Jews fell (Joseph. Wars of the Jews, book ii. ch. 13; ch. 18, 1, 2, 7, 8). Italy was convulsed with contentions for the empire; and, within the space of two years, four emperors—Nero, Galba, Otho, and Vitellius—were hurled from the throne, and suffered death.—*There were famines, pestilences, and earthquakes in divers places.* There were in the reign of Claudius different famines. They continued to be severe for several years throughout the land of Judea. Pestilence succeeded the famine. In the same reign there were earthquakes at Rome, at Apamea, and in Crete. In the reign of Nero, there was an earthquake in Campania, and another in which Laodicea, Hierapolis, and Colosse were overthrown. Other earthquakes are recorded to have happened in various places (Keith, p. 69).—*There were fearful sights, and great signs from heaven.* These are narrated, not only by Josephus (Wars of the Jews, book vi. ch. 5, § 3, &c.), but also by Tacitus, whose words are too remarkable not to be quoted: the passage occurs after Titus had formed the siege of Jerusalem; but he speaks of them as of things then passed. After relating how the city was divided into violent factions, until, the Romans approaching, external war produced concord; he adds; "Evenerant prodigia, quæ neque hostiis neque votis piare fas habet gens; superstitioni obnoxia, religionibus adversa. Visæ *per cœlum* concurrere acies, rutilantia arma, et subito nubium igne collucere templum. Expassæ repentè delubri fores; et audita major humanâ vox, excedere deos; simul ingens motus excedentium. Quæ pauci in metum trahebant; pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judææ rerum potirentur" (Tac. Hist. v. 13). "Prodigies had happened, which the Jews, being given to superstition, and adverse to religious rites, thought it not lawful to avert, either by sacrifices or by vows. Throughout the sky were seen troops, with glittering arms, rushing together to battle; and the temple shone on a sudden with a cloud of fire. The gates of the temple were suddenly thrown open; and a voice more than human was

* This Theudas appeared while Fadus was procurator of Judea, about A.D. 45 or 46; and is therefore not the same Theudas as is mentioned in Acts v. 36, 37.

heard, saying that the gods were departing; and at the same time a great tumult, as of persons departing from the place. These things some few considered as *fearful* omens." Such is the account of the Pagan historian, in which he has obviously given to the events a Heathen colouring; while the narrative is abundantly confirmed, but in language better adapted to the truth, by the Jewish historian (Joseph. Wars of the Jews, book vi. ch. 5, § 3, 4). Those who considered these prodigies as "fearful," were, no doubt, the Christians, who, in consequence, fled from the city; while the rest of the Jews, as Tacitus proceeds to relate, persuaded themselves that it was foretold in their prophetic books that at that very period they should obtain universal empire: "profectique Judæâ rerum potirentur."

Ver. 9. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my Name's sake. 10. And then shall many be offended, and shall betray one another, and shall hate one another."—"*Then*," in this place means, not afterwards, but during that "beginning of sorrows" mentioned in the preceding verse; for the corresponding passage in St. Luke, following immediately the mention of the earthquakes, famines, and pestilences, and the fearful sights and signs from heaven, runs thus: "But BEFORE all these things, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my Name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk: and some of you shall they cause to be put to death. And ye shall be hated of all men for my Name's sake" (Luke xxi. 12—19).—According to the prophecy, so it happened. Before the siege of Jerusalem, most of the Apostles were put to death; the Christians were accused of hatred to the human race; the Apostles were brought before the Sanhedrim; Stephen suffered martyrdom: Paul first persecuted the Christians from city to city, and was then himself persecuted by Jews and Heathen, and brought before the council, and before governors, and the emperor himself, for Jesus' Name's sake (Acts, *passim*): and Nero, to screen himself from the guilt of having set fire to Rome, charged the Christians with the crime, and inflicted upon them the most excruciating tortures; many who were apprehended confessing, and accusing others (Tac. An., xxv. 44). Even the Apostle of the Gentiles had occasion to complain of false brethren; and that many turned away from him, and that he stood alone when he first appeared before Nero (2 Tim. iv. 10—16).

Ver. 11. "And many false prophets shall rise, and shall deceive many."—The country was filled, before the siege, with impostors, who induced the people to follow them into the wilderness, where many perished; and in one tumult the soldiers slew four hundred, and took two hundred prisoners (Keith, p. 68).

Ver. 12. "And because iniquity shall abound, the love of many shall wax cold."—The accomplishment of these words has been already shewn in commenting on the 10th verse.

Ver. 13. "But he that shall endure unto the end, the same shall be saved." The corresponding passage in St. Luke is, "But there shall not an hair of your head perish. In your patience possess ye your souls" (Luke xxi. 18, 19).—Our Saviour had already declared, "*Some* of you they shall cause to be put to death" (Luke xxi. 16): he cannot, therefore, be understood to promise to his disciples immunity from suffering, or even from martyrdom: but to those who should endure to the end, throughout these preliminary persecutions, and who should patiently watch for the signs which he was next

to give them of the approaching desolation of Jerusalem, so as to observe his directions for escaping—to them he promises, that they should be saved from the calamity which should overwhelm the Jews, and that in that calamity not a hair of their head should perish. And so, as we have already seen, it happened.

Ver. 14. "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come"—the end of the Jewish polity. Before the destruction of Jerusalem, accordingly, there were Christians, not in Judea only, and at Antioch, but at Rome, Corinth, Ephesus, Philippi, Colosse, and Thessalonica, in Pontus, Galatia, Cappadocia, Asia, and Bithynia; for to such Christians epistles were addressed by Apostles. The Eunuch probably carried the Gospel into Ethiopia; and tradition bears, that St. Thomas preached it in India. Nay, even at the Day of Pentecost, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," heard the Apostles speak in their own tongues the wonderful works of God (Acts ii. 9—11): and as the sermon of St. Peter, on the occasion of that wonderful miracle, was followed by the conversion of three thousand souls (ib. 41), we may reasonably infer that some converts of each of these nations carried the glad tidings to their own countries; and so was the Gospel preached in all the world, for a witness unto all nations. (See Horne's Introduction, vol. i. pp. 374—377.)

Thus far our Saviour had foretold only "the beginning of sorrows"—those signs and sufferings which would precede, but *not immediately* precede, the destruction of Jerusalem; and which were to excite their watchfulness, but not to lead them yet to quit the city. He now proceeds to give them the sign by which they were to know that the desolation of Jerusalem drew nigh, and to be warned to make their escape without delay. This part of the prophecy is recorded by St. Luke in plain language: "And when ye shall see Jerusalem compassed with armies," &c. (Luke xxi. 20, 21); which passage, with the accomplishment, has been already considered. The corresponding passage in St. Matthew is this:

Ver. 15. "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand): 16. Then let them which be in Judea flee into the mountains: 17. Let him which is on the house-top not come down to take any thing out of his house: 18. Neither let him which is in the field return back to take his clothes."—"The abomination of desolation" is the eagle, the Roman standard: an abomination, because an emblem of idolatry; an abomination of desolation, because a symbol of war. "The holy place" is the holy city of Jerusalem, and its vicinity. Daniel mentions "the abomination that maketh desolate," both in ch. xi. 31, and in ch. xii. 11; but the context shews that the former (though not perhaps the latter) verse refers to the Roman eagle. There is also in Daniel, ix. 26, 27, a distinct prophecy of the destruction of Jerusalem, with an allusion to the same idolatrous emblem: "For the overspreading of abominations he shall make it desolate;" or, as it is in the marginal translation, "Upon the battlements shall be the idols of the desolater."

Our Lord proceeds to express in still stronger language the terrible sufferings of those days. Ver. 19. "And woe unto them that are with child, and to them that give suck, in those days! 20. But pray ye that your flight be not in the winter, neither on the Sabbath-day: 21. For then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be."—The corresponding passage in

St. Luke runs thus: "For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword" (Luke xxi. 22, 23, part of 24).—The tribulation, therefore, spoken of in this passage, is a tribulation on the land of Judea, and on the people of the Jews; and to see the full accomplishment of this prophecy, the history of Josephus should be read, who (as cited by Keith, p. 73) expressly declares that the sufferings of the Jews during the siege of Jerusalem were altogether unequalled in the history of the world. A summary of his account will be found in Keith's Evidence, p. 73: it is sufficient here to say, that 1,100,000 Jews perished in this war. The prophecy to which our Saviour alludes seems to be that of Moses (in Deuteronomy xxviii. 49—57), which foretells some of the peculiar horrors of the siege, as recorded by Josephus; and that of Daniel (ix. 26, 27), who connects it with the rejection of the Messiah by the Jews, the crime which was thus punished.

Ver. 22. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—As the tribulation mentioned in the preceding verse is peculiarly a tribulation on the Jews, from which the Christians were to escape, the meaning which at first we may be led to put on this passage is, that unless God should put an end to the siege, by giving success to the Roman arms, the whole Jewish nation would perish, either by their own intestine divisions, or by the sword of their enemies, or by famine; but God would put an end to the siege, and preserve a chosen remnant, some of whom would afterwards be converted, while from the rest would descend a race which would finally be brought into the Saviour's fold: but as "the elect" in the 24th verse clearly means the disciples of Christ, I incline to think the shortening of these days must have been for the sake of the Christians at Pella, and for their preservation.

Our Saviour then again warns the disciples against false prophets, with which, we learn from history, Judea was, about the time of the Roman invasion, filled.

Ver. 23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not: 24. For there shall arise false prophets, and shall shew signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25. Behold, I have told you before. 26. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. 27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (ἡ παρουσια) of the Son of Man be. 28. For wheresoever the carcase is, there will the eagles be gathered together."—The meaning of this passage, and the fulfilment of it in the siege and destruction of Jerusalem, have already been explained in considering the corresponding passages—Luke xvii. 23–25, and some earlier verses in this very chapter (Matt. xxiv. 4, 5, 11);—though it is not a repetition of those earlier verses, but relates to the appearance of false prophets and false Christs during the siege (Joseph. Wars of the Jews, book vi. ch. 5). Some persons, however, have imagined that the coming of our Saviour to bring in the Millennium is here foretold; but this interpretation is inadmissible, because the following verse (28) connects this coming of our Lord with the feasting of the Roman eagles on the Jews; whereas, when our Lord shall come (whether in person, in providence, or in Spirit) to destroy the Papacy and bring in the Millennial kingdom, the Roman empire, as is clearly foretold by St. John, will perish also, will be the prey; not the eagle to feed on the prey (Rev. xix. 17—21).

Thus far, it is generally agreed, that the prophecy relates to the siege and destruction of Jerusalem, and extends no further. The more difficult and controverted points connected with the prediction, I propose to consider in a future paper.

(To be continued.)

BISHOP HALL'S CHARACTER OF ARCHBISHOP LAUD.

To the Editor of the Christian Observer.

As attempts are made by some persons in the Established Church to hold up the character of Archbishop Laud to unqualified admiration, and thereby to deprive the present day of the benefit which might result from a faithful exhibition of his tyrannical conduct, the impolicy of which hastened the overthrow of the Established Church in his time; permit me to call the attention of your readers to the following extract from a letter of Bishop Hall to the said Archbishop, as I find it quoted in a note, page 362, of Dr. Samuel Chandler's History of Persecution, in a review of the arbitrary proceedings of Dr. Laud. I have searched in vain for the letter itself in Bishop Hall's Works. I should be glad to know if so curious and an important document could be authenticated by a reference to the whole letter.

"To do him justice," says Dr. Chandler, "I believe he had too much haughtiness and pride to submit to the Pope of Rome. He acted the part of a Pope himself; and allowed himself, as Heylin tells us, to be addressed under the titles of Holiness, and Most Holy Father; and wanted to be the *Papa alterius orbis*. His religion seems to have been, as Wilson calls it, of the motley kind; and he was so much a Protestant, and so much a Papist, that both had him, and yet neither wholly. He seems to have been gone three fourths of the way to Rome: so that Bishop Hall, in a letter to Laud himself, justly tells him; 'I would I knew where to find you: to-day you are in the tents of the Romanists; to-morrow, in ours; and the next day, between both. Our adversaries think you ours; we, theirs; your conscience finds you with both, and neither. How long will you halt in this indifferency? Resolve one way; and, lothing this bat-like nature, be either a bird or a beast.'"

SIMPLEX.

ON THE MONUMENT OF W. SPICER AT STONE.

To the Editor of the Christian Observer.

In the church at Stone, near Kidderminster, there is, or was, a monument to the memory of Wm. Spicer, who died in the year 1656, aged 69; with the following notice:

> "Drawn from a martyr's blood, and from a generous line
> Descended, was this meek, this great divine."

Fox states that two persons of the name of Spicer were burnt A. D. 1656; one of them at Beccles, for refusing to celebrate Mass. This record reveals, I imagine, the source of the "martyr's blood;" while the arms (an embattled fess between three lions rampant) might, perhaps, lead to a discovery of the "generous" ancestors, if any of your antiquarian readers were disposed to make the research.

My principal object, however, in making this communication, is to elicit, if possible, something of the history of Spicer as a "great divine." He appears to have been inducted in 1622, under the patronage of "Philippa Spicer, vidua;" and to have been followed by "Guliel. Spicer" (in 1662), the patron at that time being King Charles II. The latter-named Spicer

suffered deprivation; and was succeeded, by his own consent, by Richard Serjeant, who married his daughter, and who himself was ejected at the Restoration. "Guliel. Spicer" was therefore, probably, incumbent in the *first* instance in 1656, or soon afterwards. Serjeant is named by Baxter, in his life, in terms of praise. The Christian name of Serjeant's predecessor, in some accounts, is stated to be Richard; but I think incorrectly.

Can any of your readers furnish information on either of the points mooted in this letter? Q.

THE REV. H. BUDD UPON THE RELIGIOUS TRACT SOCIETY'S PUBLICATIONS.

To the Editor of the Christian Observer.

DEAR Mr. Editor,—In your Number for August last, you conclude your remarks on the subject of the Tract Society's Selections from the Reformers with the following words:—"Ought not, then, such men as Mr. Budd and Mr. Bickersteth, while they applaud, justly, the publication of the Tract Society's selected extracts and selected treatises, to feel anxious, while patronizing a Society which from its constitution can tell but half the truth, that the whole truth should be told elsewhere? We should not have appealed to our Reverend Friends thus personally, had not their authority been urged upon us by our correspondent, with whom we part in all Christian esteem and affection, though constrained to differ from him in the above-specified particulars." May I say, that, as one of the parties referred to, I accept your appeal with pleasure; and that with the simple view that my defence may be blest, as instrumental in advancing a complete reprint of the Works of the Reformers, by which "the whole truth should be told," as you yourself desire, and both the best interests of our Church, and the peculiar difficulties that assail her, seem to demand.

With respect to the Religious Tract Society, you have so well expressed my sentiments towards it in expressing your own, that I beg leave to use your own words; that I "have been always ready to bear my humble testimony to the piety and excellence of its publications; to the zeal, benevolence, and Christian temper of its conductors; and to the great benefits which I did, and do, believe have attended the putting forth of vast masses of Scriptural information, evangelical statement, and earnest appeals to the understandings and consciences of men." And "if there can be stronger terms in which to express my humble meed of approbation—cordial, though humble—I should be glad to employ them." As a consistent Churchman, I should most willingly unite myself with Churchmen in the circulation of religious truth; and for this purpose I became a member of the Society for Promoting Christian Knowledge, in the year 1798, almost immediately on my entering the ministry; but I was soon constrained to confess that the leading doctrine of the majority of their tracts—salvation by works—was opposed to the two great accredited works which, as members of the Church of England, they chiefly circulated—the Bible, and its offspring the Common Prayer-book; the leading doctrine of which is salvation by faith. Shortly after coming to London, in 1800, I purchased the twelve volumes of the tracts of the Christian Knowledge Society, for the purpose of perusing them for circulation; and must honestly confess that I found them so unfit, in my judgment, for that purpose, that I studiously concealed them from the eyes of my family, as unsound and delusory statements of the truth of the Gospel; nor would they probably have ever been drawn from their concealment, but for a purpose which will be adverted to in the following narrative. And as my clerical sphere, in

the providence of God, gradually enlarged, and I required Gospel publications both for town and country, for the prisoner, the insane, &c.; and the publications of our Church Tract Society appeared to me inadequate to this purpose, and I could not conscientiously circulate them; I was happy to apply to a source which in a good measure supplied my wants. I should have given a decided preference to the instrumentality of a Church Society, had the supply suited my demand; but as this was not the case, I was thankful to avail myself of the resources which, in the providence of God, were presented to me. The same reason induced me to encourage the publication of the Reformers by the Religious Tract Society,—the want of efficient instrumentality in the Established Church to reproduce them to the public. And my good friend, your correspondent, "the Anonymous Editor of the British Reformers," has so well expressed my design, that I use his words: "The Rev. Henry Budd was calling the attention of the public to a *plan for a complete and literal reprint of the writings of the Reformers*, which would have supplied the sort of publication your Reviewer desires; and this, I trust, will yet be supplied by the Oxford reprints, or from some other sources. Nor was the Society's 'British Reformers' undertaken with any rivalry to Mr. Budd's plan. He kindly assisted at times, during the progress of the work, and was well pleased that a cheap and popular collection, such as this, should go forth." Certainly I rejoice that a plan which I had for many years been endeavouring to mature—"a complete and literal reprint of the writings of the Reformers"—had received so far encouragement, by the introduction of so large a mass of the materials of the Reformation to the notice of the public. I hailed it as an advance towards the accomplishment of my design—gave such public aid as I was able to the general execution of it—and, above all, rejoiced in the hope, that, when his then important labours of editing the Reformers for the Tract Society were concluded, those very labours would have qualified my friend, "the Anonymous Editor of the British Reformers," for becoming the editor of the large work I had projected, of publishing the Reformation in all its integrity, "its spirit, principles, and agents," literally (so far as might be) to the world.

And now, sir, will you permit me to answer your *appeal* by a simple detail of facts, which will shew that I have long "felt anxious, while patronizing a Society which from its constitution can tell but half the truth, that the whole truth should be told;" and that, if I have pursued any one object with prominent interest and regard, this integral reprint of the Works of the Reformers has been that object? And it is not a little remarkable, that a simple narrative of this design (if you and your readers would kindly excuse the egotism with which the narrative of the designs of an individual must be more or less encumbered) will shew what anxiety has been felt on this subject by my dear brother Mr. Bickersteth, and by my good friend "the Anonymous Editor of the British Reformers," also.

About the year 1800, Mr. Overton's Inquiry to ascertain who was the "True Churchman," brought to my notice many interesting theological documents regarding our Church, many of which related to the times of the Reformation; and, upon the principle of *quod primum verum*, directed my mind to the Fathers of the Reformation as the pure source, after the word of God, from which sound religious truth was to be derived. Having my religious knowledge to obtain, and none to advise me, I began to read such modern divines as a small library of divinity attached to my then clerical situation afforded. But their vague statements and non-descript divinity gave me no insight into my Bible; till among them, by the blessing of God, I found Bishop Hopkins's Works, and Archbishop Usher's Eighteen Sermons on the Law and the Gospel. Here I found the

pure waters of the sanctuary. As I read my Bible, a mutual light was thrown by these authors upon it, and by it upon them. And to them was shortly added Bishop Hall's Works, especially his Contemplations; Bishop Burnet's History of the Reformation; some of Strype's Lives of the Reformers; and Hooker's deep and judicious statements of abstract truth, confirmed by Scripture, and his sound and able distinctions between God's and man's expediency, as illustrated in our Church; especially his defence of our Liturgy in his fifth book, which became the subject of my constant study. And about this time I found a volume of Perkins's Works, which I have ever considered as a special providence of God. I found in him a deep and original thinker; a man of an equally large grasp of intellect, information, spiritual acquirement, and piety; and must honestly confess, that for many years his works have been my common-place book; and though some of his statements may be extreme, and I by no means think myself bound to the support of them indiscriminately, yet I have found in him a ready supply of sterling ore, condensed into the smallest compass, for present use, as occasion demanded. Milner's History of the Church confirmed the general views of the Reformers, and shewed me, that as the doctrines of grace, as exhibiting the Saviour-God in the Trinity of Persons, were permitted to operate on the human character, so man became a new creature, the renewed image of his God. And on consulting the Confessions of the Reformed Churches, I found them uniformly to depict the substance of religious truth as our own incomparable Articles do—that ruined man was the subject of the mercy of his God, freely chosen to salvation through the merits of the Saviour; that all man's righteousness came out of him, both to justify his person and sanctify his nature, as the Spirit applied it and faith received it. And growing experience of the Scriptures of salvation, as it illustrated these blessed truths, so it daily confirmed them: and may I add, dear Mr. Editor, that as I found all this blessed tissue of saving truth adapted to the helpless state of a ruined sinner, so I sought it more earnestly where, after the Bible, it could be found in its richest exhibition and maturest raciness; and clung with firmer tenacity to the remains of those sainted men who had approved it by their lives and sealed it by their blood.

To this, an observation was forced upon me, that as my acquaintance with holy men increased, *their* doctrines most resembled those of the Bible, *their* lives most exhibited its precepts and privileges, and *their* ministry was the most impressive, who approached the nearest to the tone of the Reformers; and that as men receded from this tone, so they seemed to differ from the Articles, Homilies, and Liturgy of our Church, their statements of religious truth were loose and unscriptural, and their Gospel savoured less of the Gospel of the kingdom. And history confirmed the observation, that, as the Protestant doctrines of the Reformation went out of fashion, solid piety declined in our own Church, as well as in all the churches of the Reformation. I contemplated the infidel revolution of France as the necessary issue of there vocation of the Edict of Nantz; and the declining Christianity of Western Europe, as the sure result of the suppression of those Protestant doctrines which had originally emancipated it from the thraldom of Popish tyranny, both mental and spiritual: and my astonishment was excited, as I learned the general decay of Protestantism as history presented it to me at the opening of the eighteenth century; it having almost wholly disappeared from some countries where it had met with large acceptance, whole kingdoms having again returned to Popery, others sunk into the indifference of orthodox somnolency, or alive to the more active mischief of denying the inspiration of revealed truth, and with Neologian presumption prostrating Revelation at the feet of Reason.

The large extracts from Fox's Acts and Monuments, contained in the eight volumes of the Fathers by Richmond, and the six volumes by Wordsworth, led me up to the fountain-head of English Reformation instruction, John Fox; and increasing knowledge and experience convinced me that nothing could, under God, reproduce the times of the Reformers, but the restoration of that practice and those principles which were blessed in effecting their Reformation.

From that time I formed the steady purpose of availing myself of all the means in my power of again introducing the works of the Reformers to the notice of the Christian public; and in 1809 addressed to my own congregation Bishop Hall's "Christian laid forth," as a specimen of their works. One reason for accepting the office of Secretary to the newly-raised "Prayer-book and Homily Society," in 1812, was the opportunity presented of bringing before our Church the long-neglected, accredited works of the Reformation; and in 1814, being incapacitated for more than two years for the active discharge of my clerical duties, I made an attempt to become a "Silent Preacher," and began a work under that title, which it was my intention, if encouraged, to have extended to twelve volumes 12mo., consisting of some of the choicest selections from the works of the Reformers, as recommendatory of a complete reprint of their works. But the work, for want of encouragement, did not proceed beyond the first volume, consisting of two of Hooker's sermons, and extracts from the rest, which went off very heavily, and many copies of which were given away, rather than that they should be doomed to useless obscurity. And though that excellent man, the late John Broadley Wilson of Clapham, encouraged me to proceed, by voluntarily undertaking the whole expense of the work; yet the coldness with which L. Richmond's work had been received, together with the similar reception with which other attempts to re-introduce our old divines to notice had been met; and the remark which I more than once heard, even from evangelical men, that the language of the Reformers was too antiquated, and the divinity too systematic, for modern use; convinced me that the hour was not yet arrived which could justify me in risking either my own money or that of my friend, in an expensive and unpromising design.

Still that design was cherished, as the favourite object of my pursuit, as that which appeared to me to be fraught with unequivocal advantages to our church, both in informing the ignorant with sound knowledge, and in furnishing "new wisdom to the wise," by raising the Evangelical tone of the approved divinity of our day. And being called on to preach a Visitation Sermon in 1819, I endeavoured to avail myself of this occasion to recommend our Reformers to notice, by selecting the subject of "Salvation by Grace," and printing, as an appendix, large extracts from the Reformers, in proof of the doctrines asserted therein. And, in the providence of God, having connected myself with the newly-raised Newfoundland Education Society, I availed myself of this connection to preach over the country, in recommending this Society to support, those principles of baptismal education which I had borrowed from the Reformers, and which were so strikingly illustrated in the consecutive services of our Church: and in the three Anniversary Sermons which, during succeeding years, it fell to my share to preach for the Newfoundland Education, the Prayer-book and Homily, and the Church Missionary Societies, respectively, it was still my object to bring forward the principles and practice of our Reformers, with the view of advancing my design. And in accompanying my beloved brother, Mr. Bickersteth, to Bristol, some years since, to advocate the cause of the Church Missionary Society, we concerted together how we could improve the occasion to the advance of our favourite object

of re-introducing the Reformers to notice, by proposing it as a question for the consideration of a numerous body of clergy on that occasion; in the propriety of which measure they all concurred with their venerable senior, "now in full age, and hoary holiness."

But, sir, as it is natural for us to imbibe the temper and spirit of those whom we love, and with whom we are holding the most cherished communion; so the great principle of the Reformation—"salvation by promise through the mercy of a covenant God in Christ Jesus"—appeared with more luminous attraction as I continued to converse with the Reformers; and growing experience exhibited this leading principle of grace wrought out in its most attractive loveliness in their chief work, the richest display of the genuine *godliness* of their principles, the LITURGY of our Established Church. For many years did increasing assurance of its blessedness, in the genuine enjoyment of the Liturgy, both in private and public, confirm me in the sentiment that this great principle of the Gospel, salvation by promise, was the secret excellence and genuine spirit of its letter. And it was not till after many years of this enjoyment that I considered myself justified in publishing it to the Christian world; though, felt as it was by me, as the genuine spirit of the Gospel, as illustrated by our Liturgy, I could neither withhold the expression of it from my friends or my congregation; and I dare not withhold the result—for it would not be just to the grace which is in Christ Jesus to withhold it—that the Holy Spirit bore witness to the excellency of this truth of the Reformation, weakly as it was exhibited in my ministry; for there were many who testified that "the grace of God was exceeding abundant, with faith and love which are in Christ Jesus." In the year 1827, therefore, I submitted this distinctive principle of the Reformation to the Christian public, under the title of "Infant Baptism the Means of National Reformation, according to the Doctrine and Discipline of the Established Church," addressed to my dear brother, Mr. Bickersteth, who had requested my opinion on this subject; in which I considered the whole Liturgy but as a continuous illustration of the leading principle of the Gospel of the Reformation, salvation by promise; of which infant baptism was but the incipient introduction before the church, a *sign* to signify salvation by promise, a *pledge* to assure the church of the same, a *seal* to ratify it, and so a *means* to confer it; even as "an instrument," or indenture, when duly signed and sealed, is the means of conveying the benefits to the parties who are interested in it. I considered this as the best mode of recommending the Reformers, even by exhibiting the blessed benefits and privileges which, if we had but their faith, we were actually deriving from their Reformation. I was prepared to expect that it would not be generally understood, and that, when understood, it would be reluctantly admitted; and this because the real principles of the Reformation seem to be so imperfectly known. And I must honestly confess, dear Mr. Editor, that I have no hope that any attempts, individual or collective, ecclesiastical or civil, to reform the present condition of our Church effectually, whether in doctrine or discipline, will be attended with success, so long as so much uncertainty exists among Churchmen as to the principle on which our Church, and every sister church of the Reformation, seems to be built—salvation by promise—of which the sacrament of Baptism, received by faith in that promise, is the initial *sign, pledge, seal,* and *means*, giving birth, and life, and energy, as it is understood and acted out in all our liturgical services, to the Church of Christ established amongst us; and in the degree in which it is thus understood and acted out, creating and maintaining those baptismal sympathies by which each parish should be connected in our Christian communion; and thus upholding the life-giving principle which effectually defines the limit of clerical

ministration; it not being possible for a minister, whether Pædo-baptist, or Antipædo-baptist, to maintain a flourishing congregation, when it exceeds the limits of baptismal sympathy; the real spiritual character, sealed by the first sacrament, being in every church deemed necessary as a qualification for the second.

By the blessing of God, this work attracted in a considerable degree the attention of the Christian public; and, induced by the solicitations of those who were friendly to its statements, and by my prevailing desire to recommend the principles of the Reformation, I began a series of Tracts, giving a full detail of baptismal education, as it appeared to me to be illustrated by the services of our Church, under the title of "Helps for the Nursery," so far as the first nine numbers extended, and "Helps for the Young," for the three last. This has been my occupation for the last six years. Ten of these numbers are published: Part X. is now in the press, on the subject of the Lord's Supper; and Part XI., on the Articles, I trust will appear, if life be spared, with all convenient speed. Part XII., Nowell's Catechism, has just left the press, having been long intended by me to conclude the series of Tracts, as the continual common-place book of the Churchman, after his Bible; the peculiar character of these Popish times seeming to justify the anticipated publication of this great bulwark of sound Protestantism. Topics of incidental interest have occasioned frequent deviations of my pen from its stated daily employment; but my design to bring forward the Reformers, and the blessed principles of their Reformation, has been my continual object, both in the publication of the series of Tracts detailing the particulars of our baptismal education, as well as embodying them in the form of a petition for Church Reform, which was presented to the King and the two Houses of the Legislature, as well as stating and defending the same, somewhat at large, in your valuable work, in the years 1833 and 1834.

Shortly after the publication of my work on Infant Baptism, I projected the plan of a society, under the title of "The Reformers restored, or the Society for reprinting the Works of the Reformers;" the plan of which was, that it should consist of a committee of thirty persons, each contributing 100*l.*, by way of a capital; the management to be in five of that body, called the Committee of Editors, one of whom should be the acting editor, on a salary if needful, to search for the works of the Reformers yet unproduced, and, under certain general rules laid down as principles of editing, to produce their works to the world, after by due collation an approved text had been provided, and by the aid of stereotype to give them to the public in the best and cheapest manner, in an octavo form, and also to print them in tracts for general dispersion; and Fox's Book of Martyrs in popular and cheap numbers, as well as the Confessions of the Reformed Churches, and interesting extracts from the historians both of the Reformation and of the civil transactions of that day. It was also proposed to admit the public both to the support and the advantages of the society, by a subscription of an annual guinea, which should entitle them to the publications of the society on advantageous terms, that a steady and continued energy might be given to the circulation. This plan was mentioned to many friends, who were desirous of contributing their 100*l.* if I would proceed with the design; and among others it was communicated to Mr. Bickersteth; and more than once I have talked it over with "the Anonymous Editor of the British Reformers" also, to whom I must honestly say that I have been for years looking as the acting editor of the work, as I have known no man who appeared to me so qualified for the work as himself, if he would undertake it; which, however, is very uncertain; but increasing

ill health, from over exertion, having compelled me to surrender my situation in London, this proposed plan was suspended, from want of opportunity.

But I may truly say, sir, that it was only suspended, and that, when I have had the opportunity of seeing "the Anonymous Editor of the British Reformers," the re-publication of the Works of the Reformers has ever been our favourite theme. Especially, during the last summer, in the providence of God we were brought into frequent intercourse with each other; when, desirous that our opportunities should be improved, they issued in the following suggestions:—First, To print Fox's Acts and Monuments, as an introduction to the whole. "1. The best mode decidedly would be, for the Society for promoting Christian Knowledge to adopt and print the work; it would not ultimately be any loss to their funds, and it would thus go into the channels of circulation where it is most wanted." 2. If this plan cannot be adopted, then to engage "a printer who would execute the work in a superior manner, and, provided a thousand copies were subscribed for, would take upon himself (perhaps jointly with some one else) the risk of the work, and all the details of the execution, throwing off more copies for trade sale, as circumstances may turn out." 3. Or the work might be executed by a sort of company, much upon the plan, though not so extended, as that I have stated as our original plan above.—These sketches were put on paper in October last, as something tangible, to prevent our frequent conferences evaporating in mere words; and in November following the first was attempted, by a memorial to this effect, presented to the Society for promoting Christian Knowledge by a few of us who were neighbouring ministers of our Church, proposing the republication of Fox's Acts and Monuments by the Society. The answers of the Society have not been hitherto favourable; but the correspondence is still going on, and we are again resorting to its twelve volumes of Tracts for the purpose of comparing their doctrines with those of the Reformation; and as we see not yet its final issue, prudence suggests that we should only make the declaration that it is still in progress. Should its issue be unfavourable, resort may then be had to either of the remaining modes. But even this attempt seems not to have been without its effect; for as the unfavourable answer of the Society to our first memorial was not unknown, some other friends, one of whom was Mr. Bickersteth, were stimulated to exertion, and, after some demur as to the publication, Messrs. Seeley and Burnside undertook the work by subscription, the proposals for which have been submitted to your readers, having of late been appended to your publication. I rejoice that Fox will thus be reprinted, though not in the manner which I thought, and still think, would be most favourable to the wide and efficient circulation which every day demands.

And now, sir, why have I troubled you with this long tale? Certainly my primary object has not been a defence of myself, or of my Christian friends, Mr. Bickersteth, or the "Anonymous Editor of the British Reformers*," for, simply as individuals, we resign all claim to the notice of the Christian

* Why does Mr. Budd repeat these words so often, and in inverted commas, as if intimating a charge against us, that we had spoken disrespectfully of the individual alluded to? We were even at a loss to know where we had used the expression, till after some search we find ourselves, as long back as our Number for June, asking whether, in professing to reprint the works of our Reformers, "the Society's anonymous editor" (we had repeatedly written "the Society's editor," without epithet) ought to be also "a running commentator and critic." We had not the slightest knowledge who the individual was; and all that we asked was, whether so great a responsibility ought to be allowed to any person whatever, and this even without the guarantee of a name? Since the present discussion commenced, it has been stated that the editor is a lay gentleman, a Dissenter, but

public; but while we answer your appeal, by shewing that it has long been our united effort to re-produce the Works of the Reformers, and thus that "the whole truth should be *told*," we would avail ourselves of your introduction of this subject before the public in your long-established publication, to recommend this necessary work both to their and your attention. I have been much pleased with the interest you have lately shewn in your useful pages on this subject; and I pray God that that interest may not decline, either in you or your readers. Only keep the subject steadily before the eye of your friends, and God, in His good providence, will, I doubt not, supply the means. It is not, I conceive, the work for an individual, but for a society; and if the great Church Society for promoting Christian Knowledge would undertake this work, it would, under God, prove the effectual means of their establishment: it would at once prove their grand peace-maker, by exchanging acknowledged error for acknowledged truth: it would prevent future disputes as to true or false principles, there being no discrepancy among its members on the principles of the Prayer-book or the Homilies, as they are circulated simply without note or comment: and, dear Mr. Editor, might we not expect the choicest blessings of the great Head of the Church to descend on the effort, and through it to present the Society, with renewed health and vigour, to the admiration, and love, and gratitude, and support, of our Established Church? But should the venerable Society permit these means of renovation to pass by unimproved, I am still sanguine enough to believe that the very spiritual necessities of our Church at this day will not cease to prefer the demand, and the prayers and holy efforts of hundreds, and perhaps thousands, of her sons will persist in asserting it, till effectual means of restoration be found, and the bright beams of the Reformation expand themselves in renewed radiance over the land which they once were blessed in reforming; and the prophecy of the martyred Latimer shall receive its life-giving accomplishment in this our day, and through us to a distant posterity: "Be of good comfort, brother Ridley; we shall this day light such a candle in England, as, I trust, by God's grace, shall never be put out." H. BUDD.

P. S. Since writing the above, I have received a letter from the Editor of the British Reformers, who complains of some of your surmises respecting that publication. He particularly remarks on the expression, "the Protestant churches of England," used in the Tract Society's Life of Jewell; and states that it was not introduced for any special reason, as you apprehend. He says there are many instances of like expression in the Works of Jewell himself, and copies the following, not from the Tract Society's work, but from the edition of Jewell's Works of 1609; and says that others can be given, if needful: "Let them compare our *churches* and theirs together." (Apol. part v. chap. xvi. div. i.) "As the holy Fathers in former time, and as our predecessors have commonly done, we have restored our *churches* by a provincial convocation, and have clean shaken off, as our duty was, the yoke and tyranny of the Bishop of Rome," &c. (The Recapitulation.) The original Latin is "nostras ecclesias." Nor is this method of expression to be found only in the "Apology." In "A View of a seditious Bull," p. 10: "Consider the forme and order of our *churches*; we make humble confession of our sinnes," &c. The word *church*, he

a man of a truly catholic spirit; and the very cordial terms in which we spoke in our August Number of him, as "an amiable, benevolent, and Christian man, who has devoted years of toil to a work of charity and piety," and for whom we felt "all Christian esteem and affection, though constrained to differ from him in the above-specified particulars," should have prevented Mr. Budd's repeating a phrase in inverted commas, as if to turn it into a sneer, for which there was not the least reason.

adds, as applied to our Reformed Church of England, undoubtedly was most frequently in the singular, but it is sometimes used in the plural, without any particular design for making the variation; and this, from his own assertion, I apprehend, was the case with the Editor of the British Reformers*. I have not unfrequently recommended the Tract Society's British Reformers to my brethren in the ministry; and as the publication, I am told, originated from the hints dropped on this subject at p. 426 in my work on Baptism, till those hints are carried out into full execution by a reprint of the Reformers, I must still consider that work as a most useful pioneer to accomplish my ulterior purpose. That purpose I pray God to give me consistency to keep steadily in view; and should it ever be accomplished in His gracious providence, it will, by a complete reprint of the Works of the Reformers, tend to rectify any present misapprehensions which may have arisen, and, by presenting them as a whole, diminish the necessity of supplying them in parts.

After writing the above, your Number for September came to hand, in which, at p. 553, you say, "Mr. Budd is appealed to as approving this plan," &c. My plan, as expressed above, was "for a complete and literal reprint of the writings of the Reformers;" and I hailed the Tract Society's publication of the Reformers as the introduction of such a design, by creating an interest in their favour. For the mode of reprinting I am under no responsibility: it was the general design that I approved of, as conducing to my original intention—"a complete and literal reprint." Neither was I aware of any omissions, the work never having been submitted to my collation or correction. I am quite alive, as you yourself are, to the delicacy of the question you have moved, and trust that your discussion of it will not deter the Church members of the Tract Society from the exercise of their useful influence in its superintendence; by the privation of which the Society must either fall, or the conduct of it be entirely submitted to Dissenters; but may it be improved in suggesting salutary caution for the future!

*** We have readily inserted our Reverend Correspondent's letter; but we must remind our readers, that, as stated in the Answers to Correspondents in our last Number, it furnishes no reply to our inquiries. Those inquiries, as expressed in brief in our Number for September, were as follows:—"Whether it is lawful to retain the names and authority of writers to statements in which a portion of their views, which they considered important and material, is suppressed or modified; or, Whether is it lawful for the whole church of Christ to unite to draw up and publish religious books, including numerous large treatises, Church Histories, and Commentaries *on the Whole of Scripture*, to be circulated throughout the world, including even heathens and others who may have no other means of religious instruction, upon the compact of suppressing many important Scriptural doctrines and precepts; such, for instance, as that of the duty of dedicating the children of believing parents to God in holy baptism, in the name of the Father, and of the Son, and of the Holy Ghost? Or thus: Our Lord having given a command to go into all the world, and to preach the Gospel to every creature, is it lawful for his church to limit his words, and to say that they will preach only its 'leading truths?' Or, again: 'All' Scripture being given by inspiration of God, and being profitable for doctrine, reproof, correction, and instruction in righteousness, may we safely determine that some of its 'truths' are not 'leading,' and therefore may be slighted? if we may, how is the line to be drawn, and who are the persons who are to undertake the responsible office of drawing it?"

* As Mr. Budd informs us that the Editor of the Tract Society's Reformers states that he did not use the expression "the Protestant churches of England," to imply that there are other "churches of England" besides the Established Church, it is quite unnecessary for him, or for Mr. Budd, to use any argument on the subject. His word is amply sufficient to declare his intention. With regard to his argument, we think that it fails. "Nostras ecclesias" is a general form of expression, and is used, with its corresponding English, by other old Church-of-England writers besides Jewel; but Jewel did not recognise, nor did Elizabeth patronize, more than one "Church of England."

ON THE DEVICES OF SATAN.

To the Editor of the Christian Observer.

An attentive hearer of Scriptural sermons has been struck with the unfrequent mention of the dangers to which we are exposed from Satan and his devices. Viewing it as a certain fact that our spiritual enemy is ever seeking occasions of injuring us, he has been surprised that we are not more frequently warned to put on the whole armour of God, to resist him. The idea was suggested by the prayers of Mr. Wilberforce, which contain, in almost every one of them, petitions to be kept from this peculiar peril. As profit might arise from the judicious bringing forward of this subject in preached and written discourses, this method of leading the minds of preachers to its consideration has been adopted, as likely to succeed.

M.

ON THE CHURCH-BUILDING ACTS, AND THE INCORPORATED CHURCH-BUILDING SOCIETY.

To the Editor of the Christian Observer.

Sir,—The Number of your Magazine for the present month has just been put into my hand; and in your Notice to Correspondents, at page 576, you say: "We regret to hear that the Incorporated Church-building Society has adopted a resolution, that it will not afford any aid to the building of any church in which the patronage is not vested in the Bishop." I think it my duty to inform you, not only that such resolution has not been adopted by the Board, but that it has never been submitted to its consideration. I am sorry that I did not hear of this mis-statement on an earlier day in the month; but I trust you will be able to correct the error into which your correspondent has led you, in your next publication.

I have the honour to be, &c.

4 *St. Martin's Place, Sept.* 26, 1836. W. J. Rodber, *Sec. to the Society.*

*** We did not receive Mr. Rodber's communication till after our last Number was printed. Our statement, taken with the context, and in connection with the only question which it bore upon, was perfectly correct; whereas our Reverend Correspondent's contradiction, unexplained as to its real bearings, might lead the reader into a misunderstanding. As the provisions of the Church-building Acts, and the regulations of the Incorporated Society, are not generally known to the public, the following particulars may not be useless or uninteresting. It would be a useful service if the Church Commissioners, or the Incorporated Society, or the Committee of the Bishop of London's Fund, would condense, and publish in a plain and cheap form, the various provisions of the modern Church-building Acts; so that all parties, in any given case, might see at once what was necessary or attainable. The present matter, however, refers only to the provisions respecting patronage.

The Act of 1818 (58 Geo. III., c. 45), of which we gave an ample abstract in our volume for that year, afforded the first modern facilities for church building. We look back with mingled pain and pleasure at that important statute; of pain, when we recollect what selfish interests, what bigoted prejudices, and what absurd though honest fears, long prevented even that imperfect step towards church building; and of pleasure, that they were so far overruled as to afford the dawning of a brighter day. In vain for many a year was it urged, that, owing to the increase of population, vast masses of the people were perishing for lack of knowledge, and were forced either to become Dissenters, or to abstain from public worship altogether. The usual reply was—innovations—new-fangled party in the Church—rights of patrons—rights of incumbents—restless sect—new churches hot-beds of fanaticism—nolumus leges Angliæ mutari, and so forth; any thing, in short, but the right of God to be worshipped and of the people to be instructed: so that twenty or forty thousand persons in a parish might be left in practical heathenism, because some indolent or interested incumbent or patron chose to be obstinate; or because some prelate was alarmed at innovating experiments. This Act did not, indeed, go to the root of the evil, but

it broke through many legal and technical difficulties: it granted a million of money for the object (a large portion of which, we lament to say, was thrown away upon architectural jobbing); it allowed parishes to raise rates for church building; it made arrangements respecting sites; it stipulated for free sittings; it facilitated the division of overgrown parishes; and it appointed a Board of Commissioners to carry its provisions into effect. The new patronage was to follow the old; that is, the incumbent was to appoint to chapels of ease, and the patron of the living to district churches, unless where the parish had aided by a rate, in which case the nomination goes to the incumbent.

Another Act passed next year (59 Geo. III., c. 134), incorporating the Commissioners, giving them additional powers, and increasing the facilities for church building. The patronage was still continued in every instance to the patron or incumbent.

A third Act passed in 1822, "to amend and render more effectual" the two preceding Acts. It does not alter the question of nomination, except by one very remarkable clause (xxxi.), which says, that where the Commissioners shall aid the building of a church or chapel in a parish or place of which the appointment of the clergyman does not belong to the Crown, or to any body politic, corporate, or collegiate, or to any corporation, or to the officers of any charitable institution, or to the trustees of any church or chapel, or to any private person, the Commissioners may assign the patronage to the Bishop. What parties are here negatively deprived of their right, and what was the object of the clause, we have never heard discussed; nor did the clause itself ever excite the slightest public attention; but if we construe it rightly, it allows the Commissioners to take away from all popular bodies—such as parishes, vestries, and even trustees appointed by a patron to administer his patronage—the right to nominate the clergyman, and to give it to the Bishop. Suppose, for instance, that in a parish where the householders nominate their minister, the Commissioners contribute a grant of a single shilling for a church or chapel, they may give the nomination to the Bishop. We are not friendly to the principle of popular clerical elections, the evils of which we have often pointed out; but if it was determined not to grant aid where the nomination would fall to a popular body, it would have been better, in our view, to have openly avowed this, and to have justified it, rather than to have gained the object by a clause of which no person suspected the intention. The Incorporated Church-building Society has assisted churches and chapels in which, if we are rightly informed, the nomination was in trustees appointed by the patron; and doubtless the Commissioners have done the same; but they might, if we read the clause rightly, have transferred the nomination from the trustees to the Bishop.

As matters stood up to the passing of the statute of 5 Geo. IV., c. 103, commonly called the Forty-Years' Act, comparatively little had been effected in church building. We will transcribe from our Volume for 1824, p. 194, the following passage, which we had reason to know expressed the opinions very generally entertained at that period upon the subject by a large body of the members of the Church, lay and clerical.

"The sum of 500,000*l.* is to be applied to building new churches in populous parishes; a measure greatly needed, but which has called forth a considerable burst of opposition. We will only say, in passing, on this subject, that the unpopularity of public grants for church building would be greatly diminished, and the necessity for such grants almost superseded, if a more liberal system of patronage were adopted as respects our new churches. As it is, what interest can it be expected that the great majority of a parish or of a nation will take in building churches, the presentation to which is made the private property of a patron, who may view the new preferment in no other light than as a provision for a dependant, without any reference to the wants or the wishes of a neighbourhood? Had a more judicious and conciliating system been allowed, as was provided for in the original draught of Lord Bexley's Act, the Church of England would have found as little difficulty in providing edifices for its members, by means of voluntary local subscriptions, as any other body of Christians. At this moment, some of the parishes in which new churches have been built are in a state of grievous discontent and hostility at the introduction of strangers among them, to the exclusion perhaps of clergymen well known to the neighbourhood, and warmly beloved and esteemed for long and useful services in the very districts now confided by private interest to other hands. In some instances, in which the most urgent and affectionate representations have been made by the rector and the parishioners in favour of a curate endeared to them by a course of faithful ministrations, the patrons of these new churches have declined listening to their request, and have placed among them strangers; and not only strangers, but persons perhaps little qualified by taste or habits for the active, self-denying duties of a populous sphere of parochial labour. We believe, indeed, notwithstanding this unhappy system of patronage, that the new churches are a public blessing; but the good effects of the scheme will at best be miserably curtailed and impeded, till the presentation to them is placed upon a better footing. We wish not to see the Church court popularity by any unworthy

acts, or throw open her offices to factious electioneering; but we are convinced that some plan might easily be devised by which her real interests, which are the interests of the public, might be secured, and as many churches be provided as the necessities of the country require, with little or no expense to the national purse. Would that our public men would firmly turn their minds to this great subject, in all its bearings! In the present state of society, and with Dissenters of every class multiplying around us, matters cannot for ever continue as they are; and it well behoves all who wish well to the Established Church to provide against contingencies."

Under these circumstances, we hailed with much satisfaction the fifth of George the Fourth, which gave permission, where there was not accommodation for more than one fourth of the inhabitants of a parish, to persons to build a church or chapel, and permitted subscribers of 50*l.* to elect three trustees, in whom, or their successors, is vested the nomination for forty years, after which period the nomination goes to the incumbent of the parish, in the case of a chapel; and to the patron of the benefice, if a district church. In case the chapel or church was aided by a parochial rate, the nomination went, as before, to the incumbent or patron.

Still, the encouragement afforded to voluntary church building not being sufficient, a short Act was passed in 1827, giving the patronage, without the slightest reservation, to persons building and endowing. For reasons which it is not necessary to recapitulate, whether legal difficulties or other obstacles, or both, this statute was not acted upon either by the Church Commissioners or the Church-building Society; and at length it was repealed by the large and liberal Act 1 & 2 William IV., cap. 38, commonly called the Bishop of London's Act. This Act declares, that, where the population amounts to *two thousand* persons, and the churches do not afford accommodation for more than *one third;* or in parishes of whatever population, where there are *three hundred* persons residing more than *two miles* from church; if any person or persons will suitably build and endow (unless the patron will take that duty upon himself), the Bishop may declare the nomination to be in that person, or those persons; who may appoint trustees, not exceeding five in number. This cuts short all difficulties with incumbents, patrons, and commissioners. The Commissioners, with the consent of the Bishop, may give the nomination to persons willing to build churches where they are required, even if not included in the above stipulations. The largeness of the provisions of this Act, as compared with former Acts, will appear from contrasting the above numbers with those in the statute of 1818, in which the population must be *four thousand*, accommodation not more than *one fourth*, and *one thousand* persons more than *four miles* from the church. But the chief particular was the gift of the patronage in perpetuity to the subscribers, which the Act 5 Geo. IV. gave only for forty years.

But it is time that we should go back to Mr. Rodber's note, in which he charges us with making a false declaration respecting the Incorporated Church-building Society. If he reads our pages he must feel assured that we could not *wilfully* make a false statement upon any subject; and if he will refer to our volumes from the origin of the Church-building Society, he will see that we have been from the first among its warmest advocates; and that when it was incorporated, upon the suppression of church and fire briefs, to collect and dispose of voluntary subscriptions for church building, we considered the measure one of sound wisdom, having long and often shewn the evils of the brief system. We could not, therefore, wish to misrepresent the regulations of the Society, but only to state what they are, for the information of our readers.

In the paragraph alluded to by Mr. Rodber, we were replying to a correspondent who was anxious that the permission conceded by the Acts of 5 Geo. IV., and 1 & 2 William IV., to the builders and endowers of churches to nominate the minister, should be applied, in certain cases, to the Bishop of London's Fund, at least as to its principle and spirit; so that, where persons are willing to contribute to a certain extent (say three-fourths of the whole expense of the building and endowment), it shall be lawful for the Committee, if they are satisfied of the propriety of the case, to aid their efforts by a grant to make up the required sum, thus enabling them to avail themselves of the law of the land to nominate trustees. The Committee had declined acceding to this arrangement; or in any way rendering aid, where the parties wish to choose trustees. The following are the Committee's regulations:—"That the nomination of clergymen to such churches or chapels, not being chapels of ease, be vested in the Bishop of the diocese; except in cases where it may be considered desirable by the Committee, with consent of the Bishop, to vest the right of nomination in the patron of the living, or in official trustees to be named by the Committee."

The only matter, then, which we had under discussion was the case of private trustees. The correspondent to whom we were replying had not alluded to the general question of vesting the patronage of chapels of ease in the incumbent, or giving the right in other cases to the patron of the living, or to official trustees. The only question, we repeat, was as between the Bishop and trustees chosen

by subscribers. Upon this we remarked: "Though far from thinking lightly of the possible evils which may arise from placing them under the unrestricted patronage of all future prelates, in every diocese where new churches may be built; we cannot indulge the hope that a national system of self-electing trusteeships would be free from them." We then proceeded to state that the Incorporated Society had adopted a similar principle; and declined aiding the building of any church unless the patronage was vested in the Bishop; of course meaning any church under the case we were considering; any church in which the builders wish to avail themselves of the Acts of 5 Geo. IV. and 1 & 2 William IV. to appoint trustees. There was no other question before us. That the Incorporated Society lends its aid when the nomination goes in the usual legal course, under the Acts prior to 5 Geo. IV., to the incumbent or patron, is a matter of notoriety; the numerous churches which have risen up throughout the land abundantly testify it; no question ever arose upon it; no man doubted it; it is the regular proceeding of the Society. But the question was—(a question often asked, and which we proceeded to answer)—Does the Society lend its aid in the case which we were considering? does it offer facilities to private trusteeships? will it aid persons to build churches on their advancing, say three-fourths, or four-fifths, of the expense, and allow them to avail themselves of the law of the land to set up a trust? Our reply was, No: "it will not afford any aid to the building of any church in which the patronage is not vested in the Bishop." Our words were elliptical, if applied to cases not in the remotest degree under consideration; but they were correct in the sense obviously intended; and they were grounded upon the following official statement of the Society, which we copy from the Society's own printed paper, appended to its regulations: "You are requested to observe, that if, in building any church or chapel, it is intended to take advantage of the provisions of the Acts of the 5 Geo. IV. cap. 103, and 1 & 2 William IV. cap. 38, the assistance of this Society cannot be afforded, unless the patronage thereof shall be vested in the Bishop of the diocese for the time being." Now, as our remarks referred exclusively to the question between private trusteeship and diocesan patronage, and the only Acts under which this question can arise are those specified by the Society, our statement in its obvious meaning was correct. We are, however, very glad to be reminded to fill up the ellipsis; though we had no idea that our meaning could be misunderstood.

We have said that Mr. Rodber's contradiction of our statement, if unexplained as to its bearings, might lead to error. He says negatively, that no resolution has ever been entertained by the Society to the effect we mentioned, respecting relegating patronage to the Bishop of the diocese for the time being. If he means that no resolution ever came before the Board for excluding patrons or incumbents in all cases from their accustomed privileges, he is of course correct; but he only asserts what no person ever doubted. No man ever denied that the Society keeps in the old road where it can: our statement was only that it declines going by the new one. We never doubted that it recognises patrons or incumbents, but we meant to shew that it refuses to recognise trustees; not that it makes the old law a reality, but that, so far as its operations extend, it makes the new law a nullity, saying to the church builders who ask for trustees, that it cannot aid their object. Will Mr. Rodber affirm that this question has never been before the Society? We reply that it has been before it; that it has been much discussed; and the paper above quoted is full to the point. Nay, we will state further, that the Society has gone beyond what we before affirmed; that not only as respects the matter of trustees does it decline aiding any persons who wish to avail themselves of the indulgence granted by the Legislature in the Acts of 1824 and 1831, but that by the above notification it rejects the provisions of those Acts altogether, unless the parties are *willing* in every case to give the patronage to the Bishop. Mr. Rodber has merely stated that our remark was incorrect; but he has not favoured us with the correction. In the name of the public, who are invited by the King's Letter to contribute to the funds of the Society in every parish in the kingdom; and more especially in the name of the friends of the Society, and of those who wish to know under what circumstances it will or will not grant aid; we request our Reverend Correspondent to expand his unexplained disclaimer into a positive statement. He should have said explicitly what is the intention of the Society in declaring that it will not grant aid towards any church or chapel built under the Acts of 1824 and 1831, unless the patronage be conceded to the Bishop. Set aside the particular question of *trustees*; and grant that it is perfectly wise and necessary for the Society to say, "If persons wish to keep the patronage in their own hands, either with a view to make money of it, or to put into the office a clergyman whose doctrines they happen to approve, they ought to do this wholly at their own expense, and not to apply either to the Commissioners or to the Incorporated Society for aid;" still, why throw overboard, not only one principle of the two Acts, but the Acts altogether, except patrons and incumbents, as well as all other parties, will consent to give up their rights to the Bishop? These two important

Acts contain numerous provisions for encouraging and assisting church building, besides those which grant the right of nomination to the builders and endowers; they facilitate what before was in many instances difficult or impracticable, by a variety of salutary provisions respecting sites, and grants, and rates, and population, and church-room, and distance from other churches, and obstacles improperly interposed by incumbents or patrons, and, in short, much that time and experience had proved to be absolutely necessary, beyond the early enactments previously to 1824. And is it so, that the Society discards all these provisions, and treats these two excellent Acts as a dead letter, unless patrons and incumbents, as well as contributors, consent to resign their right of nomination to the Bishop? Is it so (to take one example among many), that in the instance of a parish where the destitution is not by some fraction so extensive and extreme as that which the Act of 1818 acknowledges gives a claim to a church, but, nevertheless, where it is so grievous as to bring the case fully within the larger provisions of the Act of 1831 or of 1824; and where, if a chapel were built, the nomination of the minister would fall to the incumbent, or of a district church to the patron of the benefice; is it so, that in such a case the Incorporated Society, acting as an official body on behalf of the public, and entrusted with public funds, refuses in every instance to grant aid, unless all parties, including the incumbent and the patron themselves, are willing to give up the nomination of the clergyman for ever to the Bishop of the diocese? We do not say that this might not be a beneficial arrangement; we do not go into the question whether a responsible public officer would not be as likely to study the spiritual welfare of the parish, without regard to private interests, as an incumbent or patron; but we ask Mr. Rodber to reply, Yes or No, to the question, Does the Society compel them to make the concession, according to the Society's notification? If he say Yes, then it is well that the principle thus adopted should be generally known and considered, that there may be no mystery or mistake in the matter, and that no patrons, incumbents, parishes, or individuals, may apply to the Society, if any one of the numerous clauses of the important Acts of 1824 and 1831 touches upon their case, unless they are prepared to substitute the Bishop of the diocese for the legal administrator, whether patron or incumbent, to say nothing of trustees. We may add, that if this be really the rule of the Society, then the remark in our September Number, which Mr. Rodber complains of—though intended to refer only to the question of private trustees, which alone was under consideration—might have been applied almost with unrestricted latitude; for in cases innumerable, one or more of the clauses of these two Acts must come into exercise: so that, if in all such cases the Society stipulates that the nomination shall go from the incumbent or patron to the Bishop, few chapels or churches will escape the transfer. We repeat, that we are not arguing the question whether this transfer would or would not be for the benefit of the Church—that is a distinct question—but only inquiring what are the principles adopted by the Society; which Mr. Rodber has not stated; and which we are therefore obliged to infer as we may from the Society's regulation so often alluded to.

But if our Reverend Correspondent reply in the negative; if he state that the Society does *not* intend to exclude patrons or incumbents in favour of the Bishop, or decline aid in every case where any portion of these two Acts happens to come into exercise, unless the parties consent to give up their legal rights; then, what is the object of the Society's monition? That monition states the Society's determination in the broadest terms, and without limitation. If the Society admits one case, and excludes another, it breaks its rule for no reason with which the public are acquainted; if it keep to its rule in every instance, it excludes all patrons and incumbents where the case comes within any of the provisions of the Acts passed subsequently to those of 1818 and 1819, and 1822. All that we ask for is a distinct statement. It may be that the Society is well-advised in its regulations; we only wish that it should be publicly known what those regulations are. It is of the want of explicitness that we complain. We do not ourselves believe that the Society does in every instance really throw aside all the provisions of the two Acts in question. We believe that it has in numerous instances acted upon one, or more, or many of them, and allowed the nomination to go to the patron or incumbent, in the usual course, instead of being transferred to the Bishop. We believe that the object of its monition is directed mainly, if not exclusively, against those portions of the Acts of 1824 and 1831 which give the nomination, under certain regulations, to private trustees; for if this were not the reason, why specify these two Acts, and these only? We repeat the question to Mr. Rodber, and leave our readers to decide, either by his silence or his answer:—On what ground do you except these two Acts and no others, if it be not because these Acts confer the right of private patronage, which the others do not confer? But if this be the reason, why not state it, and defend it? Why, in order silently to get rid of a particular provision, which happens to be more popular than effective, refuse to recognise two whole statutes of great and acknowledged importance? more especially if, while you profess to reject them, you, in point of fact, relax your objection where this one obnoxious provision does not happen to come under consideration?

Explicitness in all such cases is, in the end, the best policy. The Society might, we think, urge very strong reasons why it will not render aid where the parties applying wish to retain the patronage; and our own opinion, as often stated, and much to our unpopularity, is, that private persons who desire this privilege ought not to expect aid from a public fund; so that the Society, without going into the question of the policy or propriety of this popular, and we think seasonable and salutary, legislative concession, might shew cause why its charitable funds ought not to flow in this particular channel. But what cause can it shew for rejecting the two whole statutes which contain it? Will Mr. Rodber favour us with any reason for this decision? We ask in all friendliness, and merely that the promoters of church building may clearly understand how the matter stands. It cannot be supposed that the nation will be satisfied without knowing why an Incorporated Society, acting as the official organ for the public, under legislative sanction, declares that it will not recognise two most important Acts of legislation, which relate expressly to its duties. If Mr. Rodber prefers, that, instead of a communication in a Magazine, we should get the question propounded in either House of Parliament to his Majesty's Government, and through them to the Society as a public official body, we will adopt that or any other legitimate suggestion, only let us get at the facts of the case. It is not we who have raised the question, but the Society, by the notice which it issues, the construction and object of which there can be no ground for withholding from the public.

We will only repeat, in conclusion, and without entering into the relative merits of patrons, incumbents, trustees, or bishops, our apprehension, as expressed in our Number for September, that for an Incorporated National Institution to resolve that it will refuse to recognise any clause or provision of two most important Acts of Parliament, unless all persons concerned in their enactments will concede their claims of patronage to the Bishop of the diocese, was not well judged. We repeat, that it had surely been better to have considered each case upon its merits, and not to have laid down a regulation which the public must naturally construe as a tacit reflection upon these ameliorating statutes. Though not ourselves favourable to the private-trustee system, or at least being doubtful whether, upon a national scale, and in its final results, it would work well; yet as in every instance the Bishop of the diocese must give his sanction to, and be a party in, the transaction, we think that the Society needed not to have bound itself down by a rule which seems to reflect upon the discretion of the Bishops as well as of the Legislature; and we see no reason to withdraw our opinion, that the regulation may, and will, expose the Bishops to some degree of popular jealousy; while at the same time we doubt whether it will really add any thing to their patronage; for if incumbents, patrons, or individuals, who wish to possess the nomination of the clergyman, find their case included in any of the provisions of the two Acts specified by the Society, they will not apply for its aid: so that the Bishops are held up to the public, by the Society's resolution, as receivers or coveters of influence which is never likely to reach their hands. We must therefore re-affirm, that the issuing of that resolution by the Society appears to us to have been not well-judged. But that is not the question now under consideration, which is, simply, what is the meaning of the resolution?

ORIGINAL POETRY.

For the Christian Observer.

SCENES IN HEAVEN.

Once, musing much of heaven—mysterious theme!—
Creative fancy waked a mystic dream.
It seemed some special feast of sacred love,
That graced the ceaseless jubilee above,
When two bright sisters, once of earthly mien,
Retired to gaze upon the hallowed scene;
As though with calmer rapture to survey
The varied splendours of the blissful day.
Seated by limpid fonts of heavenly rest,
Eunice dove-eyed Lois thus addressed:—
Eunice.—Say, Lois, shall I teach thy wondering eyes,
Who art but yet a novice in the skies?
Lois.—But lately have I joined my sister train:
Glad would I list, whilst thou shalt pleased explain.

Eunice.—Seest thou that ensign on yon hill unfurled?
'Tis the fair banner of our ransomed world.
Lois.—Yes, I discern it on yon flowery mound,
By virgins decked in white, encompassed round;
And He who rears it is of mien Divine,
Whose face o'er saints and angels deigns to shine;
And every virgin of the eight-fold band
Doth bear some lesser trophy in her hand.
Eunice.—Well thou discern'st: each order of the blest
Hath its own well-known symbol bright impressed.
Yon cross-stained banner, emblem meet of Grace,
Floats the bright standard of the human race.
Lois.—And who is He who lifts it to the skies;
Who high o'er saint and angel seems to rise?
And who are they, the eight-fold virgin train,
Whose lesser trophies grace the etherial plain?
And what intend they by the bright display
Of streamers waving in celestial day?
Eunice.—First read me what the banners eight contain:
Haply those words shall mystic sights explain.
Lois.—"The poor in spirit," on the first I trace;
"The mourners," and "The meek," two mottoes grace;
The fourth, in Heaven's own accents doth express
How happy they who "thirst for righteousness:"
"The merciful," yon golden title shews;
"The pure in heart," upon another glows;
"The peace-makers," upon the next appears;
The last, to heaven the "persecuted" rears.
Eunice.—Lois, in those wise virgins shadowed trace
The various classes of man's ransomed race:
Then further onward cast your wondering eye,
And read yon radiant banner's mystery.
Lois.—Yes; I the widely-floating glory view,
In glowing tints of nine-fold form and hue:
Upon the first, with ardent gaze, behold
"The Son of man," in type of dazzling gold;
While round, in feebler characters, I trace
The mottoes which the virgins' banners grace.
Eunice.—He, then, who stands upon the verdant height,
And lifts amid the skies the banner bright,
Encircled by the virgins clothed in white—
In His high lineaments 'tis yours to scan
The glorious Representative of man,
The heavenly Champion of the human race,
His Father's Brightness, full of truth and grace.
Beneath that banner were those laurels won
Which grace the brows of the victorious Son;
Beneath it, too, must all His soldiers fight,
Who force an entrance to this land of light.
But, militant on earth or crowned above,
Fighting or conquering, saints are one in love;
And time will come when e'en on earth below
No other banner shall the nations know;
When, far as land is spread, or waters roll,
That streamer bright shall float from pole to pole,
From north to south, from west to morning's birth,
Unstained, unscathed, the pledge of heaven on earth;
And, when the last of foes has met his doom,
Shall wave in deathless glory o'er the tomb.

Such was my dream;—'twas but a very dream;
Nor say I heaven shall be as heaven did seem;
And yet, since fable oft with truth is fraught,
Haply that dream some holy moral taught.

H. L. W.

ON AN INFANT RESCUED FROM THE FLAMES.

'Twas the dead of night, and the crashing flame
Raged fierce round an infant's bed;
And some moments more, or one fitful gale,
Had left him with the dead.

Yet sparkled his eyes as the mantling blaze
Rushed nigh with its lurid heat;
And he shrank to be snatched from that sparkling couch
To a dark and lone retreat.

And I thought of the maid who with careless smile
Dances gay in the paths of blame,
And flits, like the moth with unconscious wing,
Round flattery's treacherous flame.

And I thought of the youth who but spurns the friend
That would warning unwelcome bestow,
When his mad bark rushes the rapids along,
And he sees not the gulf below.

And I thought of the hour when a slumbering world
Shall awake at the Judgment-day;
While enrapt in flames, like that infant's couch,
Earth's glories are passing away.

And how blessed, methought, at that day of doom
To awake with glad surprise,
Unscared, like that babe, at the fiery car
That but cleaves a bright path to the skies. S. C. W.

REVIEW OF NEW PUBLICATIONS.

M. LEON DE LABORDE'S JOURNEY THROUGH ARABIA.

Journey through Arabia Petræa to Mount Sinai and the excavated City of Petra, the Edom of the Prophecies. By M. Leon de Laborde. 1 vol. 8vo. London: 1836.

If the reader, upon perusing this title-page, shall suppose that he has before him a full and literal translation of M. Laborde's magnificent folio volume, he will be misled. He has neither Laborde's text nor the whole of his engravings. What he has, is the substance of Laborde's preface, introduction, explanation of the plates, and itinerary, exhibited in a continuous narrative; various incidental dissertations being omitted or abridged, and two chapters being prefixed, containing an account of ancient Idumea, and a summary of the remarks made upon Petra by the few travellers who preceded Laborde; together with a preface by the translator, illustrative of the fulfilment of the Scripture prophecies concerning Edom; and, lastly, notes from Burckhardt, Henniker, and the unpublished, though printed, letters of Irby and Mangles. Neither are the whole of Laborde's splendid plates given; and the accurate student will still have to refer to the original work for various details; but the popular reader will probably be satisfied with above seventy pictorial illustrations—reduced, of course, to a small size, to comport with the dimensions of the page. Under these circumstances, it had been better if the title had been different; for, instead of saying "Journey, &c., by M. Leon de Laborde," it ought to have been "Digest of M. de Laborde's Journey," or something to that effect; and Laborde's own words should have been given in such a manner as to be clearly distinct from the additions, abridgments, cementings, or alterations, of his anonymous

translator or rather editor. As the matter now stands, we never know whether we are reading the author's own words or not: the title-page does not even allude to any alteration; and though the preface does, to the effect above quoted, yet no reader who had not seen Laborde's work would infer the extent to which the metamorphosis of the volume is carried, or be able to ascertain what is added or missing. Thus the translator says, "In the first place, I found it necessary to prefix to his (Laborde's) matter two chapters, comprising an account of ancient Idumea;" and yet, on turning to these very chapters, we find them given, like the rest, in the first person, as if Laborde himself were speaking; the new matter being connected with the author's personal opinions, and adventures, and preparations for his journey; so that the reader cannot tell how to discriminate the text from the interpolations. This is not a satisfactory mode of compiling a volume. The reader should also have clearly understood that he has not the whole of Laborde's pictorial illustrations. He, of course, had no right to expect them in a moderately-priced octavo volume: but he may be led into a mistake when he reads in the preface that Laborde's illustrations are "about seventy in number," and counts sixty-five in the present volume. But Laborde's "about seventy illustrations," are so many Atlas folio pages, in addition to numerous headings, tailings, and little wood cuts, which adorn the narrative. Now if, by omitting some of the large plates, but engraving a sufficient number of these little sketches, the tale of nearly seventy is reached, and the reader is not apprised of the process, he is deceived by the compiler's taciturnity.

As impartial reviewers, having a duty to perform to our readers, who may purchase a book upon our testimony, we are obliged to notice such matters, otherwise we should have gone at once to the interesting and important contents of the volume before us. It is not Laborde himself, nor is it quotable as his text; but it is a very entertaining and instructive volume.

The chief object of M. Laborde's journey was to visit the once magnificent, but long desolated and almost forgotten, city of Petra, near Mount Hor, one of the prominent summits of the rocky range of mountains so well known in Scripture under the name of Mount Seir, and as the almost inaccessible fastnesses of the people of Edom, or Idumea, whose dwellings were like the nests of eagles in the rock. The fulfilment of the prophecies in regard to Edom is a standing proof of Holy Writ, scarcely second in interest or importance to those respecting the Jews themselves; and, the details being more novel, the most striking proofs having been chiefly of modern discovery, it comes with much of the weight of a new and independent argument. Mr. Keith has admirably illustrated the subject from the travels of Volney, Burckhardt, Seetzen, Henniker, and Irby and Mangles; but the discoveries of Laborde have added much important information.

The most ordinary map which comprehends Arabia Petræa will suffice to illustrate the route of our traveller. The reader has only to fix his eye upon the southern extremity of the Dead Sea, and then to glance it in nearly a southerly direction along the desert of Zin, which is flanked by the range of Mount Seir, till the mountains terminate a little to the north of the eastern fork of the Red Sea, near Elath and Ezion-geber, where stands the modern town of Akaba, and where he will meet M. Laborde upon his way from Cairo to Petra, and also upon his return. Akaba is sufficiently accessible, being the regular halting-place of the caravans from Egypt to Mecca, after passing through the deserts of Arabia Petræa; but M. Laborde preferred reaching it, and returning from it, by a circuitous route, in order that he might explore the country between the forks of the

Red Sea, particularly Mount Sinai and its vicinity. Setting out, therefore, from Cairo, and reaching Suez; instead of stretching eastward across the deserts, in the track of the pilgrims, he went towards the south, by the wilderness of Sin, and "fetched a sweep," till he came up by the eastern arm of the Red Sea to Akaba, where he arranged matters for his journey northward to Petra. He also varied his route upon his return; so that he nearly tracked the steps of the children of Israel in their journey from Egypt. His notes are every where replete with facts which illustrate Scriptural history; whether in the deserts of Zin or Sin, on Mount Hor or Mount Horeb, Mount Seir or Mount Sinai: but the great object of his tour being to visit the magnificent ruins of the city of Petra, we shall devote our attention chiefly to that particular. The difficulties which he encountered in reaching and exploring those gigantic remains of the once mighty capital of Edom—difficulties which have deterred most travellers from the attempt, and which none have been able fully to surmount—are a permanent illustration of the truth of Holy Writ. We need not refer our readers to the numerous texts which relate to this denounced and devoted land. The following passage from the preface before us will sufficiently shew their nature and their fulfilment.

"As far as we can collect from the Sacred Text the nature of the crimes which had called down from the Omnipotent this peculiar and unalterable expression of his anger, they would seem to resolve themselves into numerous acts of treachery and hostility, which the Idumeans, or the Edomites (as they are indiscriminately called), had committed, at different periods, against the descendants of Jacob. The former, who were the posterity of Esau, by acting on many occasions as the bitter and unrelenting enemies of the Jews, thus incurred the guilt of fratricide; a crime of which the Creator had already shewn, in the punishment he inflicted on Cain, a marked and immitigable reprobation.

"Hence we read in Obadiah: 'For thy violence against *thy brother* Jacob, shame shall cover thee, and thou shalt be *cut off for ever*. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered his gates, and cast lots upon Jerusalem, even thou wast as one of them. But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress' (Obad. 10—12). 'And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau' (Obad. 18).

"So also we read in Ezekiel: 'Thus saith the Lord God, Because that Edom *hath dealt against the house of Judah by taking vengeance*, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword' (Ezek. xxv. 12, 13).

"The same prophet thus further enlarges upon the same awful theme: 'Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, whereas the Lord was there: therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee. And thou shalt know that I am the Lord, and that I have heard thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume. As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord' (Ezekiel xxxv. 10—12, 15).

"'The Idumeans,' says Keith, 'often contended with the Israelites, and entered into a league with their other enemies against them. In the reign of David they were indeed subdued, and greatly oppressed; and many of them dispersed throughout the neighbouring countries, particularly Phœnicia and Egypt. But during the decline of the kingdom of Judah, and for many years previous to its extinction, they encroached upon the territories of the Jews, and extended their dominion over the south-western part of Judæa.' The earliest token of hostility which the Idumeans shewed to the Jews is that recorded in the book of Numbers. Moses had sent messengers from Kadesh, on the borders of Idumea, where the Israelites had then arrived on their

way to the promised land, to the king of Edom, praying permission to pass through his territory. The answer was, 'Thou shalt not pass by me, lest I come out against thee with the sword. And the children of Israel said unto him, We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without doing any thing else) go through on my feet. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand' (Numbers xx. 18—20).

"Thus the king of Edom refused to give his 'brother Israel' a passage through his territory; 'wherefore,' adds the sacred writer, 'Israel turned away from him.'

"Thus, to the unnatural hatred existing on the part of the Edomites against the Jews, the former added the crime of blasphemy, in setting themselves up against the course of penance and final purification which the Creator had prescribed for his chosen people. It would even seem that the utter and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the Jewish people, that, notwithstanding their crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous love which no errors could efface; and that the very ruins which the descendants of that house may now behold in Arabia Petræa, though destitute of hope for Edom, exhibit, in letters of light, the affectionate promise, that Judea is yet to rise from her misery to more than her primeval splendour. The emphatic contrast at this day actually subsisting between these two countries bordering on each other,—one sentenced to desolation, from which it is manifestly never to recover, the other chastised by adversity which is as manifestly one day to have an end,—becomes one of the clearest, as well as the most wonderful, evidences of the truth of the holy writings, and of the Divinity of the Spirit by which the prophecies were dictated. The coincidence found to exist between what the prophets foretold, and travellers and historians have witnessed or recorded, as to the condition of Edom, is still more decisive as to the origin of those terrible denunciations. Let the words of the prediction be compared with the reports of those who have borne testimony to its fulfilment.

Prophecy.	*Fulfilment.*
"'I will stretch out my hand upon Edom, and will make it desolate from Teman' (Ezek. xxv. 13).	"'In many places it (Petræa) is overgrown with wild herbs, and must once have been thickly inhabited; for the traces of many towns and villages are met with on both sides of the Hadj road, between Maan and Akaba, as well as between Maan and the plains of Hauran; in which direction are also many springs. At present all this country is a desert, and Maan (Teman) is the only inhabited place in it.' (Burckhardt's Travels in Syria, p. 436.)
"'And He shall stretch out upon it (Idumea) the line of confusion, and the *stones of emptiness*' (Isai. xxxiv. 11).	"'On ascending the western plain (of Idumea), on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with *black flints*.' (Burckhardt, p. 444.)
"'If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough. But I have made Esau bare.' 'And Edom shall be a desolation' (Jer. xlix. 9, 10, 17).	"'The whole plain presented to the view an expanse of shifting sands, whose surface was broken by innumerable undulations and low hills;.....and the Arabs told me that the valleys continue to present the same appearance beyond the latitude of Wady Mousa (Petra). In some parts of the valley the sand is very deep, and there is not the slightest appearance of a road, or of any work of human art. A few trees grow among the sand hills, but the depth of sand precludes all vegetation of herbage. The sand which thus covers the ancient cultivated soil appears to have been brought from the shores of the Red Sea, by the southern winds.' (Burckhardt, p. 442.)
"'Behold, O Mount Seir, I am against thee, and I will stretch out mine hand against thee, and I will make thee most desolate. I will lay thy cities waste.' 'I will make thee perpetual desolations, and thy cities shall not return' (Ezek. xxxv. 3, 4, 9).	"'The following ruined places are situated in Djebal Shera (Mount Seir), to the south and south-west of Wady Mousa (Petra): Kalaat, Djerba, Basta, Eyl, Ferdakh, Anyk, Bir-el-Beytar, Shemakh, and Syk. Of the towns laid down in D'Anville's Map (namely, Elusa, Tamara, Zoara, Thoana, Necta, Phenon, Suzuma, Carcaria, Oboda, Berzumma, Lysa, Gypsaria, Zodocata, Gerasa, Havara, Præsidium ad Dianam, Œlana, and Asion Gaber), Thoana excepted, no traces remain.' (Burckhardt, pp. 443, 444.)
"'Thy terribleness hath deceived thee,	"'The ruins of the city (Petra) here burst on the view in their full grandeur; shut in on the opposite side by barren,

Prophecy.	*Fulfilment.*
and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord' (Jer. xlix. 16).	craggy precipices, from which numerous ravines and valleys branch out in all directions: the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented altogether the most singular spectacle we ever beheld.' (Captains Irby and Mangles, p. 422.)
	"'The name of this capital, in all the various languages in which it occurs, implies *a rock*; and as such it is described in the Scriptures, in Strabo, and Al Edrissi.' (Vincent's Commerce of the Ancients, vol. ii. p. 264.)
"'I will make thee small among the heathen' (Jer. xlix. 15).	"'The barren state of the country, together with the desolate condition of the city, without a single human being living near it, seem strongly to verify the judgment denounced against it.' (Irby and Mangles, p. 439.)
"'I will make thee despised among men' (Jer. xlix. 15).	"'When Mr. Bankes applied, at Constantinople, to have Kerek and Wady Mousa (Petra) inserted in his firman, they returned for answer, that they knew of none such within the Grand Seignor's dominions.' (Irby and Mangles, p. 336.)
	"'The Arabs, who shew, through their monotonous life, little feeling for the vicissitudes of empires, have given this ruin (of a temple) a ridiculous, indeed an indecent name, which has no connection whatever with its original destination, and yet seems not ill applied to it in its state of decay. To prove the utter fragility of our works, besides the injury capable of being wrought by time, only one thing more is wanting—the ridicule of mankind.' (Laborde, pp. 155, 156.)
"'Concerning Edom, thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?' (Jer. xlix. 7.)	"'But if the question now be asked, Is understanding perished out of Edom? the answer may be briefly given: The minds of the Bedouins are as uncultivated as the deserts they traverse. The simple but significant fact, that the clearing away of a little rubbish, merely to allow the water to flow into an ancient cistern, in order to render it useful to themselves, is an undertaking far beyond the views of the wandering Arabs, shews that *understanding* is indeed *perished from among them.*' (Keith, p. 221.)
	"'They look,' continues Keith, 'upon a European traveller as a magician; and believe that, having seen any spot where they imagine that treasures are deposited, he can afterwards command the guardian of the treasure to set the whole before him.' (Burckhardt, p. 429.)
"'And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof' (Jer. xxxiv. 13).	"'It was truly a strange spectacle—a city filled with tombs: some scarcely begun; some finished, looking as new and as fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruin, and covered with brambles.' (Laborde, p. 157.)
"'The owl also and the raven shall dwell in it' (Isai. xxxiv. 11).	"'The screaming of the eagles, hawks, and owls who, soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their habitation, added much to the singularity of the scene.' (Irby and Mangles, p. 413.)
"'And there shall not be any remaining of the house of Esau' (Obad. 18).	"'The Idumeans were, soon after the commencement of the Christian era, mingled with the Nabatheans. In the third century their language was disused, and their very name, as designating any people, had utterly perished (Origen, lib. iii., in Job); and their country itself, having become an outcast from Syria, among whose kingdoms it had long been numbered, was united to Arabia Petræa. While the posterity of Jacob had been dispersed in every country under heaven, and are scattered among all nations, and have ever remained distinct from them all; and while it is also declared that a full end will never be made of them; the Edomites, though they existed as a nation for more than seventeen hundred years, have, as a period of nearly equal duration has proved, been cut off for ever: and while Jews are in every land, there is not any remaining, on any spot of earth, of the house of Esau.' (Keith, p. 231.)
"'Whereas Edom saith, We are impoverished, but we will return and build	"'The order of the architecture shews that the citizens of Petra did build after the era of the prophets; while the fragments of ruins of Grecian and Roman architecture, as well as of more ancient date, which are strewed over the ground,

Prophecy.	*Fulfilment.*
the desolate places; then said the Lord of hosts, They shall build, but I will throw down. And your eyes shall see; and you shall say, The Lord will be magnified from the borders of Israel' (Mal. i. 3, 4).	shew that those buildings, whose doom was pronounced before their erection, have, according to the same sure words, been thrown down.' (Keith, p. 212.)
	" 'It is surprising to reflect, that monuments of so vast a scale should be executed subsequent to the Roman conquest. In the approach to this tomb there were arched substructions of great extent, now fallen into ruins.' (Irby and Mangles, p. 430.)

"These are but a few of the parallel passages which might be cited from the Prophets, and the pages of travellers and historians, with reference to Idumea. The reader, as he proceeds in the perusal of the following work, will be enabled to collect from it other traits of scenery, marking the terrible desolation to which the whole of that devoted territory is condemned." pp. iv—xvi.

We will now place before our readers a few passages which illustrate the former condition of Petra, the capital of Idumea or Arabia Petræa :—

" The expedition was one that required not only some nerve, but much prudent preparation. The district comprehended within the proper boundaries of Arabia Petræa may be considered as the cradle of the world. Until a few years ago it had been almost entirely forgotten. Vague traditions only had diffused the belief that a city still existed there which surpassed in extent and magnificence the queen of the desert, the celebrated Palmyra. The tribes who dwelt at some distance around it, influenced by absurd prejudices which they had inherited from their forefathers, cautiously abstained from visiting it themselves, and absolutely forbade its approach to others. The prohibition announced by Edom to Israel, 'Thou shalt not go through,' seemed destined never to be removed.

" Even in the time of Volney Arabia Petræa had not been visited by any traveller. The Arabs of Bakir, and the inhabitants of Gaza, who frequently traversed the road of the pilgrims to Maan and Kerek, reported that within three days' journey to the south-east of the Dead Sea, there were upwards of thirty ruined towns absolutely deserted. Some of these towns they described as distinguished by large edifices, decorated with numerous columns. Upon rare occasions, the Arabs, it was said, made use of those buildings as places of refuge for their cattle, but in general they avoided them, on account of the enormous scorpions with which they swarmed.

" The country thus described was once the residence of the Nabatheans, also called Idumeans, the most powerful of the Arabians, who, at the time of the destruction of Jerusalem, were almost as numerous as the Jews. Josephus informs us, that, on the first rumour of the march of Titus against that capital, thirty thousand Idumeans instantly assembled, and threw themselves into that city for its defence. This number of efficient soldiers presupposes the existence of a very considerable population.

" It appears, moreover, as Volney adds, that the district in question, from the earliest times, enjoyed a tolerably good government, and a large proportion of the commerce of Arabia and India. As far back as the time of Solomon, the cities of Esion-Gaber, and Eloth, were highly frequented marts. The latter still retains its name on the neighbouring gulph of the Red Sea, and the former is presumed to be identical with El Akaba (the end of the sea), where there is still a small fort, now in the possession of the Pacha of Egypt. The Idumean ports, which were occasionally taken possession of by the Jews, appear to have furnished them with great wealth, and to have been extremely populous. The Idumeans rivalled even the Tyrians in commercial enterprize." pp. 4, 5.

" This literal fulfilment of the prophecies, even according to the unconscious testimony of a writer who disbelieved in the Revelation, leads one, with no small degree of curiosity, into a more extensive review of the ancient state of Idumea, as we find it recorded in history." p. 6.

" Strabo, and after him Ptolemy, considered Arabia as commensurate with the peninsula which extends between India and the Red Sea, comprehending the Desert as far as the Euphrates; and the whole of that territory they divided into three parts, Arabia Felix, Arabia Deserta, and Arabia Petræa. The latter, which may be said to be identical with the Idumea of the Scriptures, is bounded on the west by Egypt, on the north by Judea and the Dead Sea, on the south by the Red Sea, and on the east by the Great Desert, which varies its limits according to the disposition of its population." p. 14.

" Diodorus represents the whole district as a country every where bristling with rocks, difficult of access, separated from the neighbouring nations by deserts impassable to all persons but the natives. The springs, he says, are usually found in spots which they carefully conceal from their enemies; and the latter, overcome by the heat and the want of water, speedily become the victims of their own temerity. Such

is the sum of the information furnished to us by the ancient geographers concerning Arabia Petræa.

"As to the capital itself, Pliny states that 'The Nabatæi inhabit a city called Petra, in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through it. It is distant from the town of Gaza, on the coast, 600 miles; and from the Persian Gulf 122.' Strabo says, 'The capital of the Nabatæi is called Petra; it lies in a spot which is in itself level and plain, but fortified all round with a barrier of rocks and precipices; within, it is furnished wiih springs of excellent quality, for the supply of water, and the irrigation of gardens: without the precincts, the country is in a great measure desert, and especially towards Judæa. Jericho is at the distance of three or four days.'" p. 16.

From these illustrations of the former condition of Arabia Petræa, and of Petra its capital, we now turn to the following notices of the attempts of modern travellers to explore its antiquities.

"The modern travellers who have visited the capital of Idumea were prevented, by a variety of untoward circumstances, from exploring its magnificent ruins with any degree of minuteness. Mr. Burckhardt, under the assumed name of Sheikh Ibrahim, in the year 1811, made an attempt to reach Petra, under the pretext of having made a vow to slaughter a goat in honour of Aaron, whose tomb is situated on the summit of Mount Hor. He hoped that in his way thither he might see the valley at the foot of the mountain, where the ruins of Petra, of which he had heard the country people speak in terms of great admiration, are to be found. The natives call the valley Wady Mousa, or the Valley Moses. Upon arriving at Eldjy, where the antiquities of Wady Mousa begin, he was obliged cautiously to abstain from taking any notes of the objects which presented themselves to his view. 'I knew well,' he observes, 'the character of the people around me: I was without protection, in the midst of a desert where no traveller had ever before been seen; and a close examination of these works of the infidels, as they are called, would have excited suspicions that I was a magician in search of treasures. Future travellers,' he adds, 'may visit the spot under the protection of an armed force; the inhabitants will become more accustomed to the researches of strangers; and the antiquities of Wady Mousa will then be found to rank amongst the most curious remains of ancient art.'

"Burckhardt then notices a variety of sepulchres, which he observed on his entrance into the valley through the extraordinary winding and narrow defile that leads to the site of Petra. After traversing this almost subterraneous passage for nearly an hour, he beheld in the main valley an excavated mausoleum, 'the situation and beauty of which,' he justly remarks, 'are calculated to make an extraordinary impression upon the traveller. It is one of the most elegant remains of antiquity existing in Syria; its state of preservation resembles that of a building recently finished, and, on a closer examination, I found it to be a work of immense labour.' The traveller gives a full and, so far as it goes, an accurate description of the mausoleum in question, which the natives call Pharaoh's Castle, believing it to have been the residence of a great prince. 'Great,' he adds, 'must have been the opulence of a city which could dedicate such monuments to the memory of its rulers.'

"After hastily passing through several of the most remarkable sepulchres, Burckhardt obtained a glance at the remains of a theatre, entirely cut out of the rock. His attention was particularly attracted by a stately edifice, styled by the natives 'the palace of Pharaoh's daughter;' but when he was proceeding towards it, his guide exclaimed, 'I see now clearly, that you are an infidel, who have particular business amongst the ruins of the city of your forefathers; but depend upon it that we shall not suffer you to take out a single para of all the treasures hidden therein, for they are in our territory, and belong to us.' The traveller replied, that it was mere curiosity which prompted him to look at the ancient works, and that he had no other view in entering the valley than to sacrifice to Haroun (Aaron); but the guide was obstinate, and Burckhardt deemed it imprudent to irritate him by too close an inspection of the palace. He consequently made the best of his way towards the summit of Mount Hor, but was contented to make his sacrifice half way up the ascent, whence he returned to Eldjy.

"'It is very unfortunate,' observes this enterprising traveller, 'that the idea of treasures being hidden in ancient edifices is so strongly rooted in the minds of the Arabs and Turks. Nor are they satisfied with watching all the stranger's steps; they believe that it is sufficient for a true magician to have seen and observed the spot where treasures are hidden (of which he is supposed to be already informed by the old books of the infidels who lived on the spot), in order to be able afterwards, at his ease, to command the guardian of the treasure to set the whole before him. It was of no avail to tell them to follow me and see whether I searched for money. Their reply was, 'Of course, you will not dare to take it out

before us; but we know that, if you are a skilful magician, you will order it to follow you through the air to whatever place you please.' If the traveller takes the dimensions of a building or a column, they are persuaded that it is a magical proceeding.'

"In the year 1807, M. Seetzen, a German, travelling under the name of Moosa, made an excursion in Arabia Petræa, as far as what he calls the frontiers of Idumea; but he did not approach the ruins of the capital. Mr. Joliffe found that part of the country altogether 'impracticable.' Sir Frederick Henniker was equally unsuccessful. He was induced to attempt it, however, although he had learned that the Cavaliere Frediani, whom he had met in Egypt, and who entertained a similar intention, was, after five weeks of exertion, eventually compelled to relinquish his design. Sir Frederick, by means of entreaties and bribes, prevailed on some guides to agree to conduct him by the desired route; but they misled him through the desert to Gaza.

"Mr. Bankes, in company with Mr. Legh and Captains Irby and Mangles, have the merit of being the first persons, travelling as Europeans, who succeeded to any extent in making researches at Petra. Mr. Bankes and the two latter gentlemen had, in the first instance, attempted 'to penetrate by the north and eastern coast of the Dead Sea to Wady Mousa. They had crossed the Jordan, and entered into a negociation with the powerful tribe of Benesakar Arabs, who, for a reward of 1500 piastres, had engaged to conduct them to Wady Mousa, but, on the receipt of the money, were found unable to perform their promise; and the travellers, after suffering great privations from the want of food, effected a most masterly retreat from Salt, escaped the tents of the treacherous guides, recrossed the Jordan, and returned to Jerusalem. Though their first attempt had failed, they were not to be disheartened by this disappointment.'

"Finding that none of the public authorities would lend them any assistance, they resolved to trust to their numbers and force, and to try their fortune with the sheikh of Hebron. 'Each of us procured a Bedouin Arab dress of the most ordinary description, and we all bought horses for the journey, except Mr. Bankes, who was already provided with them. Our party consisted of Mr. Legh, having with him an interpreter, a Tartar from Constantinople, and a seyes (hostler). Mr. Bankes had with him a soldier of the Pacha of Egypt, and ourselves a Christian Arab servant. We had for our guide a cultivating Arab, dwelling near Jericho, named Mahommed, and a man belonging to Hebron.'

"The sheikh of Hebron received the travellers very kindly, and at first made no difficulty about their proceeding to Wady Mousa. 'It was an easy matter, and he would undertake it.' It turned out, however, not to be quite so 'easy a matter' as he had promised, as there was a great deal of shuffling amongst the subordinate authorities, with a view to extract from the travellers as much as possible in the shape of presents. Nevertheless, they were eventually supplied with a guide for Kerek, and departed from Hebron in a south-easterly direction.

"Persevering in their resolution, against all obstacles, the travellers made good their way to Kerek; which, upon its capture, Godfrey of Boulogne called Mons Regalis. The sheikh Yousouf, who received them with great civility, not only gave them a safe conduct for Wady Mousa, but also pledged himself to accompany them through the whole journey, and supplied them with horses.

"Soon after quitting Shobek, they reached an Arab camp, where they expected to meet Abo Raschid, the governor of the district: he did not, however, make his appearance until the next day. In the mean time violent disputes arose in the camp about permitting them to go further; but, upon the return of Abo Raschid, they succeeded in forcing their way against the Wady Mousa people. By the firmness of Abo Raschid, who seemed to render their success an affair personal to himself, they advanced amid all sorts of hostile demonstrations, and reached a defile which led directly into Wady Mousa.

"It is, at the point where they entered it, a stony but cultivated valley, of moderate size, without much character or beauty, running in a direction from east to west. A lesser hollow, sloping down to it from the southward, meets it at an angle: at the upper end of the latter valley is the village seen, over stages of hanging fruit grounds and gardens, which are watered by a spring. At the point of junction of these valleys, a source issues from the rock, and forms a brook, to which the other is contributory....Some hundred yards below this spring begin the outskirts of the vast necropolis of Petra.

"Messrs. Irby and Mangles proceed to describe the most remarkable of the tombs, which they observed, standing near the road, that follows the course of the brook. They then entered a ravine, where the sides of the valley became precipitous and rugged, high detached masses of rock standing up here and there in the open space. Of these masses the architects had availed themselves in the construction of other tombs. In some instances, large and lofty towers are represented, in relievo, on the lower parts of the precipices; and the adjoining rock is cut down on all sides,

so as to make the resemblance complete. Many of these are visible from the road; but there are others which stand back in the wild nooks and recesses of the mountain.

"'As we advanced, the natural features of the defile (the eastern approach to Petra) grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented, at last, a continued street of tombs; beyond which, the rocks, gradually approaching each other, seemed all at once to close without any outlet. There is, however, one frightful chasm for the passage of the stream; which furnishes, as it did anciently, the only avenue to Petra on this side. It is impossible to conceive any thing more awful or sublime than such an approach: the width is not more than just sufficient for the passage of two horsemen abreast; the sides are in all parts perpendicular, varying from 400 to 700 feet in height; and they often overhang to such a degree, that, without their absolutely meeting, the sky is intercepted and completely shut out for 100 yards together, and there is little more light than in a cavern.

"'The screaming of the eagles, hawks, and owls, who were soaring above our heads in considerable numbers, seemingly annoyed at any one approaching their lonely habitation, added much to the singularity of the scene. The tamarisk, the wild fig, and the oleander grew luxuriously about the road, rendering the passages often difficult: in some places they hung down most beautifully from the cliffs and crevices where they had taken root. The caper plant was also in luxuriant growth, the continued shade furnishing them with moisture.

"'Very near the first entrance into this romantic pass, a bold arch is thrown across at a great height, connecting the opposite sides of the cliff. Whether this was part of an upper road upon the summit of the mountain, or whether it be a portion of an aqueduct, which seems less probable, we had no opportunity of examining it: but, as the traveller passes under it, its appearance is most surprising, hanging thus above his head betwixt two rugged masses, apparently inaccessible.

"'Somewhere amidst these natural horrors upwards of thirty pilgrims from Barbary were murdered last year by the men of Wady Mousa on their return from Mecca. Salvator Rosa never conceived so savage and suitable a quarter for banditti. The brook has, at this season, disappeared beneath the soil; but the manner in which its occasional overflowings have broken up the antique pavement, and the slippery passes which the running waters have made, by polishing the live rock where it had been cut away to form the road, sufficiently prove the necessity of providing another course for its waters. A trough carried along near the foot of the precipice, upon the left-hand side, was destined to confine the water, and to convey it upon a higher than the natural level to the city. At a considerable distance down the ravine this watercourse crosses over to the opposite side; and towards its extremity may be traced along at a great height in earthen pipes, bedded and secured with morter, in horizontal grooves cut in the face of the rock, and even across the architectural fronts of some of the tombs; which makes it probable that it is posterior to them.

"'We followed this sort of half subterranean passage for the space of nearly two miles, the sides increasing in height as the path continually descended, while the tops of the precipices retained their former level. Where they are at the highest, a beam of stronger light breaks in at the close of the dark perspective, and opens to view, half seen at first through the tall narrow opening, columns, statues, and cornices, of a light and finished taste, as if fresh from the chisel, without the tints or weather stains of age, and executed in a stone of a pale rose colour, which was warmed, at the moment we came in sight of them, with the full light of the morning sun. The dark green of the shrubs that grow in this perpetual shade, and the sombre appearance of the passage whence we were about to issue, formed a fine contrast with the glowing colours of the edifice. We know not with what to compare this scene; perhaps there is nothing in the world that resembles it.'

"'The wide space which constitutes the area before the temple is about fifty yards in width, and about three times as long. It terminates to the south in a wild precipitous cliff, rendered accessible by steps to the north-north-west. The defile assumes, for about three hundred yards, the same features which characterise the eastern approach, with an infinite variety of tombs, both Arabian and Roman, on either side. This pass conducts to the theatre; and here the ruins of the city burst on the view in their full grandeur, shut in on the opposite side by barren, craggy precipices, from which numerous ravines and valleys, like those we had passed, branch out in all directions. The sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, presented, altogether, the most singular scene we ever beheld. We must despair to give the reader an idea of the peculiar effect of the rocks tinted with most extraordinary hues, whose summits present us with nature in her most savage and romantic form, whilst their bases are worked out in all the symmetry and regularity of art, with colonnades and pediments, and ranges of corridors adhering to the perpendicular surface.'

"The travellers spent two days amongst the temples, tombs, and ruins of Wady

Mousa, a period of time 'very insufficient to complete an examination of them.' They found it impossible to remain any longer; for although Abou Raschid accompanied them the whole time, yet, having but few attendants, he was never at his ease, and constantly urged them to depart. They then proceeded to visit Mount Hor, from the summit of which they distinguished with the glass another magnificent temple. But the number and intricacy of the valleys and ruins, which they supposed might have led to it, baffled all their attempts to reach that singular monument of antiquity." pp. 19—36.

(To be continued.)

OBITUARY.

THE RIGHT REV. BISHOP WHITE OF PENNSYLVANIA.

We mentioned in our Number for September, that, having given a lengthened memoir of the late Bishop White of Pennsylvania in our Number for last January, it did not appear necessary to draw up a second notice, upon occasion of his lamented decease, as it must consist for the most part of the same materials. We have since received from America various communications, which exhibit the extraordinary marks of reverence and affection that have been every where shewn to the memory of this much-esteemed prelate, the Patriarch of the Episcopal Church in the United States, and we believe we might say of Episcopacy, as we are not aware of there being any living bishop of greater seniority. He was, to use his own words in a letter to the present venerable Archbishop of Canterbury, "the last link" between the American church and that of England, connecting the daughter, through the mother, with the primitive church and the Apostles, and the ministry of our Lord himself. From the documents before us we will collect a fasciculus of passages, which will form a suitable sequel to our memoir.

Our readers may have noticed some discrepancy in the accounts given of his age. This is accounted for in the following memorandum, supplied by the Bishop to a gentleman who drew up a sketch of his life some time since for some of the American publications:—"It depended on a few hours whether I should be born in 1747 or 1748; being a man of the old style, which began the year on the 25th of March, and I came into the world on the 24th. This brings my birth-day to the 4th of April." The date of the Bishop's birth, therefore, is March 24th, 1747, old style, or April 4th, 1748, new style.

It were superfluous and impracticable, however gratifying, to transcribe from the various Episcopal publications the innumerable testimonies of veneration and filial regard which have been elicited from the fathers, ministers, and members of his communion. These may be readily inferred from the esteem in which Bishop White was held by every member of the Episcopal Church; but we subjoin the following testimony of respect by the conductors of the Philadelphia Bible Society, as evincing the feelings of his fellow-Christians of every name towards this beloved and venerated man. The Committee remark: "As a friend and supporter of the Bible Society, Bishop White was decided, uniform, and persevering. His comprehensive and benevolent mind had selected this pious expedient, as one among the most direct and hallowed for the communication of good to his fellow-men. For years, his generous mind, approving countenance, and Christian assiduities, helped to confer upon the measures and operations of the Society success and respectability. As the presiding officer during the whole of that time, he acted always with the utmost discretion and dignity. Ever the adviser of prudent plans, the dispassionate and conciliating moderator, the punctual applicant to business, he gained to himself the undissembled confidence and affection of all those with whom he co-operated. His seat in the Board was never vacant, except from indisposition, or some avocation which necessarily detained him from his post of duty. A few minutes before the time of meeting, and seldom, if ever, so long after, he would be found in his place, ready to enter upon the duties of each recurring occasion. A pious regard to the authority, and an humble appeal to the grace of God, marked all his conduct; nor was there wanting in him any of those attributes and characteristics which constitute the man of true goodness and the Christian of devoted piety. The loss of such a coadjutor—of such a presiding officer—of so firm a friend and advocate of the Bible Society—is an event which the Managers deeply feel, and sincerely lament, whilst they submit in humble resignation to the will of the Great Disposer of events."

But testimonies of respect were not confined to religious bodies, as may be seen from the following passages from some of the secular journals. "The majestic form of the deceased," says the United-States Gazette, "was seen, until a short time before his death, in our streets, with gratification, by every citizen; and the respectful salutations of all that

addressed him shewed how general and how deep was the respect which his long life of pious usefulness had inspired.... Our city yesterday wore an air of gloom; and witnessed a more general expression of sorrow than has been observed for many years past, on the occasion of the burial which has terminated the earthly career of the Right Rev. Bishop White. At an early hour the assembling of citizens commenced, and continued until the dwelling of the deceased and the neighbouring houses were crowded with the most distinguished of our citizens, who met on this mournful occasion to pay the last tribute to one who had so deeply and deservedly enlisted the affections of all. The street from which the procession moved, at the appointed hour was filled with a dense and silent crowd, who appeared anxious to testify their reverence for the venerable deceased, whose form was so familiar to all, and who had, until within a few weeks, been seen amid the busy throng, sustaining the weight of years, and wearing upon his time-worn features the strongly marked indications of benevolence and piety, for which his whole life had been so usefully and eminently distinguished. The streets through which the corpse was conveyed, in its passage to the grave, were lined with spectators; and on gaining Christ Church, at which the procession terminated, and which had been for so many years the scene of his labours, nothing but the respectful decorum of the multitude could have enabled the funeral to pass through the immense crowd in such becoming order and silence. The flags of the shipping in the river were lowered to half-mast. Nearly all the stores, in the streets through which the funeral passed, were closed; and many in other parts of the city bore also this evidence of their occupants' respect for the memory of the deceased. The events of the day have made an impression universal and solemn, which will not be speedily obliterated."

The following is from another journal, the National Gazette. "In remarking that Bishop White performed conscientiously all his relations to society with undeviating correctness and suavity, it might have been added, that he never allowed himself to withhold the benefit of his example where he thought it might be effectual, however disagreeable might be the exposure to which it subjected him. As an instance, we may mention, that at a very recent contested election in this city he went with his dignified step to the polls, and found them manned by a contending multitude, fighting for access to the window. The moment it was whispered 'Bishop White is coming,' a lane was opened by the contending factions, and the venerable Prelate walked through and deposited his vote. The cessation of action continued until he had repassed the lines; and it was remarked that the result on the crowd was striking and beneficial for a considerable length of time. The excellent effect of such an example in a community can scarcely be appreciated; it acts as a balance-wheel, which accelerates the motions of the machinery while it regulates them. He uniformly exercised his privileges by voting. The Bishop would occasionally also visit the scene of a conflagration, and render personal assistance, if in his power"

But we turn to another reminiscence, namely, his last days, the record of which was wanting to complete our memoir. This memorial is supplied by his Right Reverend friend, Bishop Doane of New Jersey, who was present with him upon his death-bed; who drew up the following interesting particulars for a publication entitled The Missionary, and has since appended them to an affecting and impressive discourse which he preached upon occasion of his decease.

"It is but little more than three months since, in announcing the entrance of the venerable prelate on his eighty-ninth year, we spoke with grateful joy, in the language of the London 'Christian Observer,' of 'the green vigour' of his accumulated years; and adopted as our own the pious prayer of the 'Gospel Messenger'—so favourably heard, and so abundantly vouchsafed—that 'his last hours' might be 'as happy and peaceful as his whole life had been useful.' And though since then he had been visited with a severe attack of sickness, which at the time caused great anxiety, he had so far recovered as to appear at the meeting of the Bishops on the 21st day of June, with even more than his wonted strength of body and clearness and activity of mind. He continued thus in the discharge of his accustomed duties, with his accustomed industry and assiduity; contributing to the last, or July, Number of the Protestant Episcopalian a most admirable article on 'the Wandering of the Mind in Prayer;' keeping up the current of his extensive correspondence; preaching in St. Peter's Church on Sunday, June 26, the last time —'The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart;'—and on Saturday, July 2, attending a funeral, and visiting, in a distant part of the city, a member of his congregation. In the evening of that day, however, he was evidently feeble, and retired to rest, without disease, but much exhausted. It was the last time that he ascended the familiar stairs. A fall, on rising, in the course of the night, alarmed his watchful and devoted son, who found him prostrate on the floor; and from that time, though without other injury from the fall (which was the effect,

it is supposed, of weakness merely) than external bruises, he gradually sank, from the slow failure, one by one, of all the springs of life — without pain, without severity of suffering, without a murmur or a groan—until the fifteenth day of his confinement, when, sweetly as an infant drops away upon its mother's breast, he slept in Jesus.

"No one who knew—as who did not?—the quietness and modesty, and infantile simplicity, which marked, while they adorned, his long, and dignified, and useful life, would look that in his dying hour he should forsake the even tenor of his way. No one who knew—as who did not?—how that whole life, so far as fallen man, through sanctification of the Spirit, may attain, was blended and made up of Christian virtues, Christian graces, Christian courtesies—the fair exemplar of the faith which he proclaimed through six-and-sixty years—could doubt, even had he died and made no sign of his unshaken firmness in that faith, of his integrity, sincerity, and purity in life. Still we rejoice to put on record the dying testimony of one more apostle to the cross of Jesus Christ. Our hearts are glad that another has been added to the 'cloud of witnesses' by which we are encompassed—lifting our eyes and thoughts from earth to heaven, and strengthening us to run with patience the noble race which they have run, that we may enter with them into rest. We do thank God, that, as for half a century in all his life and conversation, so in his dying moments, our beloved Father was, in thought, in word, and deed, a CHRISTIAN BISHOP. It had been from the first the injunction of his eminent and assiduous medical friend, Dr. Chapman, that he should be left as far as possible to quiet and repose; and such, throughout his illness, was his own prevailing inclination. Prayers, however, had been offered by one of the clergy of his parish, at his bed-side. —It was on Tuesday, July the 12th, that the administration of the Communion of the Sick was proposed to him; to which he gave, with great emphasis of manner, the most cordial assent; spontaneously observing, that it was an ordinance significant of all that was essential in Christianity, and expressing the devout hope that he might have grace to receive it with resignation, and to his spiritual profit. It was accordingly administered, by the assistant bishop; there being present, with all the members of the family, the Bishop of New Jersey, and the assistant minister of St. Peter's church. It was astonishing, in his great weakness of body, to see with what strength and fervour he engaged in the solemn service, and how perfectly his attention and interest were sustained throughout. His manner was that of deep and seraphic devotion—following evidently through all the prayers, uniting distinctly in every sentence that was responsive, and most especially in the Confession, and in the *Gloria in Excelsis*, sealing every portion of the service with an emphatic *Amen*—and, when the consecrated elements were delivered to him, insisting earnestly, until over-persuaded by those about him, that he would rise from the bed, which for several days he had not left, to receive them, as he was used to do, on his knees. From the commencement of the Bishop's illness, though every office was performed with the utmost skill and assiduity and tenderness by the members of his family, it had been conceded to the affectionate interest of the clergy, that there should be some of them in the house every night. On Tuesday night that pleasure—and greater pleasure there could scarcely be—was shared by the Bishop of New Jersey with his brother of Michigan. Though it could not reasonably be doubted that the venerable patient was acquainted with his true condition, and its unquestionable result, it was deemed kind and just—with that respectful tenderness, which was not more strictly dictated by the relation of the parties, than by the impulses of filial feeling—to seek assurance that it was so, and to afford the opportunity of any communication which he might desire to make, and which ere long increasing weakness might preclude. Accordingly, at a favourable occasion, during the night, it was said to him, 'I hope, sir, that you feel no inconvenience from the effort you made in receiving the Holy Communion this afternoon?' 'Not the least,' he replied, 'not the least, but much comforted.' 'It was a great pleasure, sir, to be permitted once more to receive that blessed sacrament, which we have so often partaken with you.' 'And a great pleasure to me to have you.' 'We feel, sir, that you are sick, very sick indeed.' 'I can say nothing to the contrary of that.' 'We thought, sir, that you might have something that you would wish to communicate, some message for the church, to which God has spared you so long. We should be glad to receive any word of counsel from you, and to bear it to our brethren.' 'I can only say that I pray God's protection and blessing, that it may continue to have peace and prosperity, after my decease.' 'We trust, sir, that you rely with entire confidence on the promises of that blessed Gospel which you have preached so many years'—'and,' he interrupted, 'which has hitherto sustained me.' 'And you submit yourself, sir, wholly to God's gracious goodness, with a single and entire reliance for salvation on the merits of his Son, through faith in him?' 'Oh, entirely, entirely; I have no other wish, no other hope!' After a pause, the effort of speaking being very great, though he did not allow that he was fatigued by it, and was evidently consoled and animated by the conversation, 'I should be glad,' he said, 'to express my

feelings to you in some of the Psalms and Hymns, but I cannot.' 'Perhaps you would like to hear some of them read?' 'I should.' 'Will you select one, sir?' 'No, I leave it to you.' 'But you have some favourite, sir, which you would prefer?' The 209th Hymn was then named by him:

'Thou art the way—to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by Thee,' &c.—

which was accordingly read. Having signified his entire assent, and appropriation of it to himself, he said, 'That beautiful hymn of Addison's has been a favourite with me all my life.' He was asked if he meant that which begins,

'When all thy mercies, O my God,
My rising soul surveys,'

and signifying that it was, the whole of it was then read. He followed it throughout, with the motion of his lips, and when it was done, in reply to the remark, 'How comfortable it must be to you, sir, to realize thus the protecting care of God in life, in death, and beyond the grave,' he said, with a warmth of expression not usual with him, 'Oh, it is charming, it is charming!' The fear that his feeble strength might be overdrawn, here interrupted this delightful conversation, which he was evidently willing to continue. There was no subsequent opportunity afforded; but it suffices abundantly to shew, that as he lived, so he died, in calm and meek reliance on his Saviour. Early next morning he was asked if he remembered Bishop Ken's beautiful Morning Hymn; and at his request a part of it was read to him, and prayers were said at his bed-side; in which, though very weak, he heartily united.

"He continued gradually failing, his nights restless and his days wearisome, saying scarcely any thing, yet recognising all his friends, and replying always, to their inquiry, that he did not suffer, until Saturday, 16th, when it became apparent that a great change had taken place, and that 'the solemn crisis of departing life,' to use his own most beautiful expression, in the recent Pastoral Letter of the House of Bishops, was near at hand. About two o'clock of that day, when he seemed at the lowest point of physical exhaustion, and his weeping family expected his immediate dissolution, on the approach of the present writer to his bed-side, mindful to the last of the courtesy which graced his life, he addressed him with the accustomed inquiry, by name, shortly after which he asked that prayers might be offered. A considerable portion of the order for the Visitation of the Sick was immediately used, with eminent propriety and feeling, by the Assistant Minister of St. Peter's church, humbly commending 'the soul of this thy servant, our dear *father*, into thy hands, as into the hands of a faithful Creator and most merciful Saviour.' Although after this service the saintly sufferer revived a little, and continued, until within an hour or two of his decease, to recognise his brethren and friends, who came about him, there was no distinctive act subsequent to this. His last request, as became a Christian believer, was for prayer to God. His last act, as became a Christian Bishop, was the commendation of his soul to God in the offices of the Church.

"In the time and circumstances of his death, as in the course of his long life, there was a beautiful propriety. His alarming illness was extensively known. All the periodicals of the Church, and many of the secular newspapers, had expressed concern for its issue. The result was, as in the case of another apostle in a condition of imminent peril, 'prayer was made without ceasing of the church unto God for him.' Especially was this the case on the second Lord's-day after his sickness commenced, the seventh Sunday after Trinity, and 17th day of July; on which day the various Episcopal congregations through several of the dioceses 'were uniting their voices in the beautiful supplication of their ritual, for a sick person.' Upon this sacred day—whose solemn services for nearly seventy years had seldom failed to engage his voice in the several offices of the Christian ministry, as the hour of noon approached—when the prayers of faithful thousands had but just gone up to heaven in intercession for him, the day itself 'so calm, so cool, so bright, the bridal of the earth and sky,' in the house which for half a century had been his home, in his own chamber, upon his own bed, with all his loved ones of the first and second generation gathered around him—so quietly that not a murmur caught the quickened sense of love's most practised ear; so gently, that the most attentive eye marked not the moment of its transit—his peaceful spirit took its flight from earth, washed, as we humbly trust, from all defilements, 'in the blood of that immaculate Lamb which was slain to take away the sins of the world,' to be 'presented pure and without spot' before God."

VIEW OF PUBLIC AFFAIRS.

THE numerous public Conservative Festivals during the last month add another proof to the many extant, of the settled determination with which the most respectable portions of all ranks of the community are rallying around the standard

of the constitution in Church and State, against the various classes of its subverters, among whom the political Dissenters now occupy a conspicuous station. These nondescript religionists have this month been forming a confederacy with Papists, Infidels, and Revolutionists, to take away from the Established Church every vestige of national support, beginning with Parochial Rates. Their scheme, as we said in our last Number, is to reduce the country to a state of national Atheism. Some of the Evangelical Dissenters, we would hope, are beginning to be alarmed at the conclusions to which their own principles are carrying them. Take, for instance, the Lord's-day question. Mr. Conder, one of the leaders of the anti-Church agitation, wrote a pamphlet, shewing that, consistently with his doctrines, a nation might lawfully legislate for setting apart one day in seven for abstinence from business, and public occupations or amusements, upon the ground of its being civilly beneficial to do so. But the whole argument hangs fire; for if the religious obligation is set aside, the O'Connell majority in Parliament might decree that it is *not* civilly beneficial; and that all men ought to be left to do what they like, on one day as much as another, provided they do not inflict any wrong upon their neighbour. We have heard some enlightened and conscientious Dissenters frankly confess that they could not go with Mr. Conder; for that, in point of principle, and upon the doctrines of Voluntaryism, there is no difference between an enactment framed upon his system and one on Sir A. Agnew's. Even a tacit recognition of the seventh day of rest cannot be separated from the religious sanction on which it is grounded; and, therefore, upon the new scheme it is a violation of the rights of private conscience: so that though a thorough-going advocate for the voluntary principle might conscientiously yield to an Act of Parliament enjoining him to refrain one day, in six or in ten, from secular affairs—just as a Quaker yields to a property-tax—he could not yield to one enjoining the same abstinence on the seventh day—any more than a Quaker can pay tithe—except it were distinctly stated in the enactment that it was not meant as a recognition of the Christian Sabbath, but only as a measure of civil expediency. We wish that all "Evangelical" advocates for the voluntary system and the abolition of National Church Establishments, would, in honesty, avow the real extent and inevitable results of their doctrine, as fully as they are avowed by infidel liberalists; for there is not—and they themselves must admit, when pressed, that there is not—any difference of principle between them. Mr. Binney and Mr. Burnet concur with Taylor and Carlile in utterly abolishing every vestige of national religion, every legislative recognition of Christianity: the only difference is, that the former say "we must try individually to build up something in its stead;" while the latter argue that there is no necessity to do so. The Dissenters asked for an atheistical Marriage Act; any thing short of this would not have pleased all parties: they now have it: Infidels will act upon it; religious men may superadd to it; but, nationally, it is Atheistic.

In the mean time we rejoice to say that the Church is beginning to awake to a sense of her responsibilities: witness, for example, the very large subscriptions to the Metropolitan Church-building Fund, in virtue of which various churches and chapels are already in contemplation—three, for instance, in one parish, Islington, the locality raising the larger portion of the money, and the Fund aiding the local efforts. By this just and prudent system the good effect of the Fund will be greatly increased. The cordial liberality with which the public have already come forward in this matter, shews the firm hold which the Church of England has of the affections of the people, and augurs well, under the blessing of God, for her future prosperity. Never were the institutions connected with her communion so warmly and munificently supported; or the duty of her members to extend her spiritual ministrations to every cottage of the land, and to supply the present lamentable dearth of the means of religious instruction, more zealously acted upon. Of this anxiety the auspicious progress of the Pastoral-Aid Society is an illustration. So highly do we think of the wisdom of that Society's plan, and the probable usefulness of its labours, that we wish it no worse doom than to be rendered superfluous by the multiplication of churches and chapels, and the subdivision of parishes, till "pastoral aid" shall no longer be needed. We have also before us the gratifying Reports of the Church-building Commissioners and the Church-building Society; the latter of which, since its formation, has by voluntary contributions aided the building or enlarging of 1260 churches or chapels, and in providing 313,550 sittings, of which 238,925 are free. These we hail as indications of yet brighter days; yet only in proportion as upon the altars thus erected there burns a pure and heaven-descended flame—as the doctrines of the Gospel are faithfully inculcated, its duties urged, and its holy ordinances spiritually received as well as rightly administered; as the love of the Father, the grace of the Saviour, and the communion of the Holy Spirit, are pourtrayed and applied for the justification of the sinner through faith in the sacrifice of Calvary, and his building up in every good word and work through the power of the Holy Ghost.

ANSWERS TO CORRESPONDENTS.

C. F. R.; DELTA; C. B. G.; W. B.; T. T.; R. H. S.; PRECISION; D. B.; H. C.; M. A. O.; AUSCULTATOR; R. N. A.; A. H.; are under consideration.

The Rev. W. S. GILLY's "Vindication of Waldensian Documents" will appear in our next Number.

D. X. should have specified what he considers to be the "important points of Christian doctrine very unscripturally stated" in the posthumous work of Mrs. H. Bowdler, lately published, "On the proper Employment of Time, Talents, and Fortune."

In our last Number we reviewed Captain Gardiner's Missionary Travels in Zoolu, and it was impossible to speak in warmer terms than we did of the interest which we felt in the author's proceedings, and in the extension of Christian missions to that country. But we could not, in honesty or duty, be silent upon the unhappy compact which he negociated with the tyrant Dingarn. Yet even in this matter we expressed our fullest conviction that "he acted conscientiously, and to the best of his judgment," though we considered that his judgment, warped by his profession of arms, had deceived him. These remarks, it appears, have given great offence to the author, who has in consequence taken the politic, though not very courteous, step of replying to our remarks in another publication—the Record Newspaper—where he must be perfectly aware that he was quite safe from any reply upon our part, or at our suggestion. Had he written to us in the first instance, endeavouring to rebut any of our statements, or offering any explanation, he could not but know, if he is at all acquainted with our pages, that we should most cheerfully have presented his paper to our readers. As, however, he has appealed to the Record Newspaper—considering this, he says, "the very best way at once to elicit an *impartial* judgment"—we leave him to plead his cause before the tribunal which he has chosen. We are sorry, however, for *his* own sake, and for the sake of the mission with which he is connected, that he has obliged us to allude again to the subject; since all the additional inquiries which we have been able to make, only lead us to renew our protest against this blood-stained compact with the savage despot of a wild African horde; respecting the extreme impropriety of which we have reason to believe there is but one opinion among British statesmen, or among the missionaries who are acquainted with the circumstances, or among the conductors of the various missionary institutions. Lord Glenelg is sending out a representative of our gracious Sovereign to Port Natal, who, it is understood, is to endeavour to negociate with Dingarn to give up the revolting article to which we are bound by this ill-fated confederacy; and if he is reluctant to do so, his Majesty's agent is to make great pecuniary sacrifices to bribe him to consent. We have not the slightest belief or fear that the compact will be carried into effect under the auspices of our most gracious Sovereign; or that poor defenceless women and children will continue to be hunted down and seized by a British military force, to be marched hundreds of miles to the Zoolu barbarian's den for torture and death, under the preposterous notion that it is either our interest or our duty to pursue this course as the price of his amity.

A writer in the Record Newspaper, under the signature "Philanthropist"—we know not who he is, but he has penned a very sensible and unanswerable reply to Captain Gardiner's letter—justly states, that, as exercising the functions of a Christian Missionary, the Captain ought not to have entered into any political treaty at all for the surrender of a very considerable territory (much less, we may add, have accepted the gift of a large tract of land personally for himself); and that in so doing "he has placed the missionary in a false position, from which it will be very difficult hereafter to recover him;" but that, even if he did accept the proffer—the fruits of Zoolu rapine—though he might perhaps have lawfully and properly consented, in such a case, "to reject from his newly-acquired territory any persons belonging to Dingarn who should hereafter seek safety there," yet that "to covenant to search for and deliver up to the merciless butchery of this savage, defenceless women and children, was to become, in appearance, the associate and executioner of his relentless cruelty."—We are not to be deterred from consenting to this opinion by Captain Gardiner's sneer at what he is pleased to call "a class of persons styling themselves philanthropists." We encountered this reproach so many years, during the discussion of the Slavery question, the question of Cape Colonial Policy, and in general the too frequent conduct of European settlers among uncivilized nations, that we are not afraid to meet it once more. We have ever maintained, that the conduct, first of the Dutch, and since that of some of the British, frontier settlers at the Cape of Good Hope has been, in too many instances, unjust, irritating, and cruel; and, in particular, that the Caffer war was provoked—whatever might be the more immediate causes or pretexts—by a long course of the most unjustifiable atrocities upon the part of

the frontier farmers, who were never at a loss for an excuse to invade a fertile territory and to seize the cattle of the natives, and, what was worse, to reduce them to slavery, whether real or nominal; or for a plausible tale to enable the Colonial Government to report that it was "a just and necessary" proceeding. And we had the honour to belong, however humble and distant in the ranks, to that reprobated "class of philanthropists" who brought the matter before his Majesty's Government, during the Duke of Wellington's administration in 1828; and with such effect, that Sir George Murray, when he had mastered the facts, issued that proclamation, so honourable to the Government that framed it, and second in importance only to the partial abolition of slavery itself, by which all distinctions were abolished among the free subjects of his Majesty's colonies, of whatever blood or colour; to the rescue of many a victim of our "just and necessary" depredations in South Africa from the bondage to which he had been reduced. Mr. Wilberforce, and afterwards Mr. Buxton, and the rest of the "philanthropists," were opposed by the colonial party; and particularly in the matter of the spoliatory Caffer war; and too often, when we read in colonial proclamations such quiet phrases as "ceded territory," and so forth, we well knew that they were but a synonime for massacre and pillage. When therefore, in reviewing Captain Gardiner's book, we met with a laboured account of the benefits which were to result from, what he is pleased to go out of his way to denominate "the late most just and unavoidable war," we almost felt that we were neglecting our duty, and sacrificing our consistency, in not contrasting the military spirit of his volume, with the very different spirit which pervades the pages of other Missionaries. On one occasion, wishing to pursue his journey to Cape Town to get his treaty with Dingarn ratified, he endeavoured to provoke a native chief to go out upon a warlike enterprize which might have been attended with much bloodshed, just for the sake of an escort; and this, though he did not know it at the time, after peace had actually been concluded with the Caffers; so that, by his military notions, this Missionary, for the sake of expediting his own journey, might have been the means of re-kindling the flame of war throughout the country. And he defends the proposal, as he does the compact with Dingarn, upon the ground of expediency. He says: "The proposed plan I told him was this, to collect his army, and, in combination with that of Tpāi, to make a sudden and rapid march to the Kei, without turning to the right hand or to the left, and only opposing those who actually obstructed his progress. That by doing this they would take the country by surprise," &c. (p. 269)....."Considering the importance of speedily communicating with the government on the affairs of Port Natal, I felt myself justified in the adoption of these means, though feeling deeply the necessity of casting to such a quarter for assistance" (p. 271). That is, considering that his journey appeared to him of importance, he might Christianly entice a savage chief to go out with an army upon an expedition which might have been attended with the most sanguinary consequences. In a similar spirit he says, in the Record newspaper, in reply to the Christian Observer upon the Dingarn treaty: "Nor can I conceive any reasoning so tortuous or casuistic, as to maintain on just and equitable grounds so un-English and un-Christian a principle as that which would involve the shrinking from even the personal responsibility of an endeavour *to save the multitude at the possible expense of the few.*" Here is, again, the carnal expediency of which we spake,—to save the "many" settlers at Natal, he might lawfully kidnap, and lead to torture and death, a "few" poor defenceless women and children, who had taken shelter in a British settlement. But, after all, he but begs the question; for we believe, that, if he had acted firmly, and rejected Dingarn's atrocious proposition, the settlers would have been far more safe than by weakly yielding to the barbarian's menace.

We give but one instance more of the sort of passages which our feeling of respect for Captain Gardiner, and anxiety for the intended mission, prevented our noticing, though, as "philanthropists," they pained us exceedingly. The following is an account of an interview with a widow, who had been the head-wife of one of the native chiefs. We believe that her lament may have been well grounded, for the "just and necessary" war which Captain Gardiner panegerises, gave rise to many such horrors. "She thus addressed me, pointing to her son:—'We have no rest. You see that child—he has no place—he is a baby. I am obliged to carry him about in my teeth—his house is dead, and we are all eaten up! We wish to have a word to be at rest, that we may cultivate the ground.' I replied, by reminding her 'that they had already received a word to be at rest; that the English had rested; and they wished to see peace established.' The councillors then spoke in confirmation of their great woman's words, and all in the same strain. They declared that they knew not why these troubles had come upon them; that *they had taken nothing;* and were quiet until they were '*eaten up*' (a common expression for being impoverished). To a stranger to their character, and to the real facts of the case, such a pathetic and plausible appeal would doubtless have excited commiseration, and kindled a generous indignation at cruelties apparently so wantonly

inflicted by a Christian and a civilised nation, on one so unoffending and helpless. But as I had been already sufficiently initiated into their modes of address and arch duplicity, and was tolerably well acquainted with the causes and leading circumstances of the late war, my high sense of *amor patriæ* was by no means diminished."

A defender of Captain Gardiner in the Record Newspaper, under the signature of H. M., who is pleased to talk of "the audacity" of our remarks, will perhaps see, by this time, that we exercised more forbearance than he was aware of. He has sent a part of our words to the Record, but he has omitted to insert the extracts from Captain Gardiner's book upon which we grounded them: instead of which he gives the circumstances "abstracted," he says, "in as fair and unbiassed a manner as I have been able to do it." Very lively; but by this process he has kept out of sight those affecting recitals which awakened our compassion; and has taken good care that the readers of the Record should hear only the comment without the text. Is this fair? The passages occur at pages 626 to 629 of our last Number. The remark for which we are accused of "audacity," is our wondering that Captain Gardiner could "enjoy" the fooleries of Dingarn's court, or any thing else, under the afflicting circumstances which he details; and H. M. goes on to shew the palliations which might well awaken enjoyment; but he carefully forbears quoting the passage itself which we commented on, and which we instantly transcribed with "He says." The defender stops short when he comes to "He says;" and does not let the reader of the Record know what is really the passage alluded to, in which Captain Gardiner says that he could have "enjoyed" (the word is not ours, but his) the fooleries at Dingarn's court, had it not been for the hot sun, and his uniform, and the want of his breakfast. The extract stated, that he returned to his tent, and wrote to Port Natal, at the request of Dingarn, to say, that, under the stipulations of the treaty, certain poor helpless children must be escorted to that tiger's den; and that, as they had made their escape (we thank God for it) from butchery, the head of the village whence they had escaped must be given up in their stead. It was under these circumstances (see the passage at the bottom of p. 627 of our last Number), and when Captain Gardiner had just arranged with Dingarn to write this barbarous order to Natal, that he talks of "enjoying" the fooleries there described. The only drawbacks on his enjoyment were the sun, his coat, and the want of his breakfast: it was no drawback that he was about to write that letter to kidnap those poor unfortunate children. But, then, these "few" were, it seems, to be a sacrifice for the "many;" and hence H. M. thinks there was ample scope for enjoyment.

Captain Gardiner, by his letter to the Record, and the correspondence upon it, has forced us, if we would not be banished from society as calumniators, to enter upon this explanation. We part from him with no feeling but that of respect and kindness; believing that he acted conscientiously, but that his profession as a man of arms has made him mistake the true path of the Philanthropist and Christian Missionary. He is constantly, however unconsciously, referring to the weapons of his earthly profession, where he ought to have thought only of a brighter panoply. Thus, when he has a point to carry with Dingarn, instead of addressing him in the spirit of a Christian missionary, he carefully dresses himself in full uniform, as a man of war from his youth; thus counteracting the very effect which he ought to have been most anxious to produce. Let him study and copy the example of other missionaries. Is South Africa more fierce than New Zealand? yet did he ever hear that those holy men who have laboured there as the servants of Christ, fought the native chiefs with their own weapons, or hoped to overawe a Shunghee with splendid uniforms, or to propitiate him with a treaty written in characters of blood? We had hoped the few remarks in our last Number might have afforded him a useful lesson: but if not, the continuance of the discussion, we trust, has done so; for he may rest assured, that in all that we have said we speak not our own language only, but the language of the great body of the supporters of Christian Missions throughout the land.

SUPPLEMENT TO RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We rejoice to learn, from the Rev. H. Leeves's letter from Syra, that the translation of the Old Testament into Modern Greek is at length completed. It is a most important work; and much reason is there to be grateful that the deliverance of Greece from Turkish bondage, and the revival of education among her long desolated population, have been followed up by the gift of the Word of God in their own tongue to her emancipated children. We read also with much pleasure, that on the Northern shores of Africa 5000 copies of the Scriptures have been put into circulation within four years, and that the native Jews have received them with great joy.

THE

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RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LECTURES ON 1 PETER IV. 7, "*WATCH UNTO PRAYER.*"

(*Concluded from* p. 648.)

"REMEMBER the end, and thou shalt never do amiss." This wise maxim implies, what every reasonable mind will be ready to admit, that it is a distinct perception and clear knowledge of the end at which we aim, which alone can direct us in the choice of suitable and adequate means. And the inversion of this principle originates the greater portion of that error and ignorance which involves in endlessly intricate mazes the affairs of men. Human action, unless stimulated by Divine truth, is but a system of means without any adequate, or even definite, object. The miser, pinched with hunger, chilled with cold, and desolate in selfishness, pining through penury in the midst of an abundance which he dares not to enjoy, slavishly toils on to amass wealth, the use and end of which, if it ever presents itself to his mind, presents itself but as an object of alarm and displacency: "he heapeth up riches, and cannot tell who shall gather them." The scholar wastes health, and vigour, and life itself, in the laborious acquisition of secular knowledge, which, having no bearing upon eternity, cannot permanently and substantially profit him; and which, even as it respects this world, is frequently impracticable, unpopular, and consequently unproductive. The statesman, the soldier, or the mariner—the votary of ambition in whatever guise—bursts those cords which tender affection would entwine around the heart, and all those charities which would bind him to the social and domestic circle, and to the scene of all his early associations: he encounters summer's heat or winter's tempest: polar snows, or vertical suns, or political tumults; quits his peaceful home to battle with clamour and confusion, danger, and disease, and death; until his hoary head, and tottering step, and enfeebled arm, at length compel him to retire, disappointed, yet reluctant; and to abandon for ever the embattled field, or stormy sea, or political arena. And to what idol has he thus immolated comfort, repose, and enjoyment? To fame! And what is fame? Is it solid, substantial, durable happiness?

But it were needless to multiply instances of this infatuated delusion. It pervades all the maxims and principles, speculations and actions, of unenlightened man. This world is but a vast apparatus of efforts without an object, of means without an end. And no wonder! All "its foundations are out of course." The very system of education prevalent in the world is practically based upon this unsound principle: it is a system of means without any definite object, and thus fosters and perpetuates the universal infatuation, and trains men up to embark in and to go on with it. Not to speak of the general,

superficial, indeterminate, and unpractical character of the education which our highest public seminaries of learning afford, the preparatory system of instruction—indeed the *whole* system of female education—is radically defective. It does not hold up *truth* to the mind. It presents to it shadows, not substances; means, and not the end. It exchanges solid cultivation and full development of the mind for superficial accomplishment; for polish of manner, not moral, but conventional; and for mere mechanical acquirements. A good education is supposed to consist, not in the memory, analysis, and moral relation of historical facts; not in tracing, by the demonstrations of a sound philosophy, or the clearer light of revelation, the links of moral truth which connect causes with their effects; not in an acquaintance with the more useful and elevating branches of scientific discovery, as astronomy, natural history, botany, mineralogy—which would open new mines of thought, and new sources of grateful admiration of nature's wise, and mighty, and bounteous Architect;—not in a study of the best and most approved authors; not in an investigation of moral experience, and an insight into the mechanism and movements of the human mind; not in faculties developed and improved, passions subdued, tempers regulated, affections duly poised, habits rightly formed; not in a knowledge of God, and Christ, and self, and eternity;—but a good education is supposed to consist in a critical knowledge of several languages, a facility in reading, a fluency in speaking them; in copying, at humble distance, the mechanical performances of some mere artist—some painter, musician, or dancing-master. The power of eliciting sounds is substituted for the faculty of developing ideas. An interchange of conventional phraseology on fashionable follies is substituted for the rational intercourse of cultivated and immortal minds. Sound is substituted for sense; music, for thought; a knowledge of languages, for a knowledge of books.

A knowledge of languages, which seems to be considered as the most solid part of a worldly education, is, except in a very few instances, useful only in throwing open to the mind the treasures of literature and science which the books written in that language contain, and to which therefore it is the key. When languages are acquired with this view, they cannot be considered as a mean without an end. But when, as is too evident and general to admit of dispute, persons are occupied in learning languages as an end in itself desirable and important, irrespective of any view either to travel or to science; with no further object in contemplation than that knowledge, except indeed it may be the vain display of it; without, perhaps, reading in any language other books than those necessary for acquiring and maintaining that knowledge—there, it is evident that the system is radically senseless and unsound, a mean without an end. And such is the prevalent system of education.

But what, it may be asked, have I, or my present subject, to do with all this? Much, every way. It has infected and deteriorated religion. Religion, conversant as it is about the great end, "the one thing needful," might well have been deemed secure from the all-pervading influence of this blind and senseless system. But religion, too, has its means, divinely instituted by that God who ever works by means—its services and sacraments, its moral duties and ceremonial observances, its precepts and commands both positive and negative, its prayers, and praises, and thanksgivings;—all, external means to an internal end; namely, a restoration of the soul to the Divine image by a spiritual communion with God; all, "outward and visible signs of this inward and spiritual grace." Now, this body of external means the great majority even of sincere Christians mistake for religion, and contentedly rest in it, as though it were, they know not why or how, the great end. The great end is the assimilation of the human to the

Divine nature. The true hope of the Christian's calling, is that he shall be like Christ at his appearing; and he who does not see this end, and propose it to himself as the object of his hope, must inevitably mistake the means, and may say, with the Apostle, "Lord, we know not whither thou goest, and how can we know the way?" It is this hope alone which leads man to "purify himself even as Christ is pure." And where there is no view of the beauty of holiness, no desire to be like Christ, no hungering and thirsting after righteousness, no taste how gracious the Lord is, in his spiritual communications to the soul; there, the strictest and most scrupulous observance of religious duties, moral as well as instituted, is but the result of educated prejudice, of innate superstition, of self-justifying pride, of slavish fear—a mean without an end!

The several means, positive and negative, which I have already proposed, had for their immediate object the cultivation of that spirit of continual prayer which our Lord and his Apostles frequently inculcate—"That men ought always to pray, and not to faint:" "Pray always:" "Pray without ceasing:" "In every thing give thanks"—and I have proposed these means, because such a spirit of prayer, if fully attained, would at once effect the great end, the assimilation of the soul to the moral image of God. Thus beholding, as in a glass, the glory of the Lord, it would be changed into the same image, from glory to glory. In proceeding to the discussion of the *fifth* positive mean of which I proposed to treat, I am exhorting to the performance of a duty necessary in order to prevent all the other means previously suggested from degenerating into beggarly elements, and becoming mere lifeless forms and ignorant superstitions —a duty, therefore, to which all my former observations were preparatory, and in which they all converge.

V. Cultivate and cherish a taste for meditation on spiritual and Divine truth.

Every object must be apprehended by a congenial faculty. Metaphysical truth speaks to the understanding. Moral truth appeals indeed to the understanding, but it is for admission to the heart. The one asks but to be understood: the other, to be adequately known, must not only be understood, but also spiritually felt and tasted. You must "*taste* and see how gracious the Lord is." To know God, you must love Him, for "God is love; and he that dwelleth in love dwelleth in God, and God in him." It is "with the *heart*," we are told, that "man believeth unto righteousness;" and it is "an evil *heart* of unbelief" which excludes the knowledge, and thus causes men to depart from the living God. It is therefore a "savouring the things which be of God," much more than any intellectual apprehension of them, which tests the grades of spiritual-mindedness. It is the degree of complacency which the contemplation of spiritual truth elicits from the soul, and the degree of enjoyment it communicates, which measures the degree of that soul's present salvation. When the light of day gilds with its animating and cheering beams those varied beauties which nature sometimes gathers from amid the ruins of the Fall and groups into a paradise, the landscape strikes alike on every eye, but does not alike penetrate every heart. One casts upon it the cold, heedless, unimpassioned glance of eyes that see not, and of a heart that does not understand—of eyes, in fact, and heart, pre-occupied: another, in the simplicity of disengagement, drinks in its exquisite delights, and revels in a spiritual intoxication. So, the same religious truth, sincerely assented to by the understanding, is yet, to one, cold, inanimate, inoperative; to another, interesting and absorbing, full of beauty, life, energy, and enjoyment.

To ascertain, then, without any danger of self-deception, whether your mind possesses that relish for and delight in spiritual things which is

the true standard of its spiritual state, I should recommend a simple and practical test, evident in its principle and easy in its application: *Consider what objects principally engage your thoughts.* "They that are after the flesh do mind the things of the flesh; they that are after the Spirit, the things of the Spirit:" and for this cause, that where the treasure is, there will the heart be also. If therefore you cannot appeal to God, in the language and spirit of the Psalmist, "Have I not remembered thee in my bed, and thought upon thee when I was waking?" if the eyes of your soul, at least, do not prevent the night-watches, that you might be occupied with His words: if it is not the frequent voice of your spirit, amid the bustle and distraction of the world, "Oh that I had wings like a dove! for then would I flee away, and be at rest;" and in your vacant and disengaged hours, "Turn again unto thy rest, O my soul:" if you do not love to meditate, and by a realizing faith to "look, not upon the things which are seen, but upon the things which are not seen;" to muse upon them until the fire kindles within you, and wafts your soul heavenward in flames of love—you can have no rational ground for believing that you have spiritually sold all for Christ; and that the one thing needful occupies the first place in your affections, while thus excluded from the first place in your voluntary meditations and thoughts.

You may pour into the living fountain a foreign and defiling mixture, but it quickly casts it forth, and substitutes its native pure stream. Worldly intercourse and worldly business may force upon the spiritual mind worldly thoughts; but its native tendency is to resist and to expel them. There is a spring within it, which, when the extrinsic pressure is removed, will cast forth every foreign admixture, purify the soul, and fill it with all the fulness of God.

The truth is, that the Christian never forgets God. He sets God always before him: God is in all his thoughts. As the vision of his murdered victim ever haunts the imagination of the murderer when once aroused by the lashes of a guilty conscience:—the grave cannot hold it in its silent prison-house: a flight of half a world cannot escape from this flitting phantom: it mounts behind him the horse on which he would fly; it rides upon the wings of the wind, and fills the sails and moans amid the cordage of the vessel which would waft him away from it: new scenes and new companions cannot expel it: the dissipation of revelry cannot shake off its ruthless grasp: the cup of intoxication cannot drown its memory, or obliterate its dreaded form and features from the mind: no distractions of society can thoroughly exclude it: pent in solitude, this dreaded, hated spectre rushes in upon and masters the soul:—so, on the other hand, amid every distracting scene and circumstance God hovers round the awakened soul with a felt and influential presence, ready to enter through every avenue which the will is permitted by the distractions of necessary duty to open to him; and when those distractions are removed, and the mind, enfranchised, becomes its own master, it turns instinctively to that centre of repose where alone it ever *has* found, or ever *can* find, peace and joy—to the bosom of the living God.

Cherish, then, and fan into a flame, the spark of immortality within you, by frequent meditation upon spiritual and divine things. Contemplate God; contemplate yourself; contemplate eternity; contemplate Christ.

Contemplate God. Nor view him merely in his directer manifestations, in subjects and exercises professedly religious; but learn to hear that still small voice with which all things speak of God. Universal nature is impregnated and sanctified by His continual presence, and to the hearing ear is vocal with His praise. If you would have religion not a mere formal and temporary appendage, but a permanent and essential element of your

being, study to discern and commune with God in his remoter manifestations, in his occult retirements. If you would set the Lord always before you, contemplate God, not only in the visitations of His Spirit and the revelation of His word, nor only in the dispensations of His providence, whether particular or general; but also in the works of nature, which are at once the fruits of His benevolence, the products of His wisdom, and the operations of His hands.

Look abroad upon the beauties and accommodations of the material world, and study habitually to view and to enjoy all with the eye and heart of a Christian. And does not Nature, to the unsealed eye and understanding heart, proclaim a God, full of grace as of glory; of love, as of majesty and power? Does she not stretch forth a hand, to aid in its ascent the soul winged by faith and hope, and guided by a new and a divinely imparted spirit? And have you not on infallible authority, that "the heavens declare the glory of God, and the firmament sheweth His handy-work?" Look out on that day, of which "the evening and the morning were the first day" of Autumn; and, while you feast every sense upon the varied beauties and luxuriant abundance, can you but exclaim, with the Psalmist, "What is man, that thou visitest him; and the son of man, that thou so regardest him?" Rise with the sun, when "he cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course," and follow him "from the uttermost part of the heaven, until he runneth about unto the end of it again." Behold him gild, with the first ray of morning's dawning glory, the diadem of mist or snow which crowns the hoary head of some venerable monarch amid the everlasting hills. See him flood the horizon with a full tide of glory, and wake universal nature to light and cheerfulness. As the morning spread upon the mountains steals down their rugged sides, he soon appears to dance and sparkle upon some bubbling rivulet, when it occasionally glances from its secret bed, concealed amid the dew-bespangled verdure and profuse luxuriance of the valley. Scaling high heaven in meridian splendour, he bathes his fervid brow in the blue depths of some placid and transparent lake; while the fleecy cloud, which Zephyr wafts lightly on wings of balm across his bosom, paints itself, in all the varied beauty of alternate light and shade, upon the green meadow, or the azure deep, or the dark mirror of the distant mountains. His parting gleam tinges with lingering streaks of variegated, ripe, and mellow beauty the declining day. Sounds of rural melody, and all harmonious, impregnate the atmosphere throughout the live-long day with the music of a concert. A sportive and happy creation animates the scene. Sweet perfumes, exhaled from fruits and flowers which the sun has painted with every tinge of his prismatic hues, and which in a Divine profusion enamel the verdant lawns, and brown heath-clad hills, embalm the air with odoriferous breath. Earth's teeming womb seems labouring for the birth, and ready to drop into the hands of man the offspring of her luxuriant harvest. The trees of the wood rejoice before the Lord: the birds sing among the branches: the floods clap their hands: the clouds drop fatness: the little hills rejoice on every side: the valleys also stand so thick with corn that they laugh and sing. All is life and cheerfulness. Man, now reaping the fruit of all his toil, joyously goeth forth to his work and to his labour, until the evening.

At length welcome evening gently approaches, and flings her grey mantle over the scene, parched by the sun's unshrouded glories; and night silently descends upon it, in dewy freshness and peaceful calm, breathing all around a soothing spirit, which invites to tranquil meditation and hushed repose. The moon appears, walking in brightness, delegated queen of night. She traverses, with noiseless step, and mild but dignified

and unclouded majesty, the azure pavement of her spacious palace, as if to look abroad upon the empire assigned at its creation to her gentle rule; to enjoy her nightly serenade, the music of the spheres; and to relieve the watches of those glittering stars which sentinel the peaceful night:—or perhaps, just peeping for a brief moment from behind the silver fringes of her sable veil upon the dark blue canopy, studded with ten thousand sparkling gems, she arrests the steps, and charms the gaze, and tempts the adoration of some wakeful spirit, the lone admirer of her chaste and modest loveliness. She disappears; and in the hours of her retirement the roll of heaven, unfolded, reads to the eye of sense a history of other worlds, and invites the eye of faith, in it, to contemplate their Almighty Architect, and ascend from this dark and grosser earth to purer, brighter, happier realms.—Contemplate then, in nature, nature's God!

Contemplate, too, yourself. Consider what you now are; and what you soon shall be! A child of dust; yet the offspring of God! A stranger upon earth; yet a citizen of heaven! A spirit, of whose mighty powers and vast capabilities, whether of weal or woe, you can yourself form no just estimate, no adequate conception; yet imprisoned and pent up within a narrow tenement of defiling clay. But, whether you basely cleave to it, or nobly aspire beyond it, and pant after deliverance, this earthly tabernacle must shortly be taken down, and your spirit emancipated—let out into the boundless realms of trackless space; the infinite ocean of eternity, shoreless, bottomless; the full, clear day-light of unclouded truth; the sensible presence of God!—yet now imprisoned; thirsting for a full draught of enjoyment; rushing with feverish impatience to every avenue which sense discloses; and each panting effort but bearing your sensitive and defenceless bosom upon a dagger's point!

Yet, amid all these tokens of wrath and traces of the destroyer, look around, and behold not only the common power and Godhead, but also the goodness of God, in the things which are made; and from those beauteous and scattered fragments of its ruins trace out primeval paradise, and build again the walls of Jerusalem. By the light of the past speculate into the future, and *contemplate eternity.* Think of those happy days—alas, how quickly fled!—when no wintry tempest desolated this lovely scene, which now kindles into new and bright beauty, as lighted up by the warm, exhilarating beams of summer's sun; when no earthquake rent, no hand of labour defaced, no brother's blood defiled, the swelling bosom of its undulating lawns; but flocks and herds studded its "thousand hills," ranging in happy freedom, cropping that spontaneous and luxuriant herbage which God himself at their creation had apportioned to them; not hostile to each other, unfearing and unhurt by man. No cry of want; no voice of suffering; no unheeded complaints of power abused, of innocence injured and oppressed; no sighs of pining, hopeless misery; no groans of agony, then rose to heaven in discord, amid the vocal melody of nature. No turbulent passions, no inordinate desires, no unholy and unhappy tempers, no remorse of conscience, no guilty forebodings of deserved vengeance, agitated or clouded the clear serene of a pious breast: but—happy days!—God walked with man amid the flowers of Paradise, and all was harmony; calm, and rational, and satisfying enjoyment; elevating and transporting piety; uninterrupted communion with Heaven; hope full of immortality.

Think then of the sin which closed this Paradise, and barred its access with a flaming sword. Think, and think deeply and minutely, upon the affecting details of that suffering love which re-opened it. *Contemplate Christ.* Think upon the manger of Bethlehem, the well of Sychar, the Mount of Olives; upon the humiliations of God manifest in the flesh; the wearied days of that houseless wanderer; his nights of fervent solitary

prayer. Think upon the stupendous and eventful scenes which raised an imperishable monument to commemorate the last of the Passovers, and which, graven indelibly by the pen of Inspiration in the sacred volume, and thence transcribed by the Spirit—the finger of the living God—into the hearts of His people, the breath of the destroying angel who breathed upon Jerusalem, the wrath of God which swept with the besom of destruction its gates of brass and triple walls of adamant, could not obliterate;—the guest chamber; the garden; the palace of Caiphas; the hall of judgment; the cross of Calvary; the tomb of Joseph! Think upon the cords of much endurance which fettered the hands of the Omnipotent! Think of the cruel mockings which vainly contended with invincible patience; the scourge which tore the sacred flesh of God's Anointed; the crown of thorns; the robe of mocking; the sceptre of ridicule; the obeisance of derision; the voice of mingled aversion and contempt which, when He bowed the heavens and came down to visit His own people, hailed Immanuel! Think upon the tears of condescending love shed over the grave of Lazarus; the tears of pity wept in the prophetic vision of perishing Jerusalem; the tender, unselfish commiseration of her devoted daughters, "Weep not for me, but weep for yourselves, and for your children!" Think of the meek reply to the treacherous kiss of the apostate betrayer, "Friend, wherefore art thou come?"—the look of compassion which melted Peter's heart, when in friendship's trying hour he denied Him; the petition which, in his expiring agonies, consigned over his murderers to the tender mercies of our God, "Father, forgive them, for they know not what they do!" Think upon the freeness of that mercy, and the fulness and efficiency of that grace, which pardoned and sanctified the penitent thief at his parting hour. Think upon that important declaration which convulsed, and shall again convulse, earth; which quenched, and shall again quench, this material sun; which burst the barriers of the grave, awaked the dead, rent the typical veil which closed the typical sanctuary, and thus "opened the kingdom of heaven to all believers;" which by a new principle of light and life, even the Spirit of life in Christ Jesus, dispelled the shadowy types of the ceremonial dispensation, and brightened the dark cloud of prophecy—that most important declaration, which abrogated the Law and introduced the Gospel, and announced the completion of that Sacrifice which was at once the consummation of human depravity and Divine mercy: "It is finished!" Contrast the glooms of Gethsemane with the glories of Tabor; the lifting-up on Calvary with the ascension from Bethany. Contrast Jesus profaned by the traitor's kiss, rudely pushed upon and hurried along by a crowded and clamorous rabble, or standing in fettered ignominy before the bar of Pilate, with Jesus dwelling in accessible light; His seat, the throne of God; His voice, the fiat of eternal doom; His will, the law of the universe; and the light of His countenance an outbeaming upon the spiritual creation of joy unspeakable and full of glory. Contrast Jesus, reviled, and buffeted, and spit upon, and persecuted, and scourged, and crucified; with Jesus sitting at the right hand of the Majesty on high; or, preceded by the voice of the archangel and the trump of God, coming in the clouds of heaven with power and great glory!

VI. In conclusion: Need I to press my last topic? Need I more than suggest it to a mind thus habituated to meditation upon spiritual and Divine things? *Keep in frequent exercise the grace and spirit of prayer.* Let your heart be often raised to God in silent, mental, fervent prayer. In the daily walk of life, when temptations from without or infirmities from within assail you: if danger threatens: if perplexities embarrass: if anxious care distracts: if the sun of prosperity shines brightly upon your path, or adversity interposes a darkening cloud, and envelopes it in

gloom: amid all the changes and chances of this perpetually shifting scene, and all the fluctuations of mental feeling, let the aspirations of prayer be unto you as the wings of a dove; and let your soul flee away and be at rest from every annoyance, every danger, every enemy, in the outstreached, the supporting and protecting arms of God.

This is, at once, the surest mark and the most blessed fruit of the regeneration of a soul, that, amid the daily fluctuations of life, faithful as the needle to the pole, it ever points to God. The true, quickening fire, Divine love—of which Prometheus vainly fabled as stolen from the jealous vigilance of God, but which, freely bestowed from on high, cometh down from the Fountain of life and light to regenerate and quicken fallen man—ever seeks to re-ascend to its native heaven on wings of faith and hope, in the aspirations of piety, and the accents of prayer. This sacred fire should never for a single moment cease to burn on the shrine of devotion, in the chosen temple of the living God, the regenerated soul. But there, watched with the vigilance of dedicated zeal, and with more than vestal purity, the flame which morning's beam enkindled should illumine the live-long day, nor fail to cheer and warm the chill lap of evening. The vocal melody of a gladdened and grateful heart, which the Sun of Righteousness struck from the Memnon of this spiritual Egypt—the marble, spiritless statue of the natural man—to salute its dawn, should sound at intervals throughout the busy day, like those sweet tones which the wind, that bloweth where it listeth, occasionally elicits from the harp of Eolus. Thus attuned to prayer by the Spirit, the book of nature and of providence will present but a manual of devotion. The heavens will declare the glory of God, and the firmament shew His handy-work. The sun, that rules the day; the moon and stars, that govern the night, will serve as so many lamps to light the soul to heaven. The loving heart will be ever ready to pour out from its pregnant bosom a wonted hymn of praise and adoration, whether "the sun new risen" summons it to the duties of active life, or, setting, invites to relaxation and repose. When the stillness of evening has succeeded to the fervours of day; or when "night takes up the wondrous tale," and "the moon, walking in brightness," induces that deep tranquillity, that calm, serene, and happy frame of soul, which, in regions unblessed by the clearer light that revelation sheds from the Sun of Righteousness, would "kiss the hand" to its mild Benefactor, "the unknown God;"—in this silence of nature, the still small voice of God will breathe upon the listening spirit of the inner man; hush every murmur of complaint; still every heaving of perturbation; absorb, annihilate this dark world, with all its boisterous, delusive pleasures, and all its real though transitory griefs. A sweet and seraphic influence, tender yet holy, rapturous yet devout, will gently steal away the not reluctant heart, and graciously and persuasively invite that

> "Far above these spangled skies,
> All the soul to God should rise."

J. M. H.

ON OUR LORD'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

(*Continued from* p. 671.)

In my last paper I considered those portions of our Lord's prophecy relative to the destruction of Jerusalem, which expositors have generally agreed refer to that event, and extend not beyond it. But St. Luke (xxi. 24) carries on the prophecy to a later period, where our Lord

foretells that the Jews "shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," or, "whilst the times of the Gentiles are being fulfilled" (αχρι πληρωθωσι). It is not necessary to appeal for the accomplishment of this prophecy to Josephus, who tells us that 97,900 Jews were taken prisoners (Wars of the Jews, book vi. ch. 9); we witness in these days the dispersion of the Jews among all nations, and see Jerusalem still trodden down of the Gentiles. The period, therefore, to which the conclusion of this verse refers—if we adopt the rendering of αχρι, "whilst"—is still running on; and if we retain the established version, it is still future: and as it does not fall within my present plan to discuss unfulfilled prophecy, I shall not inquire, whether by the times of the Gentiles being fulfilled, we are to understand, with some commentators, the general conversion of the Gentiles, called by St. Paul "the fulness of the Gentiles" (Rom. xi. 25, 26); or, with others, a visitation of the Gentile nations in the way of punishment. I cannot agree with those who apply the expression to the period when Constantine put an end to idolatry.

St. Luke having thus briefly carried down the prophecy to the period of the restoration of the Jews, and the bringing in of the Millennium, a plausible argument has been adduced for interpreting the following verses in St. Luke, and the corresponding passages in St. Matthew and St. Mark, of our Saviour's advent to bring in the Millennium. But I think that St. Luke carries on the prophecy in the 24th verse, not as a new and substantive prophecy, but as shortly intimating the consequences resulting to the Jews from the destruction of Jerusalem; and it is remarkable that St. Luke does not introduce the 25th verse by any adverb of time, while the other two Evangelists, who do not record the prophecy of the long dispersion of the Jews, introduce the passage which corresponds to Luke xxi. 25—32, with adverbs denoting the connection of time. I now proceed to consider those passages.

The passage in St. Matthew runs thus:—Matt. xxiv. 29. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31. And he shall send his angels with a sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other. 32. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33. So likewise ye, when ye see all these things, know that it is near, even at the doors. 34. Verily I say unto you, This generation shall not pass till all these things be fulfilled."

Here are two notes of time; one at the beginning, and the other at the end, of the passage; both of which it will be well to consider, before we attempt to interpret the passage itself.

The first note of time occurs in St. Matthew; and, with a remarkable addition, in St. Mark; but (as I have already noticed) not in St. Luke: "Immediately after the tribulation of those days" (Matt. xxiv. 29).—What tribulation? What days? The "tribulation," clearly, which is mentioned in the 21st verse; the "days" which are mentioned in the 19th and 22d verses; the "tribulation," and the "days," which were immediately to precede the destruction of Jerusalem; the "days" in which the disciples were to escape by "flight" (ver. 20) out of Jerusalem; the tribulation which they would suffer in that flight; the worse tribulation

which would befall those who remained in the devoted city. Can any event, corresponding in the slightest degree to the language of our Saviour, be said to have happened "IMMEDIATELY AFTER the tribulation of those days," except the destruction of Jerusalem, and the awful events which accompanied it? St. Mark, who throughout the rest of the passage has no variance from St. Matthew worthy of notice, has this note of time thus: "But IN those days, after that tribulation" (xiii. 24). And the days, and the tribulation, to which this expression refers, are still the same as those to which allusion is made in St. Matthew, as will appear by referring to Mark xiii. 17—20; so that this note of time, as given by St. Mark, even more conclusively fixes the period to the destruction of Jerusalem.

The other note of time occurs, with scarcely even a verbal variation, in all the three Evangelists. "Verily I say unto you, This generation shall not pass till all these things be fulfilled" (Matt. xxiv. 34). This note of time, which follows immediately the description of the Son of man coming in the clouds of heaven, has always been an insurmountable difficulty to those who interpret that coming primarily of any event other than the destruction of Jerusalem. "Till all these things be fulfilled." What things? The coming of the Son of man, and the gathering together of his elect, mentioned in the 30th and 31st verses, must be included. These events, therefore, were to happen before the generation which was in existence when the prophecy was delivered should pass away; a mark of time applicable, when the language of the prophecy is considered, only to the destruction of Jerusalem, and clearly at least excluding any event that is still future. Attempts have been made to give a different translation of these passages. Some would render the latter part of it, "till all these things *be* or *begin to be*:" but I cannot persuade myself that the Greek will admit of such a translation; and if it would, how, I would ask, can the coming of the Son of man, if still future, be said to have "been," or to have "begun to be," nearly eighteen centuries ago? Others, giving up this version, propose to interpret the clause as meaning that the generation of the Jews—the Jewish nation—shall not pass away till all the predicted events shall have been fulfilled. But this would be an interpretation quite foreign to the scope of the passage, which, as appears from the preceding verse ("when ye shall see all these things, know that it is near"), is to furnish to the disciples a note of time; and, referring back to the preceding chapter of St. Matthew, we shall find that our Lord shortly before, and on the very day when, he delivered the prophecy under consideration, used similar language in denouncing the destruction of Jerusalem as to come on the then existing generation. "Wherefore I send unto you" (said he to the Jews in the temple) "prophets, and wise men, and scribes: and some of them ye shall kill.....that upon you may come all the righteous blood shed upon the earth.....Verily I say unto you, All these things shall COME UPON THIS GENERATION. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them with stones, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. xxiii. 34—39). The force of the argument derived from this 34th verse will be increased by considering the connection in which it stands in St. Luke; for which reason, and because St. Luke adds one or two expressions not to be found in St. Matthew, it will be necessary to consider the entire passage at one view.

Luke xxi. 25. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26. Men's hearts failing them for fear,

and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27. And then shall they see the Son of man coming in a cloud with power and great glory. 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. 29. And he spake to them a parable: Behold the fig-tree, and all the trees; 30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. 31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32. Verily I say unto you, This generation shall not pass away till all be fulfilled."—In this very passage our Lord uses a different expression where he means "to begin to come to pass," from that which he uses when he says "till all be fulfilled." When those things which he had been foretelling (both the signs which were to precede his coming, and his actual coming "in a cloud with power and great glory") should "*begin to come to pass*" (αρχομενων δε τουτων γινεσθαι), they were to lift up their heads, looking for their deliverance as drawing nigh: but that generation should not pass away till all these things should come to pass (παντα γενηται). A comparison of the original in the 28th and 32d verses will clearly shew that the latter cannot be rendered "till all *begin* to be fulfilled." Another obvious remark is, that the whole tenor of the passage is that of instruction and encouragement, not to distant ages, but to disciples who might live to witness the events predicted. But a still more conclusive argument is this: Whether the signs in the sun, moon, and stars, the coming of the Son of man, the redemption of the disciples, and the kingdom of God at hand, are events long since past, or still future, they clearly are all referable to the same period. When they observed the predicted signs, they were to expect the coming of the Son of man, and to know that their redemption drew near, and the kingdom of God was at hand. Now, I believe the expression "the kingdom of God," or, "the kingdom of heaven is at hand," is never used in Scripture to express the approach of the Day of Judgment, or even of the Millennium, but always means the bringing in of the Christian dispensation; though of the kingdom of God it is said that it "is come," when the Millennium is brought in (Rev. xii. 10). But St. John the Baptist, before our Saviour entered on his ministry, preached in the wilderness, saying, "The kingdom of heaven is at hand" (Matt. iii. 2). Our Saviour commanded his Apostles to preach, saying, "The kingdom of heaven is at hand" (Matt. x. 7). He said to the Pharisees, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. xii. 28): and again, to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). When he delivered to the Pharisees that prophecy of the destruction of Jerusalem which I first considered, he declared to them, "the kingdom of God is within you" (Luke xvii. 21). And on another occasion he declared to his disciples, "Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom" (Matt. xvi. 28). When was it, during the life of any of those whom our Saviour then addressed, that the Son of man was seen coming in his kingdom, unless the expression refer to coming in his providence to destroy Jerusalem; to put an end to the Jewish, and thereby set up the Christian, dispensation?

These arguments, as it seems to me, irresistibly lead us to apply the passages of St. Matthew and St. Luke, now under consideration, at least in their *primary* sense, to the destruction of Jerusalem, provided the language fairly, and according to the usual figures of prophecy, will admit of such an application. I proceed, therefore, to consider that language.

"The sun shall be darkened, and the moon shall not give her light, and

the stars of heaven shall fall, and the powers that are in heaven shall be shaken" (Matt. xxiv. 24, 25).

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth (τῇ οἰκουμένῃ): for the powers of heaven shall be shaken" (Luke xxi. 25, 26).

Now, these signs in the sun, and moon, and stars; this darkening of sun and moon, and falling of the stars; the shaking of the powers that are in heaven; this roaring of the sea and waves; are, I conceive, so many emblems, well known in prophecy, describing the overthrow and destruction of the Jewish polity both in church and state—emblems the more appropriate, when we consider the prodigies which, as we have seen, preceded the destruction of Jerusalem. The same emblems are used by Ezekiel with regard to Egypt, when, addressing Pharaoh, he says, "I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the rivers shall be full of thee. And when I shall put thee out, I will COVER THE HEAVEN, and make the STARS thereof DARK; I will COVER THE SUN with a cloud, and the MOON SHALL NOT GIVE HER LIGHT. All the bright LIGHTS OF HEAVEN will I make DARK over thee, and set darkness upon thy land, saith the Lord God. I will also vex the hearts of many people, when I shall bring this destruction among the nations....The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.... When I shall make the land of Egypt desolate, and the country shall be destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord" (Ezek. xxii. 5—9, 11, 12, 15).—Isaiah uses the same imagery, as to Babylon: "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the STARS OF HEAVEN, and the CONSTELLATIONS thereof, shall NOT GIVE THEIR LIGHT: the SUN SHALL BE DARKENED in his going forth, and the MOON SHALL NOT CAUSE HER LIGHT TO SHINE.....I will SHAKE THE HEAVENS, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.....And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. xiii. 9, 10, 13, 19).—Joel adopts the same images; and, as appears from the manner in which he is quoted by St. Peter, he adopts them to express the overthrow of the Jewish polity. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew WONDERS IN THE HEAVENS AND IN THE EARTH, blood, and fire, and pillars of smoke. The SUN SHALL BE TURNED INTO DARKNESS, and the MOON into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved*" (Joel ii. 28—32).—

* An attempt has been made to apply this passage to the bringing in of the Millennium; and an argument has been drawn in favour of this construction from the verse immediately following: "For, behold, in those days, and in that time, WHEN I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations" (Joel iii. 1, 2). But this is a new subject. The days mentioned do not refer to what had gone before, but to what follows.

St. Peter, in his sermon on the Day of Pentecost, declares that the miraculous effusion of the Holy Spirit which then took place, was "that which was spoken by the prophet Joel" (Acts ii. 16); and then proceeds to quote this very passage (ib. 17—21), rendering by "in the last days" the word which in Joel our translators translate "afterwards," and by "notable," the word which they translate "terrible." St. Peter would scarcely have gone beyond the words which describe the outpouring of a spirit of prophecy, if he had not considered the rest of the passage as intimately connected with it; as shadowing out that abolition of the Mosaic dispensation which had even then begun to be carried into effect, and which was completed by the destruction of Jerusalem, "that great and notable, or terrible, day of the Lord," when all who should call upon "the name of the Lord" Jesus should "be saved;" when, as we have seen, the Christians were saved by flight from the destruction which fell on the Jews.

Not less applicable to this point is the language of the prophet Haggai, as expounded by another Apostle. "Thus saith the Lord of hosts, Yet once, it is a little while, and I will SHAKE THE HEAVENS, AND THE EARTH, and the sea, and the dry land; and I will SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts" (Haggai ii. 6—9). Even without the interpretation of an inspired Apostle, we could not have failed to apply this passage to the first advent, when the Messiah, "the Desire of all nations," came in the flesh, and filled the second temple "with glory;" with a glory greater than that of the first temple; for He was not an emblem merely of the Father, but "the brightness of His glory, and the express image of His person" (Heb. i. 3); He "was God;" and the disciples "beheld his glory, the glory as of the only begotten of his Father" (John i. 14): and never, while the second temple existed, was its "glory greater than of the former," except as it was glorified by the presence of the Only Begotten of the Father, who "was made flesh, and dwelt among us" (John i. 14): never did God "in that place," in that second temple, "give peace," a peace worthy to be recorded in prophecy, but when "the Prince of peace" (Isa. ix. 6), at whose birth the heavenly host proclaimed "glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 14), took upon him our nature, and taught in the temple, preaching the gospel of reconciliation, and proclaiming himself "the good Shepherd" that "giveth his life for the sheep" (John x. 10). Still we might not have so clearly seen what the prophet meant by *the shaking of the heavens and the earth*, as connected with the coming of "the desire of all nations," if an Apostle had not taught us to see in this language an emblem of the overthrow of the Mosaic and the establishment of the Christian dispensation—a revolution foretold by our Lord when he said to the Jews, "The kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43)—a revolution which commenced with our Lord's ministry; for he declared to the Pharisees, "The kingdom of God is within you" (Luke xvii. 21); and to the woman of Samaria, "The hour COMETH, when ye shall neither in this mountain, NOR YET AT JERUSALEM, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But THE HOUR COMETH, AND NOW IS, when the true worshippers shall worship the Father in spirit and in truth" (John iv. 21—23);—a revolution, I say, which commenced with our Lord's ministry, was in progress when the Apostle wrote the Epistle to the Hebrews, and was consummated

when, by the destruction of the second temple, a final end was put to the sacrifices and other ritual observances of the Mosaic law.

This, I conceive, is the meaning of the Apostle in his Epistle to the Hebrews, when (after telling them, "Ye are not come * unto the mountain that might be touched, and that burnt with fire.....But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from Him that speaketh from heaven: whose voice then shook the earth") he immediately adds, referring obviously to this prophecy of Haggai, "But now he hath promised, saying, Yet once more I SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN. And this word, Yet once more, signifieth the removing of those things that are shaken, as of those things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear †." (Heb. xii. 18, 22—28.)

After describing these signs, our Saviour proceeds (Matt. xiv. 30, 31): "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth" (*της γης, of the land*) "mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels" (*αγγελους, messengers*) "with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other."

It cannot be denied that this language naturally leads the mind to the general Judgment ‡; and probably our Saviour, for this very reason, and using the destruction of Jerusalem as a type of the destruction of the world, borrowed on this occasion his symbols from the proceedings of that awful day, both to impress on the minds of his hearers a deep sense of the dreadful nature of the judgment which was about to come on Jerusalem, and to remind his disciples in every future age of that judgment, in the

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* Gr. *προσεληλυθατε*—perfect tense—importing an action already completed; and, consequently, shewing that the passage refers, not to the admission of Christians into heaven, but to their having attained to the high privileges of the Christian church on earth; including communion with God and Christ, and a participation in the bliss of the angels, and the spirits of just men made perfect.

† Do not these expressions, "ONCE more," "that those things which cannot be shaken may remain," "a kingdom which cannot be moved," shew that the Christian dispensation was to endure till the end of the world, and not to be superseded by the Millennium, but to be then perfected? And is not this opinion confirmed by St. John's declaration, "It is the last time?" (1 John ii. 18.)

‡ It certainly resembles Matt. xvi. 27, which, it must be admitted, relates to the general Judgment. "The Son of man shall come IN THE GLORY OF HIS FATHER with his angels; and then he shall reward every man according to his works." But it may be observed, that in this, and in the parallel passage in St. Mark (viii. 38), the Son of man is spoken of as to come *in the glory of his Father*, and WITH *angels*: and in the parallel passage in St. Luke (ix. 26), he is foretold as coming "in his own glory, and *in his* FATHER'S, and of the holy ANGELS:" expressions calculated to distinguish that "day" when "GOD shall judge the secrets of men by Jesus Christ" (Rom. ii. 16), yea, "judge the world in righteousness by that man whom he hath ordained" (Acts xvii. 31): whereas neither in St. Matthew (xxiv. 30), nor in either of the corresponding passages in St. Mark (xiii. 26), and St. Luke (xxi. 27), is the *Father's* glory mentioned, nor is the Son of man described as coming WITH his *angels*, though it is foretold that he shall *send his angels*.

issue of which we are all equally concerned. But if we examine the language closely, we shall find some particulars in which it seems to fall short of the last days. Nothing is said of the wicked; the "elect" only are to be gathered together; and they are to be gathered together, not from their graves, but "from the four winds, from one end of heaven to the other." But when the Son of man "shall sit on the throne of his glory," "ALL NATIONS shall be gathered" "before him," "and he shall SEPARATE them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32). And, "In the end of the world, the Son of man shall send forth his angels, and they shall GATHER OUT OF HIS KINGDOM all things that offend, AND THEM WHICH DO INIQUITY; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 40—43). And, "We must ALL appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be GOOD OR BAD" (2 Cor. v. 10); and Jesus Christ "shall judge the quick and the dead at his appearing and kingdom" (2 Tim. iv. 1). St. Paul warns us of "the day of wrath and revelation of the righteous judgment of God; who will render to EVERY MAN according to his deeds" (Rom. ii. 5, 6). And our Saviour declares, that "the hour is coming, in the which ALL that are in the GRAVES shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29).

I should, therefore, interpret the language of the passage under consideration as in its primary sense foretelling, not the general Judgment, but the coming of our Saviour in his providence to destroy Jerusalem, to put an end to the Mosaic dispensation, and (by sending forth his ministers with the trumpet of the Gospel) to gather to himself a church from every quarter of the earth. This will not appear a strained interpretation of the language, if we bear in mind that the circumstances attending the destruction of Jerusalem so plainly revealed, even to a heathen, the arm of the Lord itself performing the work, that Titus declared, after the close of the siege, that he was not worthy of the crown of victory, as he had only lent his hand to the execution of a work in which God was pleased to manifest His anger. (Philostratus, as cited in Keith's Evidences, 78, note.)—Nor, if we thus interpret the language, shall we want Scriptural analogies for such an interpretation. We have already seen, that, not long before the delivery of this prophecy, our Lord had declared, with great solemnity of asseveration, to his disciples, "There be some standing here which shall not taste of death till they SEE THE SON OF MAN COMING IN HIS KINGDOM" (Matt. xvi. 28). And though some commentators have interpreted this declaration of the transfiguration, which is undoubtedly related immediately after it by each of the three Evangelists who record this declaration (Matt. xvii. 1, 2; Mark ix. 1, 2; Luke ix. 27—29), I cannot but consider the passage as foretelling the same event as the verses in St. Matthew under consideration. If the transfiguration happened immediately, or soon after, the declaration, that there were some standing there which should not taste of death till they saw the Son of God coming in his kingdom, I can discover nothing in the importance of such a declaration, as applied to the transfiguration, which could call forth our Saviour's asseveration, "Verily, verily, I say unto you;" because, *important as was the instruction which the transfiguration conveyed* to those who witnessed it, and magnificent as was the exhibition which it afforded of our Lord's glory, the importance is not very apparent of *foretelling an event immediately to happen*, and which was for a

time not to be published by the only three Apostles who witnessed it. Nor does the expression, "the Son of man COMING IN HIS KINGDOM," appear so applicable to the transfiguration as to the destruction of Jerusalem, and the awful events that attended it. One thing is clear: some of those whom our Saviour addressed were to live to see the Son of man coming in his kingdom; and our Lord probably had St. John peculiarly in his mind, of whom he afterwards said, "If I will that he tarry till I come, what is that to thee?" (John xx. 22). An event, therefore, answering to that description, was to happen before that generation passed away; and, strong as is the expression of "seeing the Son of man coming in his kingdom," it is clearly used by our Lord himself to foretell some event now long since past: and I know of no past event which it more aptly foreshadows, than his providential coming to destroy Jerusalem *, which event actually took place in the lifetime of the beloved Apostle. Our Lord uses similar language in his epistle to the angel or minister of the church of Ephesus: "I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent" (Rev. ii. 5). And our Lord probably referred, not to the Last Judgment, but to the destruction of Jerusalem, when, to the High Priest's question whether he were the Christ, he replied, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Mark xiv. 62); a reply which is also recorded, with slight variations of expression, both by St. Matthew (xxvi. 64) and by St. Luke (xxii. 69), but is not noticed by St. John, who wrote after that event.

We should also notice a remarkable passage in our Lord's commission to his Apostles, when he sent them forth, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel:" and, in a subsequent part of his instructions, "when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel TILL THE SON OF MAN BE COME" (Matt. x. 5, 6, 23);—as though he had said: "Make haste to preach the Gospel to the lost sheep of the house of Israel: the time is short: you shall not have gone over the cities of Israel before Jerusalem shall be destroyed, and the Jews scattered."

We should feel less hesitation in interpreting the passage of St. Matthew under consideration of the destruction of Jerusalem, if we were more familiar with the symbolical language used in the Old Testament, especially by the Prophets†. Daniel uses still stronger language, language still more descrip-

* If it should occur to any one as a difficulty in adopting this interpretation of Matt. xvi. 28, that the verse immediately preceding necessarily refers to the Day of Judgment, this objection will be answered by considering the course of our Lord's argument in Matt. xvi. 24—28: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.....For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every one according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." As if he said: "Whosoever will be my disciple must be prepared to meet persecution; and you have abundant encouragement not to faint under persecution, or even under martyrdom: for the Son of man will come to judgment, and reward every man according to his works: and to confirm your faith, and the faith of all my future disciples, in that Judgment, I will foretell a judgment on Jerusalem which some of you shall live to witness, and which is a fit emblem of that general Judgment—a judgment on Jerusalem, when the 'Son of man coming in his kingdom' shall subvert the Mosaic, and set up in its place the Christian, dispensation."

† Thus Isaiah.—"The burden of Egypt. Behold, the Lord RIDETH UPON A SWIFT CLOUD, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians," &c. (xix. 1, 2.)

tive of a personal advent and a general judgment, to foretell the destruction of the fourth or Roman empire, and the establishment of Christ's kingdom, by the providence of God. After describing the four beasts which successively appeared before him in vision (vii. 1—8), the prophet proceeds: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast [the fourth beast] was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like THE SON OF MAN CAME WITH THE CLOUDS OF HEAVEN, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and A KINGDOM, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 9—14). If we had no inspired interpretation of this vision, we might still, from the declaration that the lives of the first three beasts were prolonged for a season, safely conclude, that, magnificent as the language is, it relates not to the final judgment. But we are not left in doubt as to the meaning of this language: for a heavenly interpreter made Daniel "know the interpretation of the things" (vii. 16). "Thus he said, The fourth beast shall be the fourth kingdom upon earth" (ib. 23): and after describing that kingdom in terms applying (as commentators have clearly shewn) to the Roman empire, and its subdivision into ten kingdoms, or the erection within it of ten kingdoms, of which three have been swallowed up by the Popedom (ib. 23—25), he proceeds: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (ib. 26, 27).—To the use which I thus make of this prophecy of Daniel, I anticipate two opposite objections. Some will object, that, the accomplishment being still future, I improperly assume that a personal advent is not therein foretold. To this I would reply, that the interpreting angel, in explaining the prophecy to Daniel, uses language in no way importing a personal advent; and I am therefore justified in considering the vision as not symbolical of such an event, and in inferring, from the use of such symbols to foreshew events in the course of God's providence, that our Saviour's language in the twenty-fourth of St. Matthew may be symbolical of his providential coming to destroy Jerusalem, and to substitute the Christian for the Mosaic dispensation. Others will object, that Daniel describes what he saw in vision; and that prophetic visions almost invariably, if not necessarily, exhibit future events by emblems: whereas the language of our Saviour, now under discussion, occurs in the course of a prophecy which is, at least for the most part, literal. To this I would answer, that, although the prophecy is for the most part expressed in literal, it is in part expressed in symbolical, language. The event of "Jerusalem compassed with armies," as St. Luke expresses it (xxi. 20), is by St. Matthew expressed in symbols: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (xxiv. 15). The Roman armies slaughtering the Jews, is described

by the symbol of "eagles....gathered together" where "the carcase is" (Matt. xxiv. 28). "The SIGN of the Son of man," it is said, "shall appear.....in heaven" (ib. 30); an expression obviously symbolical. And the darkening of the sun and moon, the falling of the stars, and the shaking of the powers of heaven, described in St. Matthew (xxiv. 29), are spoken of in St. Luke as "SIGNS in the sun, and in the moon, and in the stars" (xxi. 25). Whence we may, without any violence of interpretation, understand the passage immediately connected therewith—"they shall see the Son of man coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 30)—as symbolical also.

This interpretation is confirmed by the verses which immediately follow. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv. 32—35). This note of time—"this generation shall not pass"—has already been considered; and I repeat it here only for the purpose of throwing light, by its connection with the parable of the Fig-tree, on the meaning of the parable. It seems to me impossible for any mind, coming to the consideration of these verses without any pre-conceived system, not to arrive at once at the conclusion, that the parable referred to something which was to happen before that generation had passed away. Now the expression, "when ye see all THESE THINGS," can refer to nothing but the coming of the Son of man, foretold in the verses immediately preceding, and the signs by which it should be ushered in: and, consequently, those events were events to happen within the compass of human life. When the disciples should "see all these things," they were to "know that IT was near"—What was near? The corresponding passage in St. Luke explains it: "And when these things begin to come to pass, then look up, and lift up your heads; for your REDEMPTION" (*απολυτρωσις* *, DELIVERANCE) "draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of yourselves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that THE KINGDOM OF GOD is nigh at hand. Verily I say unto you, This generation shall not pass away till all" (*παντα, all things*) "be fulfilled. Heaven and earth shall pass away; but my words shall not pass away" (Luke xxi. 28—33). The event which the disciples were immediately to expect, when they saw "all these things," was their own "deliverance," and "the kingdom of God"—not their "spiritual redemption," for they "were redeemed †" already, but—their deliverance from the persecutions of the Jews, and that setting up of the Christian dispensation as the kingdom of God which took place, when, by the destruction of Jerusalem, and the utter subversion of the Jewish polity, "the kingdom of heaven" was taken from the Jews, and "given to a nation bringing forth the fruits thereof" (Matt. xxi. 43).

(*To be concluded in the Appendix.*)

* The word is that translated "deliverance" in Heb. xi. 35, where the Apostle speaks of saints "not accepting deliverance" (i. e. from martyrdom), "that they might obtain a better resurrection." The translation is obviously right in this latter place.

† See 1 Pet. i. 18, 19: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation.....but with the precious blood of Christ."

VINDICATION OF THE WALDENSIAN DOCUMENTS.

To the Editor of the Christian Observer.

In your Number for October, p. 604, you have expressed an opinion that I ought not to have been so long without replying to the arguments which Mr. Maitland and your correspondent A. D. B. have advanced against the authenticity of a document of the Waldenses, alleged to be a Confession of the year 1120. If this had been the only portion of the evidence in favour of the antiquity of the Waldensian Church which these gentlemen have impugned, I should certainly have offered something in reply before this time, although I feel the utmost reluctance to implicate myself in the controversies of pamphlets and periodicals, and you yourself have remarked that "the discussion had better be prosecuted in a special publication" (July, p. 407).

We are all too apt to give or take personal offence when we engage in such discussions, and when we address ourselves to individuals; I was anxious, therefore, to reserve that which I have to say, until I enter at large into the subject, in a work which I have now in hand (The History of the Waldenses), and which will bring under review the whole of the Waldensian question, and the objections which have been raised. I may also add, that it is due to the research and learning displayed both by Mr. Maitland and your correspondent A. D. B., to examine their arguments thoroughly, and not to pretend to be able to set the matter at rest, and to dispose of historical facts, and documentary testimonies which belong to a period of many centuries, in a few pages, and after the investigation of a few weeks or months only. Waldensian history has now occupied my attention for more than fifteen years; and I have no hesitation in confessing, that the more I study it, and the more authors I consult, the more difficult I find it to establish facts in which I myself thoroughly believe, upon evidence which will be thought equally conclusive and satisfactory to others; and the more unwilling do I feel to skirmish in a field where the antagonists ought to be armed at every point.

There is another reason why I might for the present have remained silent under the call you have made. In a volume, published subsequently to that in which I first referred to the alleged Confession of 1120 and to other pieces as genuine Waldensian documents, I have already replied, by anticipation, to the principal objections which are now revived against them. ("Waldensian Researches," pp. 40—43; 133—138; and 161—165.) But I will briefly re-state the case which is there given at some length.

The curiosity of Archbishop Usher was excited by having read Paul Perrin's account of the existence of many important documents, several hundred years old, which he said were written in the Waldensian language, and proved the antiquity and purity of the Waldensian Church. When Morland went on his embassy to the Duke of Savoy, in 1655, Usher desired him to spare no pains or cost in the collection of all the manuscripts which he could find in the valleys of Piedmont. The ambassador was successful in his search, and brought home with him not only many manuscripts which he purchased, but others which were entrusted to him for security's sake by the Waldensian pastors; and all these, according to the representations which were made at the time and since, were deposited in the library of the University of Cambridge.

Among the number were the documents whose authenticity is now disputed—namely, "The Noble Lesson," "The ancient Confession of Faith of the year 1120," "The Catechism of the ancient Waldenses," "The Treatise on Antichrist," &c. Morland afterwards, in 1658, wrote a history of his proceedings, and inserted in it transcripts of these pieces;

and in 1669 appeared the work of Leger, Moderator of the Vaudois, which confirmed the statements of Morland, and also gave a French version of the same documents. On the faith of these two authorities I attached the same value to the documents which some others have done: but, anxious to compare the transcripts and translations with the originals, I went to Cambridge to consult them, and discovered that the most ancient and precious pieces of the collection were missing; in fact, all the very early treatises contained in the packets marked A, B, C, D, E, F, and G, are gone; and as I was the first to make the discovery, so I was the first to announce it.

This being the case, unfortunately, we can no longer try the alleged documents by those tests of internal evidence which the appearance, character, language, and formation of letters in the original manuscripts, would have afforded: and when objections are raised against them in the forms presented by Perrin, Morland, and Leger—that is to say, in their transcripts and translations of them—we have a right to contend, that it is probable the originals did not contain the same objectionable points which these offer. For example, it is argued that the Confession of 1120, and the treatise on Antichrist, cannot be authentic, because they give references to *chapters* in the Bible, and *chapters*, it is said, were not introduced so early as the year 1120.

But is it not likely that Perrin, Morland, and Leger may themselves have inserted these references to chapters, in their translations? Or suppose that theirs are faithful versions to a tittle, it may be that all the documents which they have produced are not of the same antiquity; that some of them are ancient transcripts from still earlier parchments; and that transcribers of the thirteenth, or fourteenth, or fifteenth centuries may have *interpolated* words, in explanation, which were not in the original pieces: or, finding a parcel of documents written in a similar character, they may have ignorantly (but not with any intention of deception) ascribed them all to a date which belonged to the oldest. I make this observation, because "*falsification*" is one of the charges.

But I will now shew how the artillery of your objectors may be turned against themselves.

They deny the authenticity of "the Confession of 1120," and of "the Treatise on Antichrist," because of certain marks, which they could not have exhibited if they had not been written at an after period; such as the *divisions by chapters*—I have something to say on this subject presently—therefore they were forgeries, to answer the objects of the fabricators, of the sixteenth and seventeenth centuries. But if so, would they not have contained many other internal proofs of forgery? A clumsy fabricator, who set to work to forge documents of the twelfth century, in proof of the existence of a Waldensian Church which was then protesting against Rome, would have loaded his parchments with all the corruptions of Rome, especially with the dogmas agitated in his own time; and would not only have alluded to the Popish doctrine of the real presence, and the adoration of the Virgin Mary, and of saints, and of relics, but he would most likely have fallen into the blunder of inserting the terms *transubstantiation, canonization, service of the Rosary, "cruelties of the Inquisition,"* and such others as did not come into use until after the year 1120.

Now, because cavillers have been unable, with all their research, to pick out more than one or two internal symptoms of fabrication, and these may have crept into transcripts; and because there is a simplicity in the alleged Confession of 1120, which belongs to a remote and not to a late period; I still avow my belief that Morland's translation had an original of a very early date. But let them do their worst, and prove that "the Confession,"

and " the Treatise on Antichrist," and some others, were composed many years later, and that we have been deceived as to their alleged antiquity; what can they make of the " Noble Lesson ? " Not a shadow of evidence has yet been adduced to shake the credibility of this document. No reference have we there to *chapters,* although Scripture is frequently quoted; and no characteristics of after-ages have been detected, in a poem which professes to have been composed in the year 1100; and certainly, if the appearance of marks which are said to belong to a more recent period is alleged in disproof of documents pretended to be of an earlier time, the absence of all such must be taken as presumptive evidence in favour of " the Noble Lesson*."

It is to the *Noble Lesson* that we look, more than to the other documents, for proof of the antiquity of the Waldenses; and though the old parchment, on which a copy of it was written, has been stolen from Cambridge, there is another venerable copy existing in the library of the University of Geneva, to which we may go for internal evidence that the original belonged to the age assigned to it. A fac-simile of the first seven lines of this relic is given in my " Waldensian Researches," p. 139. Let competent judges examine the formation of the letters, the spelling, the language, &c., and I have no doubt that they will agree with Sennebier, Raynouard, and others, who have pronounced opinions upon its antiquity, and have called it the copy of a treatise written in the beginning of the twelfth century. I would refer especially to Raynouard [" Choix des Poesies des Troubadours," vol. ii. pp. cxxxviii—cxliii.], who has examined its pretensions to antiquity at great length. Raynouard is an antiquarian and a philologist, and his opinions as a Roman Catholic have not prevented his doing justice to the subject of his investigation. And be it remembered, that, on the testimony of this treatise, it is clear that the Waldenses owe their origin to a period before Waldo.

As the " Noble Lesson " has been included among the forgeries charged upon the Waldenses, I think it will be acceptable to subjoin some of Raynouard's remarks.

" Les personnes qui l'examineront avec attention, jugeront que le manuscript n'a pas été interpolé." Vol. ii. p. clxii.

" Enfin, le style même de l'ouvrage, la forme des vers, la concordance des deux M.SS., le genre des varietés qu'ils presentent, tout se ré-unit en faveur de l'authenticité de ces poésies." " La date de l'an 1100 qu'on lit dans ce poème, merite toute confiance." " Je suis porté à croire que le M.S. de Cambridge avait été fait sur un exemplaire plus ancien que celui de Genève." Ibid.

But to return to the document, which you think Mr. Sims and I are bound to vindicate, because you say we " have built important inferences upon it." I beg, however, first to explain, that I can safely give this up, if it be proved to be a doubtful relic, because my hypothesis of Waldensian antiquity rests not on one, but on many testimonies to the fact †.

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* M. Muston, in his " Histoire des Vaudois," has observed that there are other Waldensian treatises also, which, like the " Noble Lesson," have none of the peculiarities which are said to betray compositions of later times. p. 104.

[† This statement of our correspondent might seem to imply that we did *not* admit the " hypothesis of Waldensian antiquity;" whereas we believe and have all along urged it. The only question which we proposed was respecting this " doubtful relic." It had been quoted or alluded to by several writers in our pages, as shewing the striking coincidence between the Church of England Articles and those of the ancient Waldenses; and Mr. Gilly and Mr. Sims were appealed to as authorities for the statement. We had never happened previously to examine critically into the facts, but when we did so, we thought that the objections to the authenticity of the

A correspondent in your pages, who signed himself "Essex" (May, p. 269), thinks Mr. Maitland's arguments so conclusive, that he pronounces the proof to be complete, and that the Confession of 1120 cannot be genuine.

Mr. Maitland says, "First, if it was written in 1120, as a Confession of Faith by a public body which had then long existed, which continued, and which still does continue, to exist as a church; how comes it that such a document, so ancient, so explicit, so full and systematic, should never have been noticed in any subsequent Confession of Faith made either by that or by any kindred church?"—I should reply, that the document of 1120 is sufficiently explicit, but less full and less systematic, than the subsequent Confessions, and that the latter were promulgated by the Waldenses to give a more ample account of their faith; and I should just as soon think of disputing the genuineness of the Apostles' Creed because it was not noticed in the Nicene Creed, and the genuineness of the Nicene Creed because it was not noticed in the Athanasian Creed.

"Secondly," says Mr. Maitland, "let me ask, if, on the most liberal computation, Peter Waldo did not commence his Christian labours anterior [qu.] to the year 1160, and if these ancient Vallenses had this Confession at least forty years before he began his Christian labours, why did this good man trouble himself to make a translation of the Scriptures?"—In answer to this argument, may I not contend that one translation does not always supersede the necessity of another, even in the same language? But the people of Lyons, for whom Waldo made translations, or caused them to be made, might require a version in one dialect, while the Waldenses, or Subalpines of Italy, stood in need of another, in their own vernacular tongue.

"Thirdly," continues Mr. Maitland, "I do not know, and shall be obliged to any one who will inform me, how early the two Books of Samuel and the Books of Chronicles came to be so called, after having been commonly, as they still are in Romish versions, intituled the First and Second of the four Books of Kings, and Paralipomenon?"—Your correspondent A. D. B. also says, that he can find no trace of this nomenclature in any Christian work before the Reformation (C. O. July, p. 405).—I am able to satisfy these doubts, in part. There is a manuscript copy of the Bible* in the Manuscript Library of the chapter of Durham, which was written by order of Bishop Hugh Pudsey, between 1153 and 1194; and *in this the First and Second Book of the four Books of Kings are also called the First and Second Book of Samuel.* It is not improbable, therefore, that they were so called at the earlier period of 1120.

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document were, to say the least, very serious; and as the arguments of Mr. Maitland and A. D. B. had appeared in our pages, we were anxious to hear what Mr. Gilly considered should be offered in reply to them. We are much obliged, therefore, to him for the interesting communication now before us; upon which our readers will exercise their own judgment. Ours, in the absence of further information, is, that the alleged Confession is truly "a doubtful relic," which it is no longer safe to quote as illustrating the coincidence between the early Waldensian and the Anglican Articles. If Mr. Gilly's further researches shall afford any new light upon the subject, we shall be happy to transmit it to our readers.]

* Thus described by Reed in 1725: "A. II., folio. I. Biblia Sacra Latine, 4 grandibus voluminibus, quorum 1^m^ complectitur Mosis Libros 5, Jesu. Judic., Samuel., Regum 2, &c. &c.—Libri ipsi habent veterem capitum distinctionem, quæ in usu erat priusquam Hugo de Sancto novam instituit. Libris singulis præponuntur capitulorum numerus et argumenta, et in fine notatur versuum numerus, qui tamen in ipso textu non distinguatur: ex. gr. Habet Genesis capitula LXXXI., versus MDCCC." "In fronte voluminis primi hæc nota legitur: 'Liber Hugonis Dunelm. Epi. Hugo (de Puteaco, sive Pudsey) factus est Episcopus Dunelmensis, A.D. 1153; obiit anno 1194."

"Waiving this, however"—(I again quote Mr. Maitland, as cited by your correspondent Essex)—"what shall we say when we find this Confession of 1120 speaking of the tenth chapter of Esther, when it is notorious that the Bible was first divided into chapters in the middle of the thirteenth century?".

Having already attempted to reply to this part of the objection, supposing it to be available, under the admission that chapters were not used according to their present division before the middle of the thirteenth century, I venture now to express my very strong persuasion that the argument rests on an erroneous assumption.

There is reason to believe that the Bible was not only divided into chapters before the middle of the thirteenth century, but that many of such divisions corresponded with the present mode of indicating the sections.

Bishop Pudsey's manuscript Bible, to which I before referred, contains divisions called *capitula;* some of which agree exactly with the chapters now in use *. These corresponding divisions, it is true, are few in number; but there are enough of them to substantiate my argument, and to confirm Mr. Horne's statement on the subject: "By whom these divisions were originally made, is a question concerning which there exists a considerable difference of opinion" (Intr. to Holy Scriptures, vol. ii. 156). I must not omit to mention, that in Bishop Pudsey's Bible the *Canonical Esther* ends, and the *Apocryphal Esther* begins, at the place indicated in "the Confession of 1120;" though the division is not noted by chap. x., but by chap. xvii.

Mr. Maitland, proceeding with his third objection, founded on the division by chapters, observes: "It not only proves that the document was written long after 1120, but so long after these divisions had been made that they had ceased to be novelties, and were commonly and familiarly used as means of reference." A. D. B. says something of the same kind: "This division *slowly* made its way from the Lateran to the Alps, after the middle of the thirteenth century" (Ch. Obs. for Oct., p 603). In answer to the assumption of their coming slowly into use, which is made with the view of post-dating the Confession as much as possible, I beg to

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* The illuminate heading of the First Book of Samuel is partly effaced; but the illuminated heading of the Second Book of Samuel, in Pudsey's manuscript Bible, reads thus: "Incipit Samuel. Lib. Secundus." The running titles at the top of the pages are, "Lib. Reg. 1^{i}....Lib. Reg. 2^{i}....Lib. Reg. 3^{e}....Lib. Reg. 4^{e}."

According to the division of chapters in this manuscript, 1 Sam. i. corresponds with the present division, except that it ends with "Hannah prayed and said" ("Oravit Anna, et ait"). Chap. ii. begins, "My heart rejoiceth in the Lord" ("Exultatur cor meum in Domino"). Chap. iii. begins with the 26th verse of the present division of chap. ii., and ends with our second chapter. Chap. iv. begins with the present third chapter, and ends as our fourth ends; so that Pudsey's manuscript Bible comprises in its fourth chapter the third and fourth of our version. Chap. v. corresponds with our fifth from beginning to end, but includes the first verse of our sixth chapter. Chap. vi. begins with the second verse of our sixth, and ends with the last verse of our sixth chapter. Chap. vii. begins exactly with our seventh, and ends with it. Chap. viii. exactly comprises our eighth and ninth. Chap. ix. corresponds with our tenth; and chap. x. corresponds exactly with our eleventh. Chap. xi. begins as our twelfth begins, and ends with verse 2 of our thirteenth chapter. Chap. xii. begins with verse 3 of our thirteenth, and ends with our thirteenth chapter. Chap. xiii. begins with our fourteenth chapter, and ends with its 46th verse.

It is not necessary to follow these agreements or variations any further. Pudsey's First Book of Samuel is divided into twenty-six chapters; ours into thirty-one, and they end alike. In most of the Books in Pudsey's manuscript Bible, the number of chapters differs from ours. Thus, Pudsey's Exodus is divided into one hundred and thirty-eight chapters: and here I may incidently remark, that each Commandment corresponds with those in our Decalogue, and not with those in the Popish Decalogue, and occupies a separate chapter; so that the First Commandment is the forty-eighth chapter of Pudsey's Book of Exodus; the Second Commandment is the forty-ninth chapter; and the Tenth is the fifty-seventh chapter.

give the following descriptions of ancient manuscripts still in existence: they will shew the frequent use of these "means of reference" at the very period of their alleged first introduction, or soon afterwards. The descriptions are taken from Reed's "Codicum Manuscriptorum Ecclesiæ Cathedralis Dunelmensis Catalogus Classicus," composed in 1725.—

"A. II. 5. Mosis Libri Quinque, glossati.—Cum habeat præsentem capitum distinctionem, Hugone Cardinale recentior sit oportet (qui eam primus instituit; et anno 1260 mortuus est), sed non multo; videtur enim seculo 14to ineunte exaratus."

"A. II. 6. Libri Regum Quatuor, &c. &c., cum Glossâ ordinariâ et interlineari.—Habet quidem hic Codex receptam capitum divisionem, sed videtur assurgere ad initium seculi 14ti."

A. II. 8. Epistolæ Septem Canonicæ, &c., cum Glossâ.—Habet hic Codex hodiernam capitum distinctionem, sed videtur scriptus circ. initium seculi 14ti."

"A. II. 15. Evangelia Quatuor, glossata.—Annotatis capitulis ex veteri divisione, sed notatur, simul et in margine, et in summis paginis, recentior illa capitum distinctio, quæ ab Hugone Cardinale instituta est. Liber scriptus fuisse videtur circ. an. 1260, quô Hugo Cardinalis obiit, priusquam vetus divisio in desuetudinem prorsus abiit, aut nova passim obtineret."

"A. II. 18. Matheus et Marcus, glossati.—Cum habet hodiernam capitum distinctionem, idque à manû primâ. Non potest esse antiquior Hugone Cardinale, istius divisionis auctore (obiit 1260), sed neque multo recentior videtur."

The last objection of Mr. Maitland, cited by your correspondent "Essex," is to this effect: "Allix has rejected the Catechism published by Morland among these pieces, on this very account. Is it not surprising, that, with his eyes thus far opened, Allix should still maintain that the *Noble Lesson* was written in 1100? In his abstract he tells us that the author of the *Noble Lesson* exhorts to the reading of the Holy Scriptures. So he does; and I wish Allix had explained how it could have come into any man's head to give such an exhortation in the year 1100. Who, he expected, was to comply with it?"

I would ask "Essex," and Mr. Maitland, "Did it not enter the head of Alcuin, for example, in the eighth century, to exhort to the reading of the Scriptures?" ("The man who wishes to be ever with God," said Alcuin, "should pray to him, and should often read the Holy Scriptures.") See extracts from the works of Alcuin in Soame's Bampton Lectures (p. 92). Might it not, then, also enter into the head of the author of the "Noble Lesson" in the year 1100, to do the same? "Who was to comply with it?" demands Mr. Maitland; inferring, if I understand him rightly, that there were *no vernacular* versions of Scriptures among the Waldenses at that period. This is one of the questions which I am preparing to examine, in due form, and in the right place. In the mean time I may set the opinion of your correspondent A. D. B., on this subject, against that of Mr. Maitland; for in his letter, last July, he admits that "the Apostolicals and Henricians of Southern France had the Scriptures, or portions of them, in their own dialect, as well as the Picards, and that the Gospel already existed in the language of minstrels and freedom, before the time of Peter Waldo" (Christ. Observ., July, p. 406).

A. D. B. shall also reply to "Essex," who has contrived to find out, that "The remarkable coincidence between the Third Article of the Waldensian Confession (of 1120), and the Sixth Article of our Church, affords a strong presumption that the Confession, bearing [as Essex pronounces] so many other marks of novelty, was composed after our Article." (Christ. Observ. May 1836, p. 271.)—With all his suspicions of this document,

A. D. B. gives it a date older than our Thirty-nine Articles, in his last remarks in the Christian Observer (Oct. p. 602). And is it not possible that the compilers of our Articles, who no doubt would have the generality of existing symbols before them, might adopt in the Sixth Article the language of the Waldensian Confession?

I presume that A. D. B. is the same writer who signed himself "Arnaud de Bonneville," in the letter inserted in the Appendix to the Christian Observer for 1835. His statements against the authenticity of the alleged Waldensian MSS. are of such a nature, and involve so many intricate questions, that I should be doing injustice to his researches * if I were to attempt to notice them all in this stage of the discussion. If he will publish that which he calls his "Chronological Analysis of the Documents printed and falsified by Perrin, Morland, Leger, and others," in a full and tangible shape, I will engage to reply to it in my proposed History of the Waldenses; and whatever be the result of the investigation, let this be our motto, Αληθευοντες εν αγαπη.

It is thus, sir, that I have accepted your invitation, and endeavoured to shew that I do not shrink from the most critical examination to which the Waldensian documents can be submitted. But, knowing how inconvenient, and unsatisfactory, and endless, it is to discuss such a subject of inquiry in a periodical publication, I do not intend to trouble you again.

I have the honour to be, &c.

Durham, Oct. 7, 1836. W. S. GILLY.

DEFENCE OF GENEROUS GENTLEMANLY CUSTOMS.

To the Editor of the Christian Observer.

YOUR Correspondent, "A Neophyte," who is so squeamish as to think that the Church of England suffers in its sanctity by the harmless merriment of toasting it with "a jolly full bottle" at a Conservative dinner, is, I fear, more pragmatical than wise. I agree with Blackwood and Fraser, that there is something exceedingly "snobbish" in the new-fangled Temperance Societies; and that base-born Radicalism lurks in the modern outcry against generous conviviality. Some writers have even argued that the appeal of Peers to their honour is a relic of barbarous ages; that all the usages (of which there are many in the polished ranks of society) which are derived from chivalry, are, in their origin, essentially un-Christian; and that such emphatic phrases as "gentlemanly," "the word of a gentleman," and so forth, should not be used, because, if they mean only what is just, and honourable, and lovely, and of good report, they ought to be superseded by words of Christian growth; and that if they mean any thing else—if they appeal to pride rather than principle, to self-esteem rather than to the love of our neighbour, to being honoured by mankind rather than acting from a sense of duty in the sight of God—they ought not to be tolerated among Christians.

All this sounds very philosophically, not to say religiously; but we may

* A. D. B. has referred to several books which the libraries here do not contain. But I observe that his list of witnesses (Oct. p. 601) to the "doings of Waldo" makes no mention of *Stephanus de Bella-villa* (*Etienne de Bourbon*), and none of *Moneta*, both of whom were nearly contemporary with Waldo, and state some facts which are much more favourable to my views of the subject than to those of A. D. B., especially as to the antiquity of the Waldenses, and certain translations of Scripture. Stephanus de Bella-villa gives the names of persons employed by Waldo in his translations.

[Dr. Gilly requests us to state, that he should be glad to find himself in private communication with A. D. B., as he is with Mr. Maitland.]

refine away every thing after this fashion; and, in point of fact, do we not see that polished society is held together, not by appeals to the Bible—though doubtless the Bible in solemn matters is the standard of excellence—but to "the broad-stone of honour;" and we know that in the higher classes of life, especially in the profession of arms, the law of the sword harmonizes and dignifies social intercourse: for though nothing, I admit, can be intrinsically more absurd, when reasoned upon, than duelling—and every moralist and Christian justly declaims against it, and no person abstractedly defends it—yet it keeps noble spirits in generous order, and rules base ones by a fear of danger.

Upon these and similar grounds, I respectfully suggest whether we may not go too far in the rigid notions which are beginning to be current upon such matters as I have mentioned. Fifty years ago, our Universities, like all other places of gentlemanly intercourse, were renowned as much for generous conviviality as for learning; but on a late visit to Cambridge I was grieved at the change which has taken place even within my memory. But I would ask, were our forefathers less dignified, patriotic, and Christian, for being in their hours of festivity, if you please, somewhat Anacreontic? No, sir: give me the fine generous character of the old English gentleman, before these Plebeian notions got a-head, and Members of Parliament "snobbed" to drink tea at a Temperance meeting. I admire the spirit of the true British tar, who confessed that, if grog were banished, flogging might be banished too; but added, that there would then be nothing worth being flogged for. All gentlemanly, and Conservative, and Church-of-England journals ought to keep a look-out on these matters; for woe to monarchy, and religion, and honour, when Englishmen shall lose their old manly character, and the youth of our public schools be tamed down to the level moralities of domestic education! It was a fatal step when gentlemen left off wearing swords; and if festal toasts, glees, and sentiments are to follow, England will not long be worth living in, to a man of sense and spirit.

AN ANTI-ANARCHIST.

*** Is Anti-anarchist serious, or ironical? Whichever he is, the intelligent reader may derive a useful moral from his remarks.

ON THE TOASTS AT POLITICAL DINNERS.

To the Editor of the Christian Observer.

Your Correspondent, "A Neophyte," in your Number for October (p. 588), asks whether it is desirable for *Clergymen* to attend Conservative dinners. Perhaps you will allow me to ask, whether it is desirable for *Christians* (whether clergymen or not) to attend public dinners generally. I enclose a paper containing a selection of glees, &c., sung at a public dinner some time back. The dinner had no relation to politics; but I apprehend the paper is not an unfair specimen of what usually takes place on such occasions. I believe many disapprove of these things—how, indeed, can it be otherwise?—but of what avail is simple disapprobation, leading to no practical results?

R. N. A.

*** We do not, of course, think it necessary to print the "glees" enclosed in our correspondent's letter. One of them we observe, is that entitled "A jolly full Bottle,' which our former correspondent complained of as being used when the toast of "the Church of England" was drunk at the Bolton Conservative dinner; and which was "rapturously applauded" on a similar occasion at Liverpool. Indeed, it seems to be a favourite accompaniment to that toast. If clergymen think it their duty to assist at boisterous political banquets, we envy not their

insulted feelings—for we are sure they do not join in the vociferous laughter and acclamations—when the stewards direct, or permit, such words to be sung as the following:—

> "*With a jolly full bottle let each man be arm'd;*
> *We must be good subjects when our hearts are thus warm'd.*
> Here's a health to old England, *the King and the Church;*
> May all plotting contrivers be left in the lurch;
> May England's great Monarch bravely fight his just cause,
> Establish long peace, our religion, and laws.
>
> While our hearts glow with love for the land of our birth,
> The world hails old *England a heav'n upon earth*," &c.

And this is the light in which the Church of England is to be held up to the people at festivals called Conservative! We do not believe that half so much mischief is done to the Church by all the ribaldry and falsehood exgurgitated at Radical dinners, as by seeing a Clergyman rise, glass in hand, after such a song, to return thanks for "the efficient support" which his fellow-diners have conferred on the Church by "the toast so rapturously received."—Blessed Saviour, who didst purchase to thyself a church with Thy most precious blood! shall any who call themselves Thy disciples lay such unhallowed hands on the ark of Thy sacred and celestial cause?

Some years since, a living Prelate, then a private Clergyman, was present at a dinner, at which was assembled a large company of lay and clerical gentlemen, upon occasion of the anniversary of an excellent religious institution. There was nothing improper, that we are aware of, in the social festival—which, if we recollect rightly, was given by the Mayor of the town at his own residence. But after dinner, when the worthy host, bumper in hand—the signal for "Gentlemen, please to charge your glasses"—proposed "Success to the ——— ——— Society," the Reverend Guest arose, and, in a speech which none could forget who heard it, explained what is the success which a religious society should desire: not noisy, party-spirited applause, or mere accessions of money and patronage and great names; but the promotion of the glory of God in Christ; the spiritual and everlasting welfare of a sinful world; the building up of the kingdom of the Redeemer and the display of His grace to lost mankind, with all its results of pardon and peace and hope and love and joy; the indwelling of the Holy Spirit; communion with God; the fruits of righteousness; and the bliss of heaven. The effect of this admirable address was to turn the conversation of the day to high and holy themes; and thus, instead of mere convivial civilities, the guests parted with something of those feelings which became the hallowed occasion. Contrast this with the "The Church"—Hip, hip, hip—Three times three—and "A jolly full bottle!"

COMPARISON BETWEEN THE NEW TESTAMENTS OF TYNDALE AND LUTHER.

To the Editor of the Christian Observer.

When Tyndale's New Testament first came over to this country, the enemies of the work raised an outcry, that it was merely a servile translation of Luther's German one; and so strong are first impressions, that down to the present day the charge is entertained by many competent judges. The circumstance which gives it colour and probability, is the well-ascertained fact that Tyndale executed his version, in close intercourse with Luther, at Wyttenberg, the head-quarters of the Reformation. From the interest excited by the re-publication of this remarkable volume, and the acknowledged fact that Tyndale laid the foundation of all our subsequent English Bibles, I have been induced to make a slight cursory comparison, in a few particulars, between the German Testament of Luther and the English Testament of Tyndale, with a view to throw some light upon the subject.

The first remarkable point of coincidence which I observed was in reference to the celebrated terms *church* and *congregation*. I found that Luther had invariably employed the German word "*gemeyne*," in preference to the ecclesiastical word "*kirche*;" the former signifying any common assembly or community, and the latter applying (in Luther's view)

simply to an ecclesiastical edifice. Jerome Emser, who was employed by the Popish party in Germany to publish a counter-translation of the Testament, availed himself of Luther's labours as a ground-work, but undertook very carefully to correct Luther's mistakes. Emser's work was printed at Dresden in 1527; and from a copy now before me, printed two years afterwards at Cologne, I find, among many other alterations and glosses, Emser takes the liberty to exchange Luther's *gemeyne* for *kirche*, alleging that the latter term is the best possible rendering of the word *ecclesia* in the Vulgate, and expressing surprise at Luther's pertinacious adoption of the former common-place interpretation. Hence it would seem that the famous controversy about church and congregation is of Lutheran origin, and was brought over to this country by Tyndale's book: for Tyndale invariably uses the term *congregation*, instead of *church*; and I think it is a fair deduction to suppose, that, with Luther's New Testament lying open before him, our English Apostle wanted a term answering to Luther's *gemeyne*, and he therefore chose the word *congregation*, as being the most expressive English to convey the sense intended. This much-litigated word *congregation*, is retained in all subsequent editions of Tyndale's Testament, so far as I have had an opportunity of inspecting them—for it is calculated that there are upwards of fifty different editions. I subjoin a few comparative readings, as a further illustration of my position. Thus, in the charge of our Saviour to St. Peter, which the Papists wrest in a most extraordinary manner: "Thou art Peter, and upon this rock I will build my church" (Matt. xvi. 18), Luther reads *gemeyne*; Tyndale, *congregacion*; but Emser restores *kirche*. Again, in Acts vii. 38, "the church in the wilderness," Luther and Tyndale read as before, but Emser gives *hauffen*; a curious emendation, which shews that, to please his Popish masters, he was obliged to coquette with Luther's invariable and stubborn *gemeyne*. Although the Latin Vulgate reads *ecclesia in solitudine*, yet Emser could not reconcile the wandering horde of Israel with the idea of a church—hence he uses the word *hauffen*. Again, in Acts xix. 37, Luther reads *kirchen-rauber*; Tyndale, *robbers of churches*; Emser, *kirchen-rauber*; and verse 39, Luther, *gemeyne*; Tyndale, *congregacion*; Emser, *gemeyne*. In these two places they all agree; but it is not for long. The forty-first verse is a sad stumbling-stone to Emser. Luther has *die gemeyne gehen*; Tyndale, *the congregacion departe*; Emser, *die samlung gehen*. In this passage, the Vulgate (which was Emser's authority) reads, oddly enough, *dimisit ecclesiam!* What was poor Emser to do? He could not translate *ecclesiam* by *gemeyne*; even *hauffen* was quite out of character; but *kirche* would have been monstrous: but Germany, fortunately, possessed another word that would answer his purpose; and *samlung* came in to the rescue.

But, to return to Tyndale. I note another singular coincidence of design between him and Luther, in reference to the *order* of the Apostolic writings. In our present Authorized Version the Epistle to the Hebrews is placed next after the short Epistle to Philemon, and immediately before the General Epistle of St. James. But Tyndale and Luther have chosen a different succession, which, of course, is quite immaterial, except so far as it indicates a similarity of purpose, which we are now engaged in detecting. *Tyndale takes precisely the same order as Luther*; and the remarkable coincidence will be the more striking by glancing over the three arrangements, which I append.—

Luther.	*Tyndale.*	*Authorized Version.*
Philemon	Philemon	Philemon
1 Peter	1 Peter	*Hebrews*
2 Peter	2 Peter	*James*
1 John	1 John	1 Peter

Luther.	*Tyndale.*	*Authorized Version.*
2 John	2 John	2 Peter
3 John	3 John	1 John
Hebrews	*Hebrews*	2 John
James	*James*	3 John
Jude	Jude	Jude

The last point with which I shall at present trouble you, is in relation to the degree of assistance which Tyndale is supposed to have derived from his eminent friend Martin Luther. Let it ever be borne in mind, that our English Apostle was not a servile copyist; he had a genius of his own, and could well afford to rely upon his own ample resources. Nevertheless, when he found a work already executed, he naturally saved himself the gratuitous trouble of performing the task over again, provided the execution came up to his conception. In comparing his edition with glosses, with Luther, we find that in his prefaces and marginal annotations Tyndale has borrowed largely from his Saxon friend, who might have been at the very time at his elbow, encouraging him to proceed. The "prologue" to the Romans is almost verbatim a translation from Luther. These facts, so far from disparaging the work, or lessening the value of Tyndale's labours, will, I am confident, "if rightly taken," redound greatly to his credit, for they prove him to have been endowed with an excellent judgment. Can it be a higher praise than to say that he borrowed from Martin Luther? Next to an inspired source, he could scarcely have gone to a higher authority.

A. H.

*** We must not send our correspondent's paper to press without a few remarks, since, upon the allegation that Tyndale was a mere copyist from Luther, and all the subsequent revisers of the English Bible copyists from Tyndale, rests one main phalanx of objections against our Authorized Version, and of reasons for a new translation. We think that we have clearly proved, in the various papers which have appeared in our pages upon the English versions of Scripture, that Tyndale was fully competent, from his skill both in Greek and Hebrew, and from his general scholarship, to translate either Testament;—that he had for many years, and long before he became acquainted with Luther, been making diligent preparations for that purpose;—that his intercourse with the Saxon Confessor, and the other Reformers on the Continent, was that of brotherly communion and mutual aid, each bringing all his learning and talent to the common stock, so that Luther may have gained from Tyndale not less than Tyndale from Luther; that which is common to both not being the indolent facsimile of a plagiarist, but the well-settled result of a common agreement of opinion!—that Tyndale's version was therefore fairly an original translation from the original; his and Luther's not standing in the relation of mother and daughter, but of two sisters;—and lastly, that though Tyndale's translation was henceforward used as the basis of subsequent English versions, yet that it was from time to time revised from the sacred text, and that in particular our present Authorized Version was a direct and original translation from the Hebrew and Greek, in the only sense in which such a translation was desirable or rational—that is, not innovating without necessity, and choosing a worse word merely to avoid repeating a better; but translating independently, and taking as much of previous translations as coincided with the new investigation. If we translated *Fronti nulla fides*, by "It is not all gold that glitters;" and it appeared that some man had so translated it before us, it might be that we servilely copied, and could not read three words of Latin. But if we asserted that we translated directly from the original, but availed ourselves of all other translations as helps, the fair inference would be, unless we were wilful falsifiers, that we had gone to the Latin, made out the sense, and then adopted these English words, which we found ready to our hands, as best expressing it. Copying is merely pouring out of one bucket into another—*adoption* supposes choice and original investigation. When, therefore, we see, in our Authorized Bibles, a reading which agrees with Tyndale or Luther, we do not consider it an argument for a new translation, under the idea that it was blindly borrowed, either in sloth or ignorance; but rather view it as a coincident original translation: a confirmation of Luther and Tyndale, and not an offset from them; and we should have pitied the folly of our translators, if, where they found all right, they innovated and unsettled men's minds, just to prove that they were vigilant—like the Irish watchman, who broke people's windows to shew that he

had been at his post, which he thought they would not believe if they found things quiet and just as they left them.

The charge against our Authorized English Bible, of being but a version of a version of a version, has been often alleged by those who wish to see the whole recast in the mould of modern criticism. The most formidable of the assailants, not only on account of his acknowledged Biblical learning, but of his influence as a Divinity Professor at Cambridge, was the present Bishop of Peterborough, who urged the matter with much zeal in his academical lectures; and the effect of his Lordship's statements has been to disparage our Authorized Version to a wide extent in public opinion, and this even apparently beyond his Lordship's intentions; for though he urged a revision, he admitted—yet doubtfully—that it was "probable" King James's version is "as faithful a representation of the original Scriptures as could have been formed at that period." But his argument was, that, in consequence of "the immense accession which has been made both to our critical and to our philological apparatus," and to "the sources of intelligence for the interpretation of the original Scriptures," the best version of former days must be far behind the requirements of modern scholarship;—a position from which there ought to be made large deductions; for though Biblical literature has doubtless greatly advanced, yet the improvements relate rather to very subordinate matters of investigation than to any of the great principles of interpretation; and we fear that what we might gain on the one side we should more than lose on the other; that even if, here and there, a passage should be better turned, or made to embody some heretofore unobserved Oriental allusion, still the result of the whole process would be to deteriorate the version, by diluting it with Neologian anti-spiritualism. The Right Reverend translator of Michaelis's "Introduction to the New Testament" made no scruple of expressing strongly his opinion that our Authorized Bible is *theologically* perverted: and, as if Germany was ever to have a powerful influence upon English Biblicalism, his Lordship, amidst his jealousy of Luther and the criticism of the sixteenth century, felt no hesitation in exposing us to the continental theologism of the nineteenth. Since his Lordship delivered, and printed, his Lectures, the lights to be derived from modern Germany, for the better translation and interpretation of the word of God, have been found to be less pure and bright than some of our literary divines had been led to suppose; and after the well-timed labours of a Pusey at Oxford, and a Rose at Cambridge, we should trust that our academical students have ceased to look to modern German Biblical critism for the purification of the English Bible.

The most faulty translation that ever appeared in our language, if we except versions of a directly Socinianized character, would be better than the best that could be framed in the school of such perverted scholars as Michaelis. A verbal error is nothing to systematically eliding a miracle; and it were better to err, if err we must, with the unlearned peasant who finds Christ in some text which does not primarily refer to him, than to become infected with the boasted rationalism which sets aside the spirituality of Scripture, and cools down the glowing ardour of Holy Writ to the frigid temperament of an unevangelical philosophism; for to this issue would matters have come, if, some quarter of a century ago, the demand for a new version had been complied with. Nor, judging from such specimens as we have seen of modern original translations, even where there was no corrupt bias, is there any temptation to exchange for them our present version. We never saw even a single chapter which appeared to us, as a whole, better than the current reading. An occasional phrase might be improved, or an obscurity avoided; but some doubtful rendering, some refinement of criticism, some tampering with dictionaries and grammars in order to avoid an apparent difficulty or contradiction, some harsh obtrusion of modern phraseology and "ink-horn" terms, soon mars our pleasure; and the best part of the chapter is usually that which follows the accustomed version; which, in nineteen words out of twenty, even these "original" translators must do, to be tolerable: so that such a version as would be made by a translator who had never read a single page of our current copies, would not be endurable. If any Biblical scholar will send us a single chapter, from any English version extant, either of the whole or of a portion of Scripture—including even the valuable labours of Doddridge, Macknight, Campbell, Lowth, Horsley, Stuart, and many others—which he would substitute for our vernacular text, we will present it to our readers; pledging ourselves to shew, that, as a whole, it is not superior to the Authorized Version; and that its chief renderings, so far as they are true to the original, and expressed in plain idiomatic English, are based upon it.

We of course admit, that, as nothing is perfect in this imperfect world, our English Bible is not so; and we shall be glad to see a revision of it, so soon as we can reasonably hope that a revision will be attended with real and generally acknowledged improvement: but, our expectations on that score not being sanguine, we think it best for the present to keep the common property untouched; leaving each scholar, and critic, and even each vernacular reader, with such lights as he can collect, to exercise his own judgment upon disputed renderings. When it can be shewn that the stones are hewn and quarried for the new bridge, and due soundings made for the foundation,

and that a far better structure than that which has so long carried us safely over is likely to be erected, we shall, perhaps, be content to risk the experiment; but at present the issue is, to say the least, very doubtful, and the attempt would probably weaken and endanger the old erection, without any reasonable hope of substituting a new one of equal beauty and solidity.

Having alluded to Bishop Marsh's statement, it would not be just to his Lordship, or to the question, if we did not transcribe it in his own words. He says, in his fourteenth Lecture:

"Our own Authorized Version was published by Royal authority in the reign of James the First, having been compiled out of various English Bibles which had been printed since the time of the Reformation. To judge, therefore, of our Authorized Version, we should have some knowledge of those previous English Bibles. The first of them was a translation made abroad, partly by Tyndal, and partly by Rogers, but chiefly by the former. It was undertaken soon after the Reformation commenced in Germany, and therefore several years before the Reformation was introduced into England. What knowledge Tyndal had of Hebrew is not known; but he of course understood the Latin Vulgate, and he was likewise acquainted with German. Indeed, he passed some time with Luther at Wittenberg: and the books which Tyndal selected for translation into English were always those which Luther had already translated into German. Now, Luther did not translate according to the order in which the several books follow each other in the Bible; he translated in an order of his own; and the same order was also observed by Tyndal, who translated after Luther. We may conclude, therefore, that Tyndal's translation was first taken, at least in part, from Luther's: and this conclusion is further confirmed by the Germanisms which it contains, some of which are still preserved in our Authorized Version. Further, when Rogers had completed what Tyndal left unfinished, he added notes and prefaces from Luther. The translation of the whole Bible, thus made by Tyndal and Rogers, was published at Hamburgh under the feigned name of Matthewe; and hence it has been called Matthewe's Bible. Subsequent English editions were, Coverdale's Bible, Cranmer's Bible (called also the Great Bible, and sometimes by the names of the printers, Grafton and Whitchurch), the Geneva Bible, and Parker's or the Bishops' Bible; which last was published in 1568, and from that time was used in our churches, till the introduction of our present version. Now, the Bishops' Bible, as appears from Archbishop Parker's instructions, was only a revision of Cranmer's Bible; and Cranmer's Bible was only a correction (in some places for the worse) of Matthewe's Bible—that is, of the translation made by Tyndal and Rogers. We see, therefore, the genealogy of the Bishops' Bible, and the Bishops' Bible was made the basis of our present Authorized Version."

Here arise two distinct questions. First, Was Tyndale's version a *direct* translation from the original Greek and Hebrew text?—and, *secondly*, if even it were not, is our present version so?—for the version of Tyndale might be borrowed, and yet our present Bible, having passed through the hands of many learned revisers, might still be in effect a direct version from the original; each successive reviser keeping only so much of his predecessor's words as he himself, from his own independent examination of the original, considered to be satisfactory, and which therefore to have changed would have been not honest independence, but absurdity. It is not easy to ascertain the exact extent to which Bishop Marsh wishes to press his disparagement of King James's version, there being some ambiguity in his statement. The passage above quoted would seem to imply that the version must of necessity be unfaithful or inadequate, on account, as he alleges, of its having been derived originally from secondary sources, and of each successive recension being only a revision, not a renovation; so that, however much the various editors might alter or correct, the "basis" being unsound, the superstructure would still be but a tottering fabric. Yet his Lordship goes on, after the remarks before cited, to state, that, King James's Bible having been collated, not only with the preceding English Bible, but with the Hebrew and Greek originals, "as then in use," by "the most distinguished scholars" of that age, "it is probable that it is as faithful a representation of the original Scriptures as could have been formed *at that period*;" but that the sacred text itself was then so incorrect, and the principles of Biblical philology and criticism so imperfectly understood, that a satisfactory version was not possible.

The two portions of this argument do not cohere. First, the reader is led to feel suspicious of the Authorized Version from its connection with previous versions, all of which were inadequate, and the first of which is alleged to have been chiefly a transfusion of Luther and the Latin Vulgate into English. The first argument, therefore, against our Authorized Bible is its pedigree. But then comes a second, by which the supposed stains of pedigree are effaced, and the blame is laid in quite another quarter; for whatever imperfections were to be found in King James's Bible by reason of its genealogy from Tyndale, must, according to Bishop Marsh's own statement, have been effaced by King James's revisers before the book could become "as faithful a representation of *the original*" as was possible in those days

of alleged imperfection. The fountain of error is here stated to have been the rude state of Biblical philology, not the neglect of recurrence to the originals, or any remaining taint of Tyndalism. Why, then, is Tyndale dragged forward? If James's translators, by some means or other, made a version as nigh the original as was possible in their days, it was not vitiated by Tyndale's supposed ignorance of Greek or Hebrew. The entail had been cut off; the version was not any longer Tyndale's alleged German-English, but such a version as "the most distinguished scholars" of the age of James the First, with the originals in their hand, saw fit to set forth; and which Bishop Marsh admits was probably "as faithful a representation of the original as could have been formed at that period." The question, therefore, respecting the merits of our Authorized Version, and the need of a new translation, ought not to be mixed up at all with the case of Tyndale; for, grant that he knew nothing whatever of Greek or Hebrew, and only transferred Jerome's Latin or Luther's German into English, without ever opening the original text; and grant that the same abject recurrence to secondary sources continued even till the time of James the First; still, according to Bishop Marsh's own shewing, the Jacobean version was not thereby deteriorated, for it was as faithful a translation as the most distinguished scholars of the day could produce. The only question then is as to the relative circumstances of that day and this: not whether our translators used the original text—for that is admitted—but only whether they used it as well as succeeding scholars could have done. We therefore think we are fairly entitled to set up the opinion of Bishop Marsh against Mr. Bellamy, Sir J. B. Burges, and others, who maintain that the Jacobean translators confined themselves to the Septuagint and the Vulgate; either not being able, or not being willing, or not having leisure, or not being authorized, to recur to the Greek and Hebrew text. Bishop Marsh, indeed, agrees with the writers just named in wishing for a new translation, but he gives a different reason for it from theirs, and his silences theirs.

It would be impracticable for us, in the limited space of a few cursory notes in reply to a correspondent, to present in detail all the facts relative either to Tyndale's version or King James's, which prove the competency of the translators to give a faithful fac-simile of the original without being obliged to copy from the German of Luther, the Greek of the Septuagint, or the Latin of the Vulgate. Those of our readers who wish to investigate the facts of the case, may consult with advantage the works of Lewis and Archbishop Newcombe on the English translations of the Bible; those of Mr. Whittaker and Mr. Todd in reply to Mr. Bellamy and Sir J. Burges; and Mr. Walter's Letter to the Bishop of Peterborough. Mr. Walter having, when a student at Cambridge, attended his Lordship's Lectures as Margaret Professor of Divinity, was left with a painful impression that our Authorized Version is only a secondary translation; for that Tyndale, the earliest translator, did but compile a version from the Latin Vulgate and Luther's German; and that our present text has not been sufficiently divested of its primitive alliance to deserve the character of an independent translation. This prejudice was shaken, upon comparing the above-named translations, and finding "in almost every verse satisfactory proof of the independence of the Authorized Version."

Mr. T. H. Horne also, who in the earlier editions of his "Introduction to the critical Study of the Bible" had spoken of Tyndale as having translated from the Vulgate for want of skill in Hebrew, states, in his later editions, that he had been misled by trusting to the assertions of former writers, but is now convinced that Tyndale was both able to translate, and did translate, from the original text. We should gladly enter at some length into the question, but we have not space to mention more than a few particulars, in addition to those which have already appeared in our Tyndalian notices.

From the whole history of Tyndale it is clear that he was a mature scholar; and, in particular, an excellent linguist. We have seen his long course of preparation for translating the Scriptures, from an early period of his studies at Oxford; and also his care-worn, scholar-like diligence, year after year, till his death, both in England and upon the Continent; and it were unreasonable to suppose that all this erudite toil was merely in order to copy a copy; to translate the Septuagint or the Latin Vulgate into English, which many a school-boy could have competently effected. He issued his New Testament in 1526, or at the close of 1525; and it was not till 1530, four years after, that, with all his diligence, he could get out the Pentateuch; to which succeeded the Prophet Jonah in 1531. Is it likely that he was all these years, even deducting for the loss of his papers by shipwreck, plodding over the Greek or Latin versions, or Luther's German, which he might have easily decanted into English in a few weeks? Besides, listen to his own philological remarks, not intended as proofs of his being conversant with the original Scriptures and making use of them, but uttered incidentally, and therefore the more corroborative. Thus he says, in the Preface to his Obedience of a Christian Man, "The Greek tongue agreeth more with the English than with the Latin; and the properties of *the Hebrew tongue agreeth a thousand times more with the English than with the Latin.*" Does not such a passage

shew the literary habits of the man? What led him to suppose that both Greek and Hebrew could be more idiomatically transfused into English than could Latin, if he had not been in the habit of transfusing them? One such incidental observation is, to our minds, proof positive that he was accustomed to go at once to the Greek and Hebrew texts, and not to translations, except for the legitimate purpose of collating various renderings with a view to decide upon the best. So, again, we find him saying in his Prologue to his translation of St. Matthew: "If ought seem changed, or not altogether agreeing with the Greek, let the finder of the fault consider the Hebrew phrase or manner of speech left in the Greek words, whose preterperfect tense and present tense is oft both one, and the future tense is also the optative mood also, and oft the imperative mood in the active voice, and in the passive ever. Likewise person for person, number for number, and the interrogative for a conditional, and such like, is with the Hebrews a common usage. I have also in many places set light in the margin to understand the text by." Who can imagine a man writing thus (unless he intended to deceive, which neither Bishop Marsh nor any other of his vilipendists alleges), except upon the hypothesis that he was accustomed to translate both from Greek and Hebrew? Yet he is accused of resorting to the Roman-catholic Vulgate, instead of to the original texts—the Latin Vulgate, of all books in the world! seeing that his whole life was one continued denunciation of that corrupt translation, as well as of the church which upheld it, and placed it on a level with the sacred text. Our readers have seen, in a recent discussion in our pages, that Tyndale would not follow the Latin version, even where his own Protestant successors did, in using the word *charity* for *love*. Of all men, therefore, he was the least likely to use the Vulgate, except where, upon collation with the original, he considered it correct; and it would have been folly indeed, and worse, in such cases to have swerved from it. The learned Dr. Geddes, who, be it remembered, was a Roman Catholic, speaks so highly of "the noble simplicity, propriety of idiom, and purity of style," of Tyndale's version, that he says he should probably have made it "the groundwork of his own" English version, "if their Hebrew text had been the same." Here this eminent Roman-catholic Biblical critic admits that Tyndale resorted to the Hebrew text; never dreaming that the Popish Latin was his codex. It was well, indeed, that Tyndale's "Hebrew text" was not the same as that of Dr. Geddes; for the latter, though a Roman Catholic, indulged in the worst freedoms of the German Neological school; and has added one proof more to the many on record, that a modern translation, upon what are called enlightened principles of interpretation, would be more likely to err by far-fetched and untenable renderings than to promote perspicuity or accuracy. On all grounds, therefore, Geddes is an unexceptionable as well as competent witness in favour of the heretic Tyndale, of whose version, in addition to what we have just quoted, he says, that it is "literal to the very letter of the sacred text;.... Pagninus himself is hardly more literal; and it is well remarked by Robertson, above a hundred years ago, that it may serve for a lexicon of the Hebrew language as well as for a translation." Such was the opinion of Dr. Geddes, concurring with that of Robertson long before him, and, we may add, with that of the learned Orientalist and Biblical scholar, Dr. Adam Clarke, long after him, who says, "The original from which it is taken, is alone superior." Now, we appeal confidently to every scholar, whether it was possible for any man to make his version so "literal" to the Hebrew—a direct fac-simile of it, a lexicon to it—if he did not understand that language or have recourse to it, but only gave of the original light a reflexion of a reflexion, a refraction of a refraction, with all the necessary results of divergence, obscurity, indistinctness, and, if we might keep up the allusion, disturbed polarization, which the skilful optician will easily detect when he comes to trace back the modified ray to its original source?

There is, in that very curious and entertaining miscellany, Schelhorn's "Amœnitates Literariæ," which well bears out Dr. Dibdin's panegyric upon it, the following passage, written in 1526, the year of the publication of Tyndale's Testament: "Dixit nobis Buschius, Wormatiæ sex mille exemplaria Novi Testamenti Anglice excusa. Id operis versum esse ab Anglo (Tyndale) illic cum duobus Britannis divertente, ita septem linguarum perito, Hebraicæ, Græcæ, Latinæ, Italicæ, Hispanicæ, Britannicæ, Gallicæ, ut quamcumque loquatur in eâ natum putes." Is it credible that such a man, after so many years of toil, should be able to produce nothing more than a servile version from Luther's German, or Jerome's (but corrupted) Latin, or even from the Septuagint? We incline to think, that in the little conclave that assembled daily with Luther, including Melancthon, Cruciger, Jonas, Bugenhagen, and Aurogallus, our learned Englishman when there, aided the German Version as much as his friends did the English.

On looking at the title-pages of Tyndale's translations, we do not find them stated to be made from the original Greek or Hebrew; we read only such modest pretensions as "The New Testament, diligently corrected, and compared with the Greek; by William Tyndale." But in this there was both truth and wisdom. There was *truth*, for neither Tyndale, nor any other man who wished to give a correct version, would

open the Hebrew Bible or Greek Testament, and translate all things anew, as if no pioneer had prepared the way before him—toiling, often without any utility or necessity, and at the risk of innumerable mistakes, which a due collation of other men's renderings would have prevented—and making a new nomenclature of theology, instead of employing that which had been in use for ages, so far as it was correct and Scriptural. In this sense, "diligently corrected and compared" was a true and accurate expression of the process, even though the correction and comparison involved all the essentials of original translation. And as there was truth, there was also *wisdom;* for it was the wish of every judicious Reformer to raise no unnecessary stumbling-block; to excite as little as might be of prejudice; to keep what was good, and to make it the channel to what was better;—not to repel the people from the perusal of the word of God by seeming to bring to them a newly-invented Bible, but to state in the least forbidding manner the exact fact, that the Papal infallible version was fallible and corrupt, and needed to be "diligently corrected, and compared" with the inspired original. The vanity of scholarship might have asserted more; but the Reformers were bent upon higher aims than literary celebrity. Indeed when it is considered how superstitiously the people reverenced the Latin Vulgate, which the priests taught them to venerate above the Greek and Hebrew originals—affirming that the latter, in the hands of the Protestants, resembled the two thieves between whom Christ was crucified—it was as much as the temper of the times would bear to speak even of comparing it with and correcting it by those suspected sources; but to have claimed ostentatious novelty would have been to exasperate the priests even more than was necessary, and to have enabled them to work upon the passions of the ignorant multitude. Lewis, whose intimate acquaintance with the facts connected with the history of the English Bible gives to his statement the weight of an authority, expressly says, that "Tyndale was busy in translating from the Hebrew into English the five Books of Moses;" and, in alluding to Le Long's remark, that Tyndale translated from Luther's German version, he says: "So far as I can find, he has no other authority for this but Cochlæus's, who seems to have told this story to expose Tyndale's translation;" adding, "I think it needless to stay to examine a story which has in it such open and notorious marks of falsehood and imposture." But, even admitting the truth of Cochlæus's story (namely, his discovering the printing-house at Cologne where Tyndale's Testament was being composed, and giving information to one Rinck, a senator, in the outlines of which we discover no improbability—see our Number for July, page 432, and August, page 498), yet the statement of that bigoted Papist, that Tyndale was printing a translation of Luther's Testament, does not weigh a feather; for the Papists at that early period of the Reformation called every thing connected with it Lutheran: and how was Cochlæus to know what passed in the secrecy of Tyndale's study? It was enough that Luther was printing the Scriptures in German, and that Tyndale, his friend and fellow-heretic, was doing the same in English. If a Jesuit were to intoxicate our printer's workmen (forefend the omen!) as Cochlæus says he did those of Tyndale's printer, and to say—not knowing one phase of Protestantism from another—that he found them at work upon a sort of Methodistical publication called "The Christian Observer," would this be proof, three centuries hence, that our pages actually emanated from the Wesleyan Conference Office? Yet this is all the proof that is furnished by the loose statement of Cochlæus. His object was, not to distinguish nicely between one heretical translation and another; he was writing, or rather caricaturing, the life of Luther, and had just stated that two English apostates (Tyndale and Frith) hoped to convert the English nation to Lutheranism, for which purpose they translated the Lutheran Testament into English. He evidently used the word Lutheranism only as a vague term, to include the doctrines of the Reformation; for in the specific sense of Lutheranism, as characterised by Consubstantiation, neither Frith nor Tyndale was Lutheran, but, on the contrary, opposed the peculiarities of their much-esteemed friend. But Cochlæus assumed the word generally, as a good round term of abuse; like Huguonot, in France; Methodist, Calvinist, and Evangelical, in England; Momier, in Switzerland; and Swaddler, in Ireland. Had his drunken informants privately collated the proof-sheets with Luther's German and the Greek Testament, so as to be able to decide the question? If Le Long, as Lewis thinks, had "no other authority but Cochlæus's," who it is not pretended had ever examined a single page of Tyndale's Testament, he was very incommodiously provided with evidence. Tyndale, it cannot be denied, was an excellent Greek scholar; and when he first went to London many years before, after being driven out of Wales, his passport to Bishop Tonstal, in hopes of becoming employed in his service, was the translation of an oration of Isocrates. Mr. Offor states (see our Number for June, p. 352), that he has in his possession a quarto autograph volume of Tyndale's translation of portions of Scripture into English, dated 1502; if so, he was a proficient translator of Greek twenty-three years before he put to press his English Testament. It is incredible, therefore, as every scholar must feel, that he permitted himself to be a mere copyist of Luther as respected the New Testament; and since the assertion

is just as strong relative to the New Testament as to the Old, we may fairly presume that there is just as little reason for it in the latter case as in the former. He was probably quite as good a Grecian as Luther; and we see no reason to doubt that he was not also his equal as a Hebraist. Fuller says, in his hasty way, "I presume he translated from the Latin;" but he gives no reason for that disparaging presumption; and he might at least have added, in courtesy—as might Bishop Marsh, though they would not admit the Hebrew original—that he at least consulted the Greek of the Seventy; for it were easy to point out many striking readings which come nearer to the Septuagint than to the Latin. Doubtless he used both these, but only in a legitimate and scholar-like manner, and to diminish the sources of mistake and unnecessary innovation. If the Greek and Latin versions were at each elbow, an array of other versions and of lexicons was before him, while the Hebrew was under his hand.

It adds to the proofs that Tyndale was not a copyist, that his accusers are not agreed as to what he copied from. Bishop Marsh says that "he, of course, understood the Latin Vulgate, and was likewise acquainted with German;" but Luther and the Vulgate are so contrarious, that no man could possibly combine both; and it is not even pretended that he always followed one and rejected the other: how, then, did he decide when these his two alleged authorities were discrepant, if he did not both understand the original tongues and appeal to them? What he did he has incidentally disclosed to us, in telling us what he would have his adversaries do with regard to his own translation: "Yet I submit this book, and all other things that I have either made or translated, and shall in time to come (if it be God's will that I shall further labour in his harvest), unto all them that submit themselves unto the word of God, to be corrected of them; yea, and, moreover, to be disallowed, and also burnt, if it seem worthy, when they have examined it with the Hebrew." Yes, "when they have examined it with the Hebrew." Yet, says Bishop Marsh, "what knowledge he had of the Hebrew is unknown." If his knowledge was not considerable, his cool impudence in making such an appeal must have been matchless. And then, what is very remarkable, he contrives not only to translate from, but learnedly to criticize and comment upon, a language which he did not understand! Thus, in the very sentence which precedes that just quoted from his "Prologue to the Five Books of Moses," he had said, "Thou hast commanded thy laws to be kept *meod* —that is, in Hebrew, exceedingly; with all diligence, might, and power." He was not writing a vocabulary, which he might have copied, but quoting a text; and as he quoted it, the Hebrew occurred to him as having a force which translators had not done justice to. Yet if a vocabulary, with well-reasoned criticism upon each word, would prove his Hebrew knowledge better, we have one, "expounding certain words in the First Book of Moses, called Genesis," and another for Exodus, and another for the Book of Numbers. The Bishop of Peterborough could not have read these prologues and vocabularies when he doubted "what knowledge Tyndale had of Hebrew," if by that phrase he meant that he might have little or none. Unless Tyndale was a daw in peacock's feathers—a false pretender to what he did not understand—these lists of words and their significations are decisive.

With regard to the argument that Tyndale must have translated from Luther because of the order in which he put forth successive portions of Scripture, we attach not the slightest weight to it. Mr. Walter has shewn, by a comparison of dates, that Tyndale needed not to have followed just in Luther's track; for, previously to Tyndale's New Testament in 1526, Luther had published not only his Testament in 1522, but the Pentateuch in 1523, and as far as the Canticles in 1524; so that Tyndale needed not to have waited till 1530 to publish the Pentateuch, nor till 1531 to publish Jonah, which Luther had published in 1526. The coincidences in their plan of publication naturally arose from their intercourse and identity of intention. Both very properly published the New Testament first, but arranged the books in the order which the Reformers at Wittenberg mutually agreed upon. Both then went to the Old Testament, and published the Pentateuch as a first portion, intending to proceed with the rest in order. The intercalation of Jonah was chiefly as a text which each considered peculiarly applicable to the times, and to which Tyndale prefixed an elaborate dissertation. Mr. Walter has also remarked that Munster published Jonah at Basle, in 1524, in Greek, Latin, Hebrew, and Chaldee. Such coincidences might be the result of brotherly conference in conducting the common campaign against the common enemy, without the servile procrastination of a copyist waiting for the text of his master.

Our correspondent has mentioned the order in which the latter books of the New Testament are placed in Tyndale and in Luther—namely, Philemon, the Epistles of St. Peter, those of St. John, the Hebrews, St. James, St. Jude, and the Revelation. In that order they still continue to be placed in the German Bible; but there has always been great variety in the order of the books of the New Testament, as well as of the Old, both in ancient and modern times; and this even when the books admitted into the canon were the same. Thus Athanasius arranges them,—the Gospels, the Acts, the seven Catholic Epistles, the fourteen

Epistles of St. Paul, and the Revelation. Cyril, the Council of Laodicea, Damascenus, and the Syrian Catalogues, give the same order, only that Cyril and the Syrian omit the Revelation. Rufinus arranges—the Gospels, the Acts, the fourteen Pauline Epistles, the seven Catholic, and the Revelation. The Council of Carthage and Gregory Nazianzen did the same, except that Gregory excluded the Revelation. Eusebius gives the list as now generally received. Epiphanius writes, the Gospels, the Pauline Epistles, the Acts, the Catholic Epistles, and the Revelation. Jerome, in his letter to Paulinus, does the same; but in another place he enumerates the Gospels, Acts, the Catholic Epistles, the Pauline, and the Revelation. Augustine also gives two different orders. Chrysostom has a very peculiar collocation—namely, the Pauline Epistles first, then the Gospels, then the Acts and Catholic Epistles. The two chief varieties of collocation are the transposition of the Pauline and Catholic Epistles, and of the Acts and the Epistles. Many learned reasons have been given in vindication of each arrangement; but most Biblical critics admit that the order now usually adopted is the best. Among the oldest manuscripts extant is the Alexandrian, in the British Museum, which follows Athanasius. Our earliest English version, Tyndale's, we have already noticed. In Coverdale's, of 1535, we have St. Peter, St. James, St. John, St. Jude, Hebrews, and Revelation. There happen at this moment to lie on our table several modern Bibles, in which we find the following, among other varieties:—*German* as above mentioned. *Lettish*, Philemon, Peter, John, Hebrews, James, Jude, Revelation. *Swedish*, Philemon, Hebrews, Peter, John, James, Jude, Revelation. *Finnish*, Hebrews, Peter, John, James, Jude, Revelation; and *Russian*, Matthew to Acts; then the Catholic Epistles; then the Pauline; then Revelation. We mention these merely as specimens. The order in the alleged (we beg Dr. Gilly's pardon for still using this qualifying epithet after his valuable letter in a preceding page) Waldensian Confession of 1120, is the same as in the Latin Vulgate and in our present Authorized English Version. We do not deny, or doubt, that the order of the books in Tyndale originated in his intercourse with Luther; but it does not therefore follow that he servilely copied his translation. Two remarkable instances occur to us at the moment, without the trouble of collation, which prove his independence both of Luther and of the Latin Vulgate. His independence of the latter is shewn by the order of the books, which he would not have dared thus to transpose if the Vulgate had been his oracle. Luther, like Calvin, denied that St. Paul was the author of the Epistle to the Hebrews; he therefore took it out of the place of the Pauline writings, and inserted it among the Catholic Epistles, where it still stands in the German Bible, entitled only "the Epistle to the Hebrews." Tyndale placed it in the same order; but, so far from following Luther in his opinion of its being anonymous, he expressly heads it, "The Pistle off Paul unto the Hebrues," as we find it in Mr. Offor's reprint of his first edition, when he was most within the sphere of Luther's influence. The great German Reformer, with all his admirable qualifications, his devoutness of spirit, his faith, his zeal, and his indefatigable labours, was not infallible; and he was almost as little to be justified in ejecting the Apostle Paul from the authorship of this Epistle, which belongs to him both by internal evidence and the general voice of Christian antiquity, as in his disparagement (temporary, however, and not final) of the Epistle of St. James. Surely it was Farmer Yonker George *, and not Martin Luther the learned divine and venerated Protestant Reformer, who spoke of that portion of the inspired writings as being "*a strawy epistle.*"

The second corroborative instance which we alluded to of Tyndale's marked independence, occurs in the text on the Heavenly Witnesses (1 John v. 7), which Luther had rejected, and could never be induced to admit into the sacred canon, there not being a single Greek manuscript found that contained it, till the suspicious Græco-Latinizing manuscript now in Trinity College, Dublin, was brought forward; upon the authority of which Erasmus was induced, against his own judgment, to admit that reading in his edition of 1522, though he had rejected it in his two former editions. Tyndale's insertion of this text, under these circumstances, was an act of daring revolt against his German master, if, as is represented, he was the very bond-slave of Luther, who to the hour of his death rejected the passage, and entreated, in his preface to his

* Luther, when seized, by a friendly stratagem, and carried to the castle of Wartzburg, which he called his Patmos, assumed the character of a country gentleman, took the name of Yonker George, and in a sportsman's dress went out to the chase; though he says, that while engaged with the dogs and nets, his mind was intent upon theology; and when he saw the snares laid to entrap wild animals, he could not but be reminded of the arts of Rome to inveigle the consciences of men. We might add many other instances of the custom then prevalent of adopting names for concealment, apparently without the slightest suspicion of there being any thing reprehensible in the practice.

last edition, that no alteration might be made in his version after his decease *. He was equally rebellious, if the Vulgate was his guide, in following Luther's order of the books; so that the result of the whole matter is, that he evidently thought for himself, and adhered to the dictates of his own judgment.

The reader will not confuse the case of Tyndale's version (so far as he finished it) with Coverdale's Bible, published in 1535. The reason of this caution will appear from the following circumstances. Coverdale called his Bible a "special translation," that is, one distinct from those which went before it in English; but he does not claim for it the honour of originality, explicitly stating, upon the title-page, that it was "translated out of Dutch and Latin into English." He wished to get the Scriptures into immediate circulation in the vulgar tongue; and so conscientiously was he of opinion that even an imperfect translation was better than none, that, three years after the publication of his Bible, he printed a translation of the New Testament avowedly from the Vulgate. His object in this translation, he says in his dedication † to the King, was partly to shew, that when he published his Bible

* Luther's dying wish was not obeyed; for within thirty years the passage was interpolated in his German Testament. It was sometimes omitted, and sometimes inserted, in various editions; till at length the interpolation prevailed, and it is now found in all the modern editions. In our English Tyndale, Coverdale, Matthewe, Cranmer, and other early versions, it is inserted, but with marks of doubt, either by means of parentheses or a smaller type; except in the translation from the Latin Vulgate, where of course it appears as a part of the text. One edition of Tyndale, however (1536), omits the marks of suspicion; but this has been ascribed to the mistake or correction of the editor or printer. We have, however, examined the original edition of 1526, in the Library at St. Paul's Cathedral, which was printed under Tyndale's own eye, and we find no parenthesis or other mark of doubt. Mr. Offor's reprint from the Bristol copy is correct; there is no mark of doubt.

It may not be known to all our readers, that Luther's own copy of his Bible (2 vols. fol. 1541), which he was in the constant habit of using, is in the British Museum. It is identified not only by his autograph, but by those of Bugenhagen, Melancthon, and Major, who successively possessed this valuable treasure after his death. It came into the hands of the late Mr. Edwards, the bookseller and book-collector (the proprietor of the celebrated Capo di Monte vase, which is, or was, in the possession of his widow, late of Harrow-on-the-Hill), and was sold by auction in 1813, after his death, with the rest of his splendid library, including the well-known Bedford Missal. The purchaser of Luther's Bible was Mr. Hibbert, who gave for it 89*l.* At the sale of Mr. Hibbert's library, in 1829, it was purchased for the British Museum for 255*l.*

† The translation of the Latin Vulgate Testament is acknowledged, in the preface and dedication, by Coverdale, to be his own, though upon the title-page we read "faithfully translated by Johan. Hollybushe;" just as in the case of the Bible of 1537, edited by Rogers, which consisted of the translations of Tyndale and Coverdale—probably, the New Testament, and the Old to the end of Chronicles, by the former; and the remainder, with the Apochrypha, by the latter—we read in the title-page, "truly, and purely translated into English by Thomas Matthewe." The design of these substitutions does not very clearly appear. Lewis and others consider that the name Matthewe was purely fictitious; and Fox the Martyrologist says, "Because the said William Tyndale in the mean time was apprehended before this Bible was fully perfected, it was thought good to them which had the doing thereof, to change the name of William Tyndale, because that name was then odious; and to farther (*scil.* aid—but, query, father?) it by a strange name of Thomas Matthewe." The circumstance that Coverdale's name had become equally suspicious, might be the reason for omitting it, together with Tyndale's, in Matthewe's Bible, and of substituting for it Hollybushe in the Testament from the Vulgate. Still there seems some degree of apparent disingenuousness in these proceedings, which we do not think these good and honest men would have been guilty of, though we cannot at this distance of time retrace all the exculpatory circumstances. We very much incline to think that the title-pages were manufactured by the publishers, to avoid the objection stated by Fox. In the case of the Bible of 1537, it being a mixed concern—namely, the text of Tyndale and Coverdale, edited, or perhaps only the press superintended, by Rogers—there was no exclusive paternity; but still this does not justify the substitution either of a fictitious name, if that of Matthewe was absolutely such, or a name of any subordinate and irresponsible person. In the case of Hollybushe's Testament, the dedication and preface of Coverdale seem to indicate that he meant the book to go out in his own name, but that a different one was inserted, with or without his consent, in the title-page, probably for the reason before stated. We ought, however, to add, that such a substitution of names did not in those days carry with it the same impressions which would attach to it at present. Many of the Reformers assumed different names, to escape their enemies; authors often did the same, from fashion or caprice; Tyndale himself was for many years better known by the patrimonial name of Hotchyn, than by that which has come

in 1535, he did not intend "to pervert the Scripture," or "to condemn the common translation into Latin, which is customably read in the church;" but principally to induce and instruct such as can (*scil.* ken, know) but English, and are not learned in Latin, that in comparing these two texts together they may the better understand the one by the other." It must not, however, be inferred from this that he did *not* "condemn" the Latin Vulgate; for he goes on to say that it was "so greatly corrupt as he thought none other translation was," and he urged that "it were a godly and gracious deed if they that have authority, knowledge, and time, would, under his Grace's (the King's) correction, examine it better, after the most ancient interpreters, and most true texts of other languages." There is some apparent constraint in these statements, but we construe the matter thus:—The Latin Vulgate being then the accredited standard of Holy Writ, his Bible of 1535 was objected to on account of its novelty and alleged heterodoxy, and this prejudice impeded its circulation, and deterred many persons from perusing it. To clear up the matter, he determined to translate the Vulgate itself, by which several important objects would be obtained. In the first place, as the great majority of passages in all versions are substantially alike, it would be seen that his Bible was not, as ignorant persons supposed, a new text; so that many who had been scared from even looking into it, as thinking it merely a condemnation of the Vulgate, would have their prejudices softened, by not finding it so new-fangled as they expected: they would see that it was really a Bible, and not altogether a different book, abounding in monstrous heresies. Then, again, and principally, as he himself says, he wished inquirers to collate the two versions, in order "that they may the better understand the one by the other." Thus the errors of the Vulgate would be discovered, and a way opened for a better version. In the mean time even a translation from the Vulgate would convey much Scriptural information, which the people greatly needed; and a habit of perusing the sacred text in the vernacular tongue would be encouraged. He also stopped the mouths of the Papal priesthood; for if they raised objections to their own Bible being translated, it would be evident to all men that the alleged incorrectness of Tyndale and Coverdale's versions was but a pretext, and that their real object was to prevent the popular circulation of any Bible whatever in the vernacular tongue. He also thought the book would be very useful to many of the priesthood themselves, "such ignorant bodies as, having cure and charge of souls, are yet very unlearned in the Latin tongue." Then, again, as regarded the King, Coverdale prevented his capricious Majesty turning angrily upon him, as he was likely enough to do when the priests complained of his having permitted the heretical Bible of 1535 to be dedicated to him, since the heretical translators now put forth their own by its side, and offered to be corrected in the face of day. Indeed, Coverdale says of himself, that he was willing to do all he could in the great work which himself and his brother Reformers had, in the strength of God, undertaken, "as well in one translation as another." He had laboured with Tyndale; he set forth his own text of 1535; he was concerned in Matthewe's; he translated the Vulgate Testament; he had doubtless a considerable share in various reprints and emendations; and at length he was engaged as one of the exiles on the Continent in the Geneva translation *.

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down to posterity; and Luther writes of Francis Lambert under his adopted name of Serratus. But, supposing Fox's reason to be correct, it appears to us insufficient to justify the substitution. If certain names were obnoxious, they might be omitted; but it was not right to substitute false ones.

Tyndale, with his usual wisdom and simplicity, adopted this obvious course in his own Testament, which went forth without a name. The work redounded to his just honour — for the Gospel commands "honour to whom honour is due;"— but he kept back his name from a strong feeling of Christian modesty. This appears from a passage in the preface to his Wicked Mammon, which shews that the suppression of his name was not either from any fear of danger to himself, or because it was obnoxious, and might prejudice the translation; but because he considered that Christian duty required it. He says, "The cause why I set my name before this little treatise (the Wicked Mammon), and have not done it in the New Testament, is, that then I followed the counsel of Christ, which exhorteth men to do their good deeds secretly, and to be content with the conscience of well-doing, and that God seeth us, and patiently to abide the reward of the last day, which Christ hath purchased for us; and now would I fain have done likewise, but I am compelled otherwise to do."

* The Geneva version was a direct translation from the original tongues, Hebrew as well as Greek, and is stated to be so on the title page. Yet this did not secure it from what Dr. Fulke calls "the very impudent slander," that it was taken from Beza's translation. If, therefore, Tyndale had expressly said on his title-page that he translated from the Hebrew and Greek, he might still have been charged with copying Luther, or the Vulgate, as confidently as at present. The parallel

Our present digression, from Tyndale to Coverdale, came in as a caution to the reader not to confound the case of Tyndale's New Testament, or the portions of the Old Testament which he translated, with Coverdale's Bible of 1535, or any of Coverdale's labours. This caution was necessary, because the Bishop of Peterborough, in the passage above quoted, has linked Tyndale with Rogers; and has also so blended various other matters which ought to be carefully distinguished, that the reader is led to conclude, that, because Coverdale's Bible of 1535 might be merely a copy of copies, therefore Tyndale's New Testament and his portions of the Old, were so also. Not that we consider that even Coverdale's Bible was a servile copy; and we have always thought that Mr. Walter bore rather hardly upon him, when, in replying to Mr. Whittaker who asserted that Coverdale's version was from the Hebrew, he gave him up as a mere compiler. It is true that Coverdale says in his title-page, as already quoted, "faithfully and truly translated out of Dutch and Latin into English;" yet in his letter to the King these two sources are multiplied into five, "I faithfully translated this out of five sundry interpreters." What these were he does not specify; but we think we may fairly dovetail them with another passage, in his dedication to the King in Hollybushe's Testament, in 1538, in which he mentions exactly five languages besides the English, placing at the head of them the original Hebrew and Greek. In reply to the Popish objection, that he did not follow "the old Latin" word for word, he says, "As though the Holy Ghost were not the author of his Scripture, as well in the Hebrew, Greek, French, Dutch, and in English, as in Latin."

Coverdale's exceeding modesty, we sincerely think, has injured his literary reputation. If our readers will refer to the preface to his Bible (the Bible is extremely rare, but they may find a transcript of the preface in our pages for this very month ten years ago), they cannot fail to remark how anxious he was not to appear to have undertaken a task above his capacity. He says, he is "weak to perform the office of a translator;" he arrogates no merit to himself; but still, with a view to raise the confidence of his readers in the faithfulness of the version, he tells them of the great helps that were within his reach, especially "sundry translations, not only in Latin, but also in other languages;" and he entreats that he may not be considered "a checker, or reprover, or despiser of other men's translations;" adding, "for, among many I have found none as yet without occasion of great thanksgiving unto God." He says also, that "there cometh more knowledge and understanding of the Scripture by their sundry translations, than by all the glosses of the sophistical doctors; for that (which) one interpreteth obscurely in one place, the same translateth another, or else he himself, more manifestly, by a more plain vocable of the same meaning, in another place." He thanks God also that learned men had begun in his day "to exercise themselves in the tongues, and to give their diligence to translate out of one language into another;" which useful erudition having been left off since the time of St. Augustine, numerous errors and delusions, he says, had arisen; many writers not even appealing to the sacred Scriptures: and of those who did, many doing so in a manner "so far out of reason, and so wide from the purpose, that men may well perceive *how that they never saw the original.*" Surely this is not the writing of a man who himself "never saw the original;" but rather of one who knew well how to handle his tools, and whose very knowledge made him diffident of his own success in so arduous an undertaking;—of a man who rather wished to shrink from responsibility than to challenge fame; and to do good as opportunity was afforded, rather than to hope to rise to the full elevation of his own standard. And, indeed, how could he make all those nice discriminations to which he alludes between version and version, and choose the best, if he could not, and did not, collate the whole with the originals? We think, therefore, that we could easily vindicate Coverdale's scholarship beyond what Mr. Walter's estimate supposes; but, at the same time, his Bible was undeniably a hasty work to meet a pressing demand; and it stands upon such a very different foundation from the more matured labours of Tyndale, that the caution which we have suggested is necessary, in order not to fall into the same incorrect inferences as the Bishop of Peterborough fell into, in the passage above quoted. It must not be forgotten, that Coverdale himself, when he put forth a subsequent version, discarded his own wherever it came into competition with Tyndale's; substituting the latter in its stead, both in the whole of the New Testament, and in the Old to the end of the

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also, of the Geneva Bible applies in another way both to Tyndale and to our Authorized Version; for the great mass of matter in this avowedly direct translation from the original tongues is in substance the same as in earlier English translations; the remarkable peculiarities are rather the exception than the text; and, indeed, it had been very unwise to alter for the mere sake of alteration. Why then, in the case of Tyndale, or of our Authorized Version, should the retention of five readings out of six, or of fifty out of sixty, from other translations, be urged to defeat the claim of originality, that is, of original investigation, even when it led only to a confirmation of what had already been done?

Chronicles. Even, therefore, if his Bible of 1535 were word for word a translation, either from the Vulgate or from Luther, it would not follow that his friend's labours stood in the same predicament.

In the preceding remarks we have not gone at all into the case of our present Authorized Version, but only into that of Tyndale's Biblical contributions. This was all that the paper of our Correspondent required from us; but the statements of Bishop Marsh and others would lead us further. We have, however, kept the cases distinct. We think we have shewn that even Tyndale's version, to which his Lordship traces back the pedigree of King James's, was in every proper sense an original, and not, as his Lordship affirms, a secondary translation. But were the case otherwise, and were every line of Tyndale copied with servility from Luther or the Vulgate, still we can easily shew that our present version does not lie under the same reproach, but is altogether an independent version; the best, as Bishop Marsh seems to admit, which that age was capable of producing; and, we will add, as good, with some very subordinate exceptions, as could be produced in the present, even were every facility afforded for a new translation. But this is not our theme at present; though, having gone so far into the matter, we may probably find or make an occasion for taking up the second branch of the subject. The discussion will not be considered unseasonable, when it is remembered that it is not many months since Mr. Bellamy procured the presentation of a Petition to Parliament, stating that our present version is not a direct translation, but only an infusion of an infusion, and praying for a new one. Mr. Bellamy's own specimens of amendment are the best antidote to his petition.

ON PUNCTUALITY.

To the Editor of the Christian Observer.

The want of punctuality is so serious an evil, and implies a habit of mind so contrary to that which ought to characterize those who "profess and call themselves Christians," that I could wish to see some remarks upon it in your pages. A Christian ought to view the duty of being faithful to his various engagements, in a far stronger light than a worldly-minded man: he should consider the want of punctuality as a sin—a forfeiture of his own word, and a robbery of his neighbour's time. Now, the Christian well knows the value of time, which he is commanded to redeem; and he feels idleness to be a curse; and this curse can scarcely be avoided in waiting for a person who does not keep his appointment, for it is almost impossible to sit down steadily to do any thing while expecting every moment the arrival of an unpunctual friend. Punctuality begets the confidence and respect of others, while it procures to the individual a repose of mind unknown to those who make promises only to break them, or suffer themselves to be so entangled in their concerns as to be incapable of being their own masters.

PRECISION.

ORIGINAL POETRY.

For the Christian Observer.

STANZAS.

Thou art gone, thou art gone, fair daughter,
To thy spirit's distant home;
To the land where sickness wastes no more,
And sorrow cannot come.
Thou hast swiftly run thy mortal race,
And the shining path hast trod
To the brightness of thy Father's face,
And the bosom of thy God.

We miss thee, we miss thee, daughter;
Thou hast left us here alone:
The once-glad hearth looks desolate,
For thou, its light, art flown.
And, oh! how mournfully we gaze
On all the vale and grove,
Where passed thy childhood's happy days
In the silken bands of love!

In the time of the leaves and flowers,
When the violet blows, in Spring;
In the dim twilight of evening hours,
And the morn's awakening;
When Summer brings her glories forth,
Or Autumn spreads her store;
We think on thee who hast shared our mirth,
But shalt share it here no more!

But we know thou art blest for ever,
Amid that shining band
Who have gone to wash their garments white
In the everlasting land!

Thou hast drunk of all the living streams
That flow from fields above,
And wearest on thy brow the beams
Of the great Redeemer's love!

Oh, how happy art thou, daughter!
What tongue can tell the joy
That wraps thee round unceasingly,
All freed from earth's alloy?
May every heart that mourns thy loss,
Thy bright example own;
Like thee, with patience bear the cross;
Like thee, obtain the crown!

W. P. S.

WEEP NOT FOR THE DEAD.

Weep not for those, who, numbered with the dead,
Are freed from mortal cares, and worldly ills;
They through this dreary vale of tears are led,
To mansions on the everlasting hills:

Hushed is the storm—vain the oppressor's dart—
A love paternal all their toil hath blest;
And, oh! in that fair clime the broken heart
Lies still, and slumbers in eternal rest!

Far from the din of this tumultuous scene,
They view their God with unbeclouded eyes;
Safe upon His supporting arms they lean,
And walk among the flowers of Paradise.

Weep not for these!—weep rather for the doom
Of those, who, reft of each endearing tie,
Still linger in a world of sin and gloom,
Without a hope that bids them dare to die!

W. P. S.

THE ORIGIN OF THE BLUSH ROSE.

This floweret, now of peerless hue,
Was once uncomely to the view;
No blush was on her petals traced;
Her sister roses she disgraced:
Her pallid cheek, of sickly dye,
Could but offend the curious eye.
One morn, while viewing by her side
Her sisters, drest in rosy pride,
She inly pined her want of grace,
And fain had left the splendid place.
She felt she marred the gay parterre,
Where all but she were bright and fair.
'Why,' thought she, 'was I e'er removed
From the wild mountains that I loved!
Why from the heathy desert e'er
Transplanted to the prim parterre?
Shame fills my bosom, when I see
All beautiful and fair but me!
I graced my simple native soil:
I here but act as beauty's foil.'
The grief that laboured at her breast
Was soon by dewy tears exprest;
While gentle shame her cheek did flush,
And o'er her petals pour the blush:
The glowing cheek, the tears of dew,
Made her the fairest flower in view!
So in the Church, God's own parterre,
That flower is fairest of the fair
Which thinks its unobtrusive dyes
Are least attractive to the eyes;
For here alike that magic thought
Is with transforming beauty fraught:
Each blossom, like the blushing rose,
Shews brighter as it humbler grows!
Here, too, the want of grace to pine
Is o'er the rest in grace to shine!

H. L. W.

THE ABSORBED TEAR.

[*The Story of a Tear supposed to be absorbed into a Diamond on a King's Crown.*]

I am the spirit of a tear
Who speak from this bright circlet here.
I am the "purest ray serene"
Mid all the jewels that are seen
The shining border to begem
Of this imperial diadem.
But plain and easy the career
Which brought me to this radiant sphere:
I mean that portion of my race
Remembrance has the power to trace.
Beyond its range I cannot tell
What changes in my lot befell.
The stage which first I can recall
Is this—that I one eve did fall,
Beneath a tranquil summer's sky,
From a lone widow's streaming eye.

I was the tear which first she wept
O'er the new grave where Edwin slept:
I sparkled 'neath the evening ray
The first, for this her only stay:
I first adown her cheek did run
For loss of this her only son.
Absorbed into the grassy hill,
I there awaited Nature's will*.
Upon its glossy sward there grew
The primrose meek, of modest hue:
Its root absorbed me—there confined,
I up its stem my way did wind;
And through its petals made my way
Again into the open day.
I vanished from the grassy tomb
A primrose's refined perfume.
By atmospheric power I grew
From balmy air a bead of dew—
A tear, as in the days of yore,
When parted from the widow's store.
Again on Edwin's grassy hill
I fell at close of evening still.
But now far deeper did I shoot
Than the pale floweret's lowly root:
Absorbed into a diamond mine,
I ages there concealed did shine
Within a princely diamond rare,
The purest gem imprisoned there:
Until at length to upper day
The miners moved this diamond gay,
And to the jeweller consigned,
Who smoothed its surface, and refined,
And placed it 'mid the pearls that gem
The border of this diadem.
And so has closed the bright career
Of the lone widow's precious tear.
Reader! in my ascent on high
An illustration meets thine eye,
How meekness is by God appraised,
How lowliness aloft is raised.
The tear on lowly widow's face
Doth now a monarch's temples grace!

H. L. W.

* Who is Nature? We know of no such goddess. If by the expression is intended the order of the creation as appointed by God, it may be admissible; but then Nature is merely passive, and has not a "will." Christian philosophy must not be sacrificed for a rhyme. The moral which our correspondent deduces from his verses, is meant, we conclude, for a paraphrase of our Lord's words, that "he that humbleth himself shall be exalted."—Will H. L. W. also forgive us for saying that the story of a poem should be wrought into its fabric, and not need to be explained in prose at its head. A poem that is not intelligible when recited without an explanatory title, is a body without a head. Even an epitaph, Dr. Johnson justly says, is imperfect, if the name of the owner must be written over it.

REVIEW OF NEW PUBLICATIONS.

M. LEON DE LABORDE'S JOURNEY THROUGH ARABIA.

(*Continued from* p. 697.)

After waiting at Cairo a whole year, M. Laborde found that the Pacha could not render him any aid in penetrating to Petra; he therefore set out upon his own expedients. His father, Count Laborde, had travelled through Asia Minor with a splendid equipage, which commanded the respect of the people; Burckhardt travelled as an Arab of the lowest class, driving an ass before him. The latter plan gave greater facilities for becoming familiarly acquainted with the people; but it was incompatible with scientific pursuits; whereas the former afforded opportunity for astronomical, geological, architectural, and antiquarian researches. M. Laborde therefore adopted the more shewy mode of travelling; taking with him sixteen dromedaries, and a retinue of guides and interpreters: and M. Linant, a French traveller, agreed to share his adventures. The following is his account of a suitable equipment for a journey across the deserts:

"We were all dressed like Bedouins. A woollen cloak, striped with brown; a red tanned sheep-skin; a linen shirt, fastened round the waist by a leathern or woollen cincture; and the kefieh, or striped yellow and red handkerchief, fastened round the head by a cord of camel-hair dyed black, formed the whole of our apparel. We had no tent: it would be superfluous, except in the rainy season; and would serve only to attract the attention, to excite the cupidity, and often the hostility, of

the Arabs. A sheep-skin, which covered the saddle during the day, was our mattress at night. Skins, such as are used for this purpose, may be found at Cairo, of six feet in length: our provision sacks were our pillows; and for covering we had our pelisses and cloaks. Three shirts are quite sufficient for the journey, as they may be washed every fifteen days: in fact, I had but one the whole way. Two pair of drawers are abundant: it is much more convenient not to have any at all; and, strange as it may appear, stockings, also, should be set down as superfluities. A supply of shoes is necessary, calculating on two pair being worn out in a month." p. 44.

"Water bags should be carefully procured, in the proportion of, at least, two for each person: they ought to be small, because the camels, in rubbing against each other, are apt to break them, and then the loss of water is less considerable. To these utensils should be added a round metal plate for the purposes of baking, with a ring by which it can be attached to the saddle. A large leathern pitcher is necessary for butter: it is preferable to the bags in which the Arabs preserve it, as it is less exposed to the accidents to which I have alluded. Two kettles should be provided, one of which, for the convenience of carriage, should fit in the other: one alone would not be sufficient even for the most ordinary meals, consisting merely of the pilau and buttered bread. A round piece of leather, which may be used as a table-cloth, and, if there be rings placed around the edge, as a bag for containing bread and the fragments of dinner; a case, with divisions in it for holding cups; a coffee pot and some ground coffee, are also indispensable. Nothing pleases an Arab more, or smooths down a difficulty with greater expedition, than a cup of coffee presented to him in the midst of a discussion. The cups should be of copper, carefully tinned over before setting out, as the slovenliness almost inseparable from a long journey might otherwise render them dangerous. Spoons are useless; forks are not known to the habits of the country; knives are chiefly worn in the cincture. Water is too valuable to be applied to the purpose of washing the hands: sand is used instead.

"With respect to provisions, a sufficient quantity of rice should be purchased: it may be had at Suez and Akaba. Wheat is excellent cooked with rice, or even by itself, as a pilau: the Arabs supply it. An abundant store of coffee should be added, in order to enable the traveller to present some occasionally to the Arabs. Part of it should be roasted and ground beforehand, to avoid any trouble of that kind on the journey. Some pounds of tobacco, cut small, will be useful, indeed necessary, in the peninsula of Sinai. It need not be of the best quality. Salt, pepper, chocolate, which requires little room and is extremely nourishing; dates, apricot pâtés, and dried apricots of Damascus, pickled tongues, and potted cheese, should by no means be omitted. As it may be right to guard against all contingencies, some medicines should be selected applicable to such indispositions as the traveller in those regions may be subject to, including especially some spirituous liquor, which will be found serviceable in cases of contusion, together with a set of lancets. A little experience in blood-letting would be advantageous.

"We took with us, as presents, a spy-glass, intended for Abou Raschid, chief of the tribe of Alaouins; a remarkably fine Albanian gun, a double-barrelled English gun, a watch, and a Cashmere shawl. These are the only articles which are really prized by the Arabs: other things amuse, but do not satisfy them. It would be well to provide a few glass articles for the women and children, not, however, with a view to give them away indiscriminately, but to induce the young idlers to earn them by little services. As to money, we kept ours in our travelling bags. But, if there be any danger of treachery, some Venetian sequins should be secreted in a belt, and worn under the shirt.

"The scientific traveller, who takes with him astronomical and mathematical instruments, should be cautious to have them covered with a black composition, or coloured like bronze, in order to disabuse the Arabs of the notion, that those articles are made of gold, because they are generally so brilliant. Besides a chronometer, several watches, thermometers, and small mariners' compasses should be provided, as articles of this kind are apt to be lost or injured, and there is no chance of replacing them. A good supply should be laid in of paper, pencils, penknives, gum elastic, and other articles of that description, which are quickly used, or easily lost in the hurry of packing up. For taking the dimensions of monuments of art, measures in varnished tent cloth are the best: they unrol to the extent of sixty feet, and yet may be enclosed in a box of three inches in diameter. A rope ladder, hammers for breaking minerals, and instruments for dissection, will be found useful by different travellers, according to the pursuits to which they may be most inclined." pp. 45—49.

On the 25th of February, 1826, the caravan set out, pursuing the ordinary track towards Suez. Even this desolate region is not destitute of striking associations, both ancient and modern. The traveller passes over the once fertile land of Goshen, remembering the affecting interview of Jacob and Joseph; tracing the steps of their posterity at the emancipation

from Egypt; and, perhaps, not forgetting that in the year 1798 Buonaparte traversed this route in a journey with a party of his officers and wise men, from Cairo to Suez, to discover and restore the ancient canal, which he had designed should once more connect the Mediterranean with the Red Sea, and waft his legions for the subjugation of India and the East. His eagle eye first discerned the vestiges of the ancient canal; and levels had already been taken, and a plan laid down, for the gigantic work, when the expulsion of his army from Egypt put an end to the enterprise. The present Pacha of Egypt, or one of his successors, may even yet realise the magnificent design of Sesostris.

Suez, now deprived of much of its commerce, partly by political fluctuations, but chiefly in consequence of the filling up of its harbour by the sand, so as to prevent large vessels reaching it, is a declining and wretched town. The Red Sea, with its sands and shallows, its innumerable islets, and its rocks and reefs of madrepore and coral, is very unfavourable for navigation. The name Yam Suph, given to it in Scripture, and which is usually construed "the Sea of Rushes," or the "Weedy Sea," is far from being descriptive of its modern aspect. Bruce, who traversed its whole extent, says that he never saw a weed of any sort in it; though other travellers state that there are a few rushes near some springs on the western coast, but these would scarcely account for the name. The vegetable characters may have changed in so long a period; but Bruce offered a suggestion, which has been adopted by Rosenmüller * and others, that Yam Suph ought to be translated "the sea of madrepores, or corals," not weeds; its depths being covered with forests of white coral, which, seen through the waters, resemble plants on land. Other travellers also describe these corals as appearing through the transparent waves like groves and gardens. But this appellation was superseded by that of Red Sea, whether derived from the word Edom, or, as we think more probable, from the rocks of porphyry, rose-coloured granite, and red sandstone, which border upon it. Mr. Salt once saw the waters so red as to cause alarm to the ship's company, till it was discovered that the phenomenon arose from millions of small molluscæ, each of which had a small red spot, the accumulation of which gave a red tint to the waters.

After leaving Suez, our traveller began to pass through tracts little frequented by Europeans, and where the slightest reminiscence of a former traveller was as the view of a friend.

"During these journies in the desert, where the impressions one receives as one rides along are seldom communicated to others, and remain almost dormant within the mind itself, nothing is more delightful than to meet with the traces of a former traveller, in a place otherwise of no importance. The rock under which we slept at Wady Nasb was the same that afforded shelter to Niebuhr, Seetzen, and Burckhardt. The recollection of this circumstance gave a social character to the spot, and seemed to increase for the moment the number of our companions. A half-formed sketch, slightly drawn on the face of the rock, a few names scratched here and there, scarcely legible, gave life, as it were, to the desert around us, so seldom exhibiting any signs of the scattered population by which it is inhabited." p. 77.

M. Laborde did not visit Mount Sinai on his outward journey, but he saw, and sketched from a distance, its craggy and snow-capped precipices.

* Professor E. F. C. Rosenmüller's learned and original work on Biblical Geography is being translated and edited by the Rev. N. Morren, for publication in that highly valuable collection of hermeneutical, exegetical, and philological works, the Edinburgh Biblical Cabinet. Many among the very best of the modern German Biblical critics evince an occasional hardihood of conjecture which borders upon Neologism, and from which some of the treatises even in this excellent and guarded collection are not wholly free; but to the careful student, who asks for the results of learned research upon which he can exercise his own judgment, the whole series is highly valuable. We are glad to see Professor Tholuck's Exposition of the Romans among the recent volumes.

The whole region around is remarkable for its sublime scenery, which the traveller feels rapidly gaining upon him with abrupt magnificence as he quits the chalk and limestone rocks for the Alpine ruggedness of the granitic formation. The following is a specimen.

"We emerged from Wady Cheick, and after having crossed the ridge of a mountain, which forms a grand point of intersection between two declivities, we descended into the valley of Zackal, which continues on to the gulf of Akaba. The route on which we now entered was the most singular that the imagination can picture. The valley, shut in within a width of about fifty paces by masses of granite, of from a thousand to twelve hundred feet in height, which often rose like perpendicular walls even to their very tops, exhibited the appearance of a Cyclopean street, the ravines branching out from which, on each side, seemed to be adjoining streets, all belonging to some ancient and abandoned town. The extraordinary shapes and immensity of the masses accumulated on the right and left were calculated to terrify, and almost overwhelm the mind; an effect which was not a little augmented by the enormous fissures that occurred here and there, presenting huge fragments which had tumbled from the summit of the mountain. The silence prevailing all around us was that of the grave: the wind was unheard amidst these almost subterraneous passages, the sun touched with its golden hue only the almost elevated points, and the tranquillity of the place would have been undisturbed, had not every step and every sound of our voices been re-echoed from the steeps on each side as we pursued our way.

"This curious passage, of which it is difficult to write an intelligible description, leads by a gentle continued declivity to the coast of the Red Sea, amidst the palm trees of Dahab, which without any assistance from cultivation are constantly increasing in number, at a point where the sand and the rocks driven down through the valley by the winter torrents form a boundary to the sea. This place I take to be the Midian of Jethro. It is now inhabited only by four poor Arabs, and now and then visited by a few wretched caravans, which come to its well for water.

"The Arabian coast from Dahab is bordered by mountains, which, lofty in the distance, decline into low hills as they approach the sea. They afford no traces of vegetation. We observed from hence the mountains to the north, and the outlines of the coast, which we were to traverse on our way to the fortress of Akaba. The coast bristles with rocks, which leave between them gulfs and creeks without number." pp. 89—91.

The extensive regions called in Scripture the land of the Midianites (after Midian, Abraham's son by Keturah), extended southward into the peninsula of Mount Sinai; but we are not very confident as to each supposed locality—as, for instance, that Dahab is the precise spot where Moses met with the daughter of Jethro. The pilgrims and monks during the middle ages, as if anticipating half the Lancastrian-school maxim, "a place for every thing," but neglecting the other half, "every thing in its place," contrived to find a site for almost every spot and event alluded to in holy Scripture; and the fathers of the monastery of Mount St. Catherine, which overtops Mount Sinai, do not appear to have been less prolific than their brethren in hallowed wonders. How little such professed traditions are to be relied upon may be conjectured from the following passage, which occurs only the leaf before our last extract.

"While returning by Wady Cheick we traversed, at the embouchure of a ravine, a narrow passage formed by an isolated rock in the middle of the valley. This place is called *El Boueb*. The sides of the valley make a transition from limestone and chalk to granite, and become wider as they get lower, disclosing to view a high primitive mountain, through which there is no passage except a narrow opening between two perpendicular walls of great height. At an angle made by two turnings of this gigantic defile, the point where its seclusion protects it from the rays of the sun, and the voice of man and the cry of the camel are reflected back in sonorous echoes, stands a remarkable isolated rock seven feet in height. Our Arabs dismounted silently from their camels, and approaching it, passed the right hand over its surface, which is rendered smooth by the frequency of these touches, and then drew it back again to the forehead, crying out, 'El Fatha,' the usual invocation during journeys and dangers of any description. Our cattle having stopped, as if they had been accustomed to the ceremony, we followed the example of the Arabs; and our gravity during this religious formality pleased them much. The spectacle of our caravan halting in the midst of this magnificent defile, representing as it did a striking trait in the manners of the desert, was highly picturesque; but it was a scene which demanded a more skilful pencil than mine to paint it to advantage.

"Tradition relates that Moses rested on this stone, while he was still a shepherd, meditating his projects for the deliverance of his brethren, and the conquest of an entire country, and that he was disturbed from his reflections by one of the goats of the herd of Jethro, which happened to be straying about. Another version of the story fixes upon this stone as the resting-place of Mahomet, while he was still a camel driver, and on his way to Syria, to sell some perfumes conveyed by the camels of Cadiga, the first female who adopted his doctrine. Here also he is said to have composed some verses of that book which was destined to electrify a whole people, and to have invented the religion which was afterwards to captivate that quarter of the world. We could not refrain from dwelling with a lively curiosity upon a spot, where we could trace to their simple origin events of so prodigious a character." pp. 86, 87.

Our readers will have observed the grave complacency with which M. Laborde and his friend complied with the "religious formality" of their Mohammedan retinue. There might not be much harm in this particular ceremony; but we fear, that if it had been an avowed act of Mussulman devotion, M. Laborde and his French companion would not have shewn much scruple at complying with it. Indeed we must presume, in the absence of any hint to the contrary, that, adopting the disguise of Bedouin Arabs, they also affected to practise the ceremonies of their superstition. Too many Oriental travellers and adventurers, from Buonaparte to Burckhardt, have considered themselves at full liberty to profess Mohammedanism, or any thing else, with a view to promote their respective objects; and as for lesser falsifications, and the daily tissue of untruths dependent upon them, they seem to be popularly accounted a very justifiable artifice, or pleasant jest, upon the part of a traveller. But, setting aside the wickedness, we doubt even the secular policy of such conduct. Rentzgen, Eastlake, and Hornemann, who attempted to penetrate Africa, like Burckhardt, as Mohammedans, perished at the outset of their undertaking; while the example of various enterprising missionaries, and other Christian travellers, especially of the undaunted Wolff, shews, that if, having a lawful object in view, a servant of Christ will commit himself to the Divine protection, he is far more safe in fearlessly walking in the open paths of truth than in seeking shelter in the tortuous by-ways of falsehood. We speak as to Christians, upon Christian principles; but whether such an appeal would apply to M. de Laborde is more than we dare affirm; for though he strongly attests the accuracy of the Old Testament record of Oriental scenes and manners, and speaks of it with much respect, we see nothing in his work to lead us to suppose that he believed it to be of Divine inspiration; and his remarks upon the miraculous narrative of the Israelites are altogether Neologian—that is to say, latently, if not avowedly, infidel. Whatever, therefore, in his volume is "contrary to the name of Jesus of Nazareth" (among other things, the habitual desecration—the actual blotting out—of the Christian Sabbath), is easily accounted for; but it ought not for that reason to pass uncensured. We only wish that all travellers who profess and call themselves Christians would exhibit so consistent and bright an example, that the line might be clearly drawn between those who serve God and those who serve him not.

In approaching Akaba, our travellers passed the boundary between the Bedouins of the peninsula of Sinai and all the Arabs of the north. The line of demarcation is indicated by the land-mark described in the following extract.

"At the extremity of the gulf there is a rock about four feet in height; on this rock is accumulated a quantity of small stones, each of which has been thrown on the heap by persons passing by. This custom, coëval almost with the world, and to which we owe the greater number of the tumuli of antiquity, has a Mahometan allusion to the narrative of the Bible. Mussulmen pretend that Abraham, when conducting his son to the place of sacrifice, here threw some stones to the devil, who wished to prevent him from performing this act of obedience. In pursuance of this tradition, they deposit small stones in certain localities, in order to indicate their good

intentions, and their wish to drive away the evil temptations of the demon. Many similar piles are found on the route of the pilgrims to Mecca." pp. 94, 95.

The little caravan was received with much respect and attention by the governor of Akaba, where the travellers were detained a considerable time, while arranging the negociations for their journey to Petra; for which purpose they had to send messengers to the chief of the tribe of the Alaouins, and to await their return. We will take advantage of the delay, as children say in the pastime of the Map of England, to introduce our readers to Akaba, and its customs and inhabitants.

"I endeavoured to employ usefully the time which I had to spare, until the return of our messengers. Besides a mass of information which I collected concerning the country and its population, its commercial interests and political relations, I made a drawing of the fortress of Akaba, set, as it were, in a frame composed of the palm trees by which it was surrounded, and of the mountains and sea which formed its distant horizon." p. 98.

"Our days passed on tediously enough: at night we had long conversations. In the morning we made excursions in the eastern valley, to see a stone with inscriptions on it, or to hunt hares, attended by a greyhound of the desert, an animal extremely slender in form and fleet in movement, strongly resembling those which are seen in Egyptian paintings." p. 118.

"The fortress of Akaba is built on a regular plan, and exhibits the same arrangement and system as all those which have been constructed for the protection of the caravan from Mecca. It is at present, externally at least, in a sufficiently good state to resist the inroads of the neighbouring tribes, who, though not deficient in courage, have no means for enabling them to assail it with success. Within the fortress several good habitations have been suffered to fall into decay, while others have been constructed of mud in a most slovenly manner. Hassan Aga, the governor, has taken to himself the south-western bastion, and enlarged it considerably. The gunner, who is the military chief, inhabits the bastion to the south-east, and, like a veteran artillery man, sleeps by the side of a cannon. This gun, a twelve-pounder, and another which is planted in the north-eastern tower, are the only pieces capable of being discharged in case of an attack—an event, however, of which happily there is little danger. The gunner adds to his warlike occupations the more peaceable pursuits of a merchant: he has converted a ruined mosque into a warehouse. A well lately excavated, and a palm tree, are the only objects which attract attention in a court indifferently levelled, and surrounded by ruinous buildings blackened with smoke.

"A few mud huts belonging to Arabs, who live on the small profits they derive from selling butter and other provisions to the soldiers of the garrison, some tombs of former inhabitants of the fortress, and of pilgrims arrested on their pious expeditions by that malady which a sight of the prophet's sepulchre would have cured, occupy the northern borders of the fortress: on the east, hills of sand, forming part of the ranges of Djebel el Akaba, descend even to its walls." pp. 116, 117.

As the governor proposed to entertain the travellers at his own expense, M. Laborde and his friend, in order to lighten the charge of his hospitality, as well as to pass the time usefully, made excursions into some of the valleys of Sinai, and explored the island of Graia, at the northern extremity of the eastern gulf of the Red Sea. This island was a sort of suburb to Elath, from the earliest period of the navigation of this gulf, and was from ancient days a strong place of defence. Solomon visited the spot in person, and made it the seat of his navy and of his commerce with Africa and India. It is often mentioned, together with the adjoining port of Ezion-geber, in Scripture. It continued attached to the kingdom of Judah till the reign of Ahaz, when Rezin of Damascus captured it, and, expelling the Jews, placed a colony of Syrians in it in their stead. The next year it passed, with the other dominions of Rezin, to Tiglath-Pileser, king of Assyria, and never returned to the Jews. Elath was probably a more accessible port than Ezion-geber, on the ridge of rocks at the entrance of which the ships of Jehoshaphat were wrecked. The adjoining island of Graia is now deserted, but M. Laborde found on it the ruins of strong and extensive fortifications.

Our travellers' sojourn at Akaba was during the great Mohammedan fast of the Ramadan, which is observed as a mere austere penance, attended

with no effect that can in any sense be called rational, moral, or devotional; and it certainly is not remarkable for any happy influence upon the temper.

"We set out for Akaba, hoping that we should find our messenger returned, or that at least we should not have long to wait for him. We were received at the fortress as old acquaintances, without any etiquette, and in a most friendly manner. We found Hassan Aga as gloomy as ever. The ramadan had commenced; and he had no longer his hours of repast, his coffee and pipe, to interrupt the usual monotony of his life. Time seemed to oppress him with its weight: he counted on his watch the minutes as they passed, every minute appearing to him an hour. The gunner still preserved his airs of self-importance: he would have us lodged in his house, and he treated us most hospitably." p. 115.

"The governor usually came in the afternoon to interrupt our occupations, and solely with a view to pass away the time, which abstinence from the pipe and from his usual meals rendered insupportable to him. An hour before the mogreb he left us, to ascend the terrace of the bastion which overlooks his house. There his large figure might be seen every evening, his eyes alternately watching the pointers of his watch and the descending sun, the disappearance of which he awaited with infinite impatience. Sometimes we joined him; and placing our watches by the side of his, we gave him one employment more, his limited mind being quickly absorbed in comparing their relative indications of the progress of time." p. 120.

After much negociation with some of the neighbouring chiefs an escort was procured, with promises of protection, and the party set out from Akaba for the city of Petra. It was arranged that the travellers should be at liberty to explore Wady Mousa (the Valley of Moses), and every place under the authority of the Alaouins; and should be allowed to remain at Petra as long as they pleased, and, as the Arabs said, to carry it away in their portfolios. Upon conversing with their conductors, M. Laborde found that they had never heard of any European having been in those parts at the time of Burckhardt's visit, so completely had that traveller, under the name of Sheick Abraham, succeeded in passing himself off for an Oriental. They well remembered Mr. Banks and his party (Legh, Irby, and Mangles), who, they said, were hastily driven away by the Fellahs that inhabit Wady Mousa; a report having been treacherously circulated, that the strangers came to steal treasures, to dry up the wells, and prevent rain ever falling again in the place.

In passing through Wady Araba they came to a locality memorable as the scene of well-known events described in the sacred narrative.

"When the Israelites were defeated by the Amalekites and the Cananeans, and refused admission into the country of the Edomites, they descended into Wady Araba, the way from the Red Sea, in order to turn Idumea. Already wearied by the continued privations which they experienced during an expedition that appeared at first so inviting, from the fertility of the countries they passed through, on arriving in this valley their sufferings were still farther augmented by the multitude of serpents which assailed them on all sides. The fact thus recorded in the Scriptures is fully confirmed by the report of the Arabs, as well as by the vast numbers of those reptiles which we found two leagues to the east of this place, on our return to Akaba. These reptiles are expressly mentioned in Deuteronomy:—'Who led thee through the great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water: who brought thee forth out of the rock of flint?' (viii. 15.) In the book of 'Numbers' mention is made of Mount Akrabbim, that is to say, of the mount of scorpions, situated to the south of the Dead Sea;—'And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin.' The same name occurs in Joshua (xv. 3), and in the book of Judges (i. 36). The mountain took its name from the quantity of serpents found in its neighbourhood. It is not necessary to go into any detail here as to the various researches of which the serpent has been the subject: it will be sufficient to state, that the 'fiery serpents' are so called in a metaphorical sense, from the burning effect of their bites." pp. 138, 139.

The allusions in this passage are interesting to the Biblical student, but the statement is too much in the style of those modern travellers, historians of sacred history, and Biblical expositors, who see nothing miraculous in the Mosaic relations, all of which they attempt to resolve into merely na-

tural causes. In the case of the fiery serpents, though it is not said that God created them expressly to punish the rebellious Israelites; it *is* said that "the Lord sent them among the people," which surely must mean more than that the visitation was simply an ordinary incident: besides which, the remedy, all must admit, was directly miraculous; for, however powerfully imagination may operate upon weak nerves, no person has ventured to assert that looking at a brazen serpent could, from natural causes, cure the bite of a living one; and we know that this memorable incident is set forth in Holy Writ as the type of the spiritual deliverance of the Christian, through the Redeemer, who was lifted up upon the cross, after the manner of the brazen serpent in the wilderness, that he might draw all men unto him. We do not think that what is properly called Neology, consists in inquiring with Christian intelligence and humility into second causes, where there is no express indication that second causes might not have been employed; but in rejecting the Divine interference which, whether working directly or through second causes, is said to have accomplished an end in a manner described as supernatural. For want of keeping this distinction duly in mind, some truly devout men, whose implicit faith in the Divine record was unquestionable, have been rashly accused, by weak and ignorant brethren, of neological tendencies, when they were only, in all simplicity and humility, illustrating the sacred text by the adduction of known and striking phenomena, the existing vestiges of which are a standing evidence of the truth of the sacred narrative. We will illustrate our meaning by quoting the following remarks of Mr. Milman and the venerable commentator Scott, upon the narrative of the fiery serpents.

Scott.

"The Israelites were not permitted to force their way through the land of Edom, but were led back into the wilderness, as if about to return to the Red Sea.....Serpents of various kinds abounded in the wilderness; but they had been restrained from hurting the people, till they provoked God to send them to assail the camp, in which they soon did dreadful execution, and caused still greater consternation. They were called *fiery* serpents, as some think, from their colour, which resembled polished brass. Others deduce the epithet from the inflammation, like the burning of fire, which immediately followed their bite. The people were at length, by this judgment, made sensible of their fault, and entreated Moses to pray for the removal of the serpents, which he readily did. Yet they were not removed; but Moses was commanded to form one of brass, exactly like them; to affix it to a long pole, or standard, and to place it in a conspicuous part of the camp; and to this, they who had been bitten were directed to look. Nothing could in itself be less suited to give relief than such an expedient; but *it was the Lord's appointment*, &c. (Numb. xxi. 4—9.)"

Milman.

"Josephus fixes the position of Mount Hor a short distance to the west of Petra, the capital of the Nabathean Arabs. The ruins of this city were discovered by Burckhardt, and, exactly in the position pointed out by the Jewish historian, he was shewn the burying place of Aaron. Marching along the valley, due south, the Israelites arrived at a district dreadfully infected by serpents. Moses caused a serpent of brass to be made, by stedfastly gazing on which, whosoever was bitten recovered."—Hist. of Jews, vol. i. p. 149.

Now, the difference, we should say, between these two passages, is just the wide interval between Christian philosophy and the system usually called Neology. Mr. Scott admits, with Mr. Milman, that "serpents of

various kinds abounded in the wilderness," and among others, those here described under the epithet "fiery" (as indeed is expressly stated, Deut. viii. 15); he does not, therefore, assert a miraculous creation for the occasion; but he differs from Mr. Milman most essentially in the whole spirit of the description; for he expressly follows the sacred narrative in stating that "the Lord sent" the serpents, that he commanded Moses to erect the brazen symbol, and that the relief afforded was by reason of "the Lord's appointment;" whereas Mr. Milman excludes all allusion to the Divine interposition, and merely tells us that "the Israelites arrived at a district dreadfully infected by serpents," and that "Moses caused a serpent of brass to be made, by stedfastly gazing upon which, whosoever was bitten recovered." This pretermission of all allusion to Divine interference renders the narrative (we speak only of the words of the author, not of his intention) essentially infidel. No man could read such a narrative without scepticism; for it were most absurd and ridiculous to suppose that such an expedient could have been attended with such an effect. "Moses caused a serpent of brass to be made, by stedfastly gazing upon which, whosoever was bitten recovered!" Would any man believe such a story? But interpose a Divine ordinance, as the inspired narrative does, and as Mr. Scott, in conformity with it, does, and the solution is coherent. If we believe it to have been a supernatural transaction, it loses the incongruities with which Mr. Milman's narrative invests it, and takes its rank among those disclosures which we believe upon infallible authority, that authority being proved upon other evidence.

But if the distinction which we have specified be not kept in sight, the charge of Neology may be urged where there is not a shadow of reason for imputing it. If Mr. Milman is neologian for saying that the people found the serpents in the wilderness, Mr. Scott is neologian too, for he asserts the same, making the supernatural portion of the history to consist in the serpents being Divinely appointed to destroy the people, whereas before "they had been restrained;" thus applying the word "sent" to the commission, and not to the introduction of a miraculous creation of serpents where there were none before. We are not arguing the question whether this is precisely the best way of elucidating the subject, or whether the facts are accounted for without the assertion of a special creation; but only shewing, generally, that the admission of a second cause, where a special Divine interposition in directing it is acknowledged, is not what ought to be understood by the word Neology, the reproach of which some persons have cast upon their fellow-Christians with more zeal than wisdom.

The following passages will introduce the reader to the excavated city.

"We set out the next morning for the mysterious valley of Petra, that destination towards which all my hopes had been directed for nearly two years. Notwithstanding the security which we enjoyed, and the perfectly good understanding that prevailed between us and our guides, a singular uncertainty still existed as to the success of our enterprise, and as to the possibility of our experiencing that freedom from interruption so necessary to the accomplishment of our object. Every thing seemed to depend on the good or evil dispositions of the Fellahs of Wady Mousa, whose habits of life, at once submissive and tyrannical, looked upon with contempt and yet with fear, appeared to us unintelligible. At nine o'clock the tomb of the prophet Aaron was pointed out to us on the summit of Mount Hor, as well as the rocks adjacent to it, which overlook Wady Mousa." p. 143.

"Our fire-arms were put in order; our camels were loaded, and our caravan proceeded, being resolved to force our way against the resistance which we expected to meet, but at the same time to avoid a collision, if we could, of which our guides were as apprehensive as ourselves. The valley of Pabouchebe grew narrower as we proceeded, its bed being deliciously shaded with large laurels, amongst which the heads of our camels, which were decorated with woollen ornaments of various colours, occasionally appeared and disappeared. A spring, and some ruins resting on walls erected to support the original building, but which are undermined

and impaired from year to year by the waters of the ravine, are observable on the right. The road becomes at every step more difficult, in consequence of its passing over the borders of the ravine, in which there are during the rainy season several magnificent waterfalls. An encampment of three tents in front of us attracted our attention; the people to which they belonged fled the moment they saw us, but they soon returned on perceiving that we intended to do them no injury. They were under the impression that we were peasants from Gaza, which was at that period ravaged by the plague. Their apprehensions gave us confidence; we sat down amongst them, and purchased from them a kid. According to their report, there were no Fellahs in Wady Mousa; the whole tribe confined themselves to their tents, on account of the violence of the plague. Of five hundred of them seventy had already fallen victims to the pestilence. Ours was rather a singular situation, the malady being an additional danger on which we had not calculated, and yet that danger was to be in fact one of the guarantees for our encountering no interruption.

"We wound round a peak surmounted by a single tree. The view from that point exhibited a vast frightful desert—a chaotic sea, the waves of which were petrified. Following the beaten road, we saw before us Mount Hor, crowned by the tomb of the prophet, if we are to credit the ancient traditions preserved by the people of that country. Several large and ruinous excavations, which are seen in the way, may arrest the attention of a traveller who is interested by such objects, and has no notion of those still concealed from his view by the curtain of rocks which extends before him. But at length the road leads him to the heights above one more ravine, whence he discovers within his horizon the most singular spectacle, the most enchanting picture, which nature has wrought in her grandest mood of creation, which men influenced by the vainest dreams of ambition have yet bequeathed to the generations that were to follow them. At Palmyra nature renders the works of man insignificant by her own immensity and her boundless horizon, within which some hundreds of columns seem entirely lost; here, on the contrary, she appears delighted to set in her own noble frame-work his productions, which aspire, and not unsuccessfully, to harmonise with her own majestic yet fantastic appearance. The spectator hesitates for a moment as to which of the two he is the more to admire—whether he is to accord the preference to nature, who invites his attention to her matchless girdle of rocks, wondrous as well for their colour as their forms, or to the men who feared not to intermingle the works of their genius with such splendid efforts of creative power.

"This would be a proper place for the introduction of details concerning the history of Petra, the vicissitudes which that entrepôt of a former world has undergone, and of its fall from a state of the utmost splendour to one of complete desolation; but the subject is too interesting to be disposed of in a few hasty notices, and the developement which it would require would not be consistent with the limits of this work. I shall here merely remind the reader of the eventful prophecy of Jeremiah:—'Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock; that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord.'" pp. 146—150.

"We arrived from the south, and descended by the ravine which presents itself near the border or margin below. By advancing a little in that direction we commanded a view of the whole city covered with ruins, and of its superb enclosure of rocks, pierced with myriads of tombs, which form a series of wondrous ornaments all round." p. 153.

From among these countless excavations we scarcely know which to select as a specimen of the rest. The whole is one vast Necropolis; a city at once of tombs and palaces, of mausoleums and temples, hewn out of the solid rock on either side of a ravine, the narrow entrance of which scarcely admits the light of day, which pours an uncertain beam from between the lofty cliffs above; while further on the opening expands into a vast basin surrounded by almost inaccessible heights, which exclude it from the ordinary visitations of men. The eye gazes with wonder at these stupendous works of other days; a city of desolation hushed in the thrilling stillness of death!

"It was truly a strange spectacle,—a city filled with tombs, some scarcely begun, some finished, looking as new and as fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruin and covered with brambles. One would be inclined to think that the former population had no employment which was not connected with death, and that they had been all surprised by death during the performance of some funeral solemnities." pp. 157-8.

In one of the largest of these sepulchral chambers our travellers took up

their abode, arranging their baggage in the hollows of the walls, and making the centre their kitchen; while the camels reposed near the entrance, till they could be set at liberty to feast, after their fatiguing journey, upon the rich vegetation of the valley, and to quench their thirst in the delicious stream of pure water which fertilized it. As the Fellahs, upon hearing of the invasion of the travellers upon their solitary domain, might resolve to expel them, no time was lost in exploring the chief objects of interest, and fixing the traces of them with the pencil. We will select a few illustrations of these extraordinary remains of antiquity.

"The brook of Wady Mousa, turning to the right, that is to say to the south, enters a ravine, which gradually narrows as we advance through it. Excavations, not indeed of the most elegant description, but numerous beyond calculation, here present themselves on all sides. The excavation, however, that most excited our attention was a vast theatre in the bosom of the mountain, surmounted and in some degree sheltered by the rocks. To scoop out a theatre in the side of a mountain seems to be an enterprise of infinite labour; but to form it thus from a rocky substance is an enterprise still more astonishing. The benches, though worn by use and by the waters which run over them from the heights, are pretty well preserved, and permit an accurate plan to be taken of the interior. The situation of the stage may be easily ascertained; and we saw also several bases of columns, the original position of which it was not difficult to conjecture. But what surprised us most was the selection of such a spot for a place of amusement, considering the prospect it afforded on all sides of death and its mansions, which touch the very sides of the theatre. What a strange habit of mind the people of Petra must have possessed, thus to familiarise themselves so constantly to the idea of death, as Mithridates accustomed himself to poison in order to render himself insensible to its effects!" pp. 162, 163.

"The only entrance to Petra (as already remarked) is through a narrow ravine cut through the rocks, and bordered on each side by superb tombs. This ravine, so curious in its conformation, was produced doubtless, in the first instance, by some interior movement, but completed and rendered regular by the influence of torrents, which have formed similar channels in all parts of Arabia Petræa. The natural conformation of the valley and of this opening to it sufficiently explains the cause of its having been selected as a suitable place for a city. In the remote ages, when men were engaged in perpetual wars, and plunder was the order of the day, it was no small advantage to a community to find a position which presented a considerable surface enriched by an abundant stream, and hemmed in by a girdle of rocks, to which there was no ingress, except through a ravine so narrow that a few men, stationed on the top of the mountain, might prevent any enemy, however numerous, from effecting an entrance into the town. When the Nabatheans grew to be a powerful people, the importance of this position became more obvious, as they had to guard themselves not only against the jealousy of the neighbouring tribes, but also against the desire of conquest, which animated more distant nations.

"We perceived two tombs on the left, which are distinguishable from the others by a peculiar style, as well as by a Greek inscription, engraved in large characters on the architrave. An interpretation of this inscription would be the more valuable, inasmuch as all those which were originally traced on the funereal monuments of Petra are effaced by time; but I have hitherto failed in my endeavours to decipher these characters, and several enlightened Hellenists, who were anxious to assist me, have not been more fortunate.

"Pursuing our way to the south, after quitting the city, we followed the windings of the ravine, and came within view of what may be called one of the wonders of antiquity.....My friend drew this astonishing work—the Khasné, or, as the natives call it, the 'Treasury of Pharaoh.'

"What a people must they not have been who thus opened the mountain to stamp upon it the seal of their energy and genius! What a climate too, which gilds with its light the graceful forms of a great variety of sculptures without suffering its winters to crumble their sharp edges, or to reduce in the least their high reliefs! Silence reigns all round, save when the solitary owl now and then utters his plaintive cry. The Arab passes through the scene with perfect indifference, scarcely deigning to look at works executed with so much ability, or to meditate, except with contempt, upon the uselessness of so much labour expended on an object which he in vain seeks to comprehend.

"In order to give a just idea of the Khasné, it would be necessary to illustrate the views taken of it in its actual state by an engraving, representing it in the form which the architect had originally conceived.....It is a magnificent edifice, or rather an immense bas-relief carved out of the mountain."

"On beholding so splendid a front, we expected that the interior would correspond

with it in every respect; but we were disappointed. Some steps lead to a chamber, the door of which is seen under the peristyle: although regularly chiselled and in good proportion, the walls are rough; the doors have no frame work; the whole, in fact, seems to have been abandoned as soon as it was executed. There are two lateral chambers; one of which, to their left, is irregularly formed; the other presents two hollows, which appear to have been intended for two coffins, perhaps those of the founders of the monument, which were placed provisionally in this little rock, until the more magnificent receptacle which they had in their vanity intended for themselves should be completed.

"The brook, which flowed with a gentle murmur at the foot of this wonderful effort of human labour, reminded us that we had still to explore the ruins which surround its source and border its current on both sides. Our guides went before us, occasionally calling our attention to the large slabs, indicating here and there the ancient pavement, which conferred upon the ravine, though at present so savage in its appearance, and incumbered by ruins, the character of a fine avenue created by nature, and improved to magnificence by the skill and industry of man. After making many turns through this almost subterraneous street, the rocks at the top nearly touching each other, and after having already felt a degree of admiration which seemed incapable of being exceeded, we were enchanted by the view of an object which I should in vain endeavour to describe. A grand triumphal arch, erected over the ravine after the fashion of the ancients, who usually constructed similar arches at the entrance to their cities, boldly spans the two lofty walls of rock on each side. The savage wildness of the situation has no parallel. The impression which it produces at the moment of entering this almost covered way is inexpressible." pp. 164—172.

Those of our readers who possess Finden's "Landscape Illustrations of the Bible," with a description of the plates by the Rev. T. H. Horne, or nearly the same work, under another title, as an annual volume (the third and concluding series of which has just appeared), entitled "The Biblical Keepsake," will find an engraving of this remarkable arch in that beautiful and interesting publication. The work consists of highly-finished "Views of the most remarkable Places mentioned in the Bible," which Mr. Horne has described in the text with great care and fidelity, condensing much information at present scattered through a large number of costly publications.

The following passage describes a remarkable monument hitherto unexplored.

"We returned by the Palace of Pharaoh, the site of the town, and the ruins of its buildings; and admired, as we passed, the arrangements which had been made in order to render the declivities useful, as well as to facilitate the ascent and descent of the ravines. To finish our examination of the valley we had still to pursue our researches in the north-west, the west, and the south. Our guides conducted us at first to the north, by a ravine which at the opening was wide, and planted with magnificent laurels; it soon, however, became narrow, and was incumbered by rocks of enormous size. We should have found it impossible to go on, had it not been for the footways we discovered at every step, wrought by the indefatigable industry of the ancient inhabitants. Nothing appeared to them too laborious that was calculated to facilitate access to the splendid funereal monuments which they found near the summits of the mountains. Roads sufficiently wide were cut in the rocks, cascades were divested of their ruggedness, and a superb staircase extended over a space of more than fifteen hundred feet, in order to lead to the great tomb, which the Arabs call El Deir, or the Convent.

"No traveller had yet approached this monument. Burckhardt appears to have known nothing of it. Mr. Banks and his friends were unable to visit it, and were obliged to content themselves with having seen it at the distance of half a league through a telescope. We were, therefore, the first to explore this astonishing work of art.

"Sculptured in relief on the rock, it exhibits a compact mass, a monolithe monument, in fact, of enormous dimensions, by way of ornament in front of the mountain. Its preservation is perfect; it would be difficult to say as much for its style. The vastness of its dimensions, however, compensate in some degree for its defects; and even the fantastic character which it presents is curious with reference to the history of the arts, when compared with the different edifices which were constructed about the time of their revival. It forms a link between their decline in the thirteenth and fourteenth centuries, and their restoration in the fifteenth.

"While I was copying this grand architectural production, M. Linant took its measurements: we then examined its environs. In front of it there is a lofty rock, to which an artificial ascent is formed; we found on the top, on a level platform, a

line of columns, the bases of which are still in their places, and a subterraneous chamber, at the bottom of which there was a niche, sculptured with great care, though in an extremely defective style. From this platform we enjoyed a most extensive view; the eye commanding, on one side, the monument of El Deir and the Valley of Mousa, and on the other, the chaos of rocks which are piled at the foot of Mount Hor." pp. 181—183.

The travellers remained a week (the translator calls it, in English-French, eight days, as he does a fortnight fifteen) at Petra, notwithstanding the warnings and threatenings of the Fellahs, the alarm of the plague, and the impatience of their own Arab escort, who, seeing nothing to interest them in a labyrinth of ruins, reminded their employers that it was time to return, which the latter consented to do, not wishing to exhaust their forbearance, or to risk the loss of the valuable acquisitions already made. The camels were accordingly assembled and loaded, and the travellers departed from their funereal abode.

One of the first objects of interest on their route homewards was Mount Hor, the site traditionally venerated as the death-place of Aaron, as recorded in Numbers xx. 22—29. It is a lofty mountain, which commands all the neighbouring heights.

"By a variety of works on the road which the Israelites pursued, works of too extensive a nature to be introduced into this publication, I found a remarkable coincidence between this position and the one which should be assigned to the Mount Hor of the Bible. The Arabs, so exact in their traditions, venerate the tomb of the prophet Haroun (Aaron), on the top of the mountain, even at the present day. Burckhardt pretended to have made a vow that he would sacrifice a goat to that saint, in order that he might have an excuse for his journey to Wady Mousa. But his guide refused to conduct him farther than the plain, and forced him to consummate his sacrifice within view of the mountain. An old Arab, who acts as the guardian of that venerated place, dwells on the summit of the rock, and receives visits from the inhabitants of Gaza, and the Fellahs of Wady Mousa, who repair thither, sometimes apparently for religious purposes, but oftener with a view to cultivate the scanty portions of soil which the terraces of the mountain offer to the industry of man." pp. 194, 195.

The neighbourhood of Petra, to a considerable distance, exhibits the traces of ancient villages and towns, the whole forming a striking commentary upon the predictions of Holy Writ, especially those recorded in the twenty-fifth chapter of Ezekiel. Wherever the eye stretches, from any lofty elevation, nothing is to be seen but the bold ridges of mountains divided by parched and deserted valleys, forming altogether a picture of the most joyless desolation. Unerringly was it said, in the anticipations of Omniscience: "Behold, O Mount Seir, I am against thee; and I will stretch out my hand against thee, and make thee most desolate.....I will make thee perpetual desolations; and thy cities shall not return.....As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even all of it; and they shall know that I am the Lord."

The following is another Biblical illustration:

"There is to be found at Kerak a species of bearded wheat, that justifies the text of the Bible against the charges of exaggeration of which it has been the object; and the vines, also, of this country, of the fruit of which we saw some specimens, account for the enormous grapes which the spies sent out by Moses brought back from the places they had visited. At the present day, in this land of malediction, nothing but the extreme misery of the inhabitants could urge them to cultivate the earth with such persevering industry as they do, seeing the many annoyances to which they are subject. First come the Bedouins; a rapacious race, who are perpetually claiming from the poor agriculturist a portion of his produce, under the pretext of a lawful impost, in return for precarious protection: a most unjust demand, but exacted with too much authority to be resisted. Next appears the locust; who, despising the idea of an impost, approaches with his troops, and lays waste the whole country, spreading, as it were, the winding-sheet of death over every tract on which he lights. The prophet Joel was well acquainted with the nature of this terrible insect (see Joel i. 10, 12; ii. 2—10)." pp. 203—205.

In our volume for 1830, p. 119, we noticed the not improbable con-

jecture of Burckhardt, that the long plain of sand called Wady Araba, which descends from the Dead Sea to the Red Sea, was once the bed of the river Jordan, before the awful catastrophe of the cities of the Plain (or Valley). In tracing that river from its source, we see it fall into the lake of Tiberias—which it for the most part forms by overflowing the low ground—and then emerging from it, after traversing its length; and we might naturally conjecture, that when in like manner it falls into the Dead Sea, it would emerge at the opposite extremity, and flow on in a southerly direction, till it arrived at the eastern gulf of the Red Sea, near Akaba (Ezion-geber). Instead, however, of this, it loses itself in the Dead Sea, from which it has no visible outlet, the superfluous waters being carried off by evaporation. But Burckhardt remarked, that from the Asphaltic Lake to the Red Sea there is one continuous valley, which, from its appearances, may reasonably be conjectured to have been in ancient days the bed of a river; and it seems no violent supposition that the supernatural infliction which visited the devoted Cities of the Plain, stopped up the outlet of the river, thus causing it to swell into that remarkable inland lake, the existence and phenomena of which still present a striking corroboration of the truth of the inspired narrative. Above the Dead Sea the Jordan fertilizes the country; whereas below it, for want of water, the whole valley, as far as to the Red Sea, is a wilderness of barren sand. M. Laborde concurs in the hypothesis of Burckhardt, remarking, that "this must evidently have been the bed of the Jordan before the *volcanic eruption* took place which formed the actual basin of the Dead Sea." The so-called "volcanic eruption" is purely a conjectural agency, to account for existing phenomena without admitting a miraculous visitation. But even the sceptic is obliged to acknowledge the indelible physical appearances which attest the sacred record; though he gratuitously substitutes a "volcanic eruption" for the inspired declaration that "the Lord rained brimstone and fire from the Lord out of heaven *."

* One of the passages in Mr. Milman's History which was strongly urged as being of a Neologian character, was the following, relating to this subject. "A distinguished modern geographer (Malte Brun)," says Mr. Milman, "thus describes the present indications of the physical agency by which Divine Providence brought about this memorable destruction:—'The valley of the Jordan offers many traces of volcanoes; the bituminous and sulphurous water of Lake Asphaltites, the lavas and pumice thrown out on its banks, and the warm bath of Tabarieh, shew that this valley has been the theatre of a fire not yet extinguished. Volumes of smoke are often observed to escape from Lake Asphaltites, and new crevices are found on its margin.'"

The outburst of displeasure against Mr. Milman's publication was not more severe than well-deserved; for its demerits were numerous and flagrant: but severity ought to be just; and among the charges urged against it, it was not just to assert that in such a passage as the above the author intended to set aside Divine agency; for he had already said: "As they pass forth towards the valley of the Jordan, the same Divine Being, for so he manifestly appears to be, announces the dreadful ruin impending over the licentious cities." And in the passage just quoted he affirms that "Divine Providence brought about this memorable destruction." There was, therefore, no denial of a special interposition of the hand of God; but then he ventured to assert, without the slightest allusion to the language of Holy Writ, in which the transaction is described, that Divine Providence brought about the destruction by the particular physical agency which Malte Brun mentions. He does not merely say that Jehovah might, in his infinite power and wisdom, predispose, or make use of, or overrule, secondary causes; or that from the "Vale of Siddim," which abounded with what our translators call slime, but what some translate bitumen, the infinite Disposer of all things might, if He so willed, supply the elements of destruction which he caused to rain down from heaven; but he reasons upon the event in a merely secular manner; just as he would upon the showers of sulphurous ashes and the streams of burning lava which overwhelmed Herculaneum or Pompeii; without the slightest intimation that a supernatural manifestation is not to be tested by natural causes, even though it should please Almighty Power and Wisdom to employ them. Mr. Milman himself elsewhere observes, in speaking of the first of the plagues of Egypt—namely, the turning the waters of the Nile

The two routes which our travellers passed over in going from Akaba, to Petra and returning, and which have been hitherto wholly unknown to modern Europeans, present an explanation of the various remarkable characteristics which have successively given importance to that country,—the entrance of the Israelites; the commercial expeditions of Solomon;

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into blood—that "writers who attempt to account for these miracles by natural means, suppose that Moses took the opportunity of that periodical change (by which the waters of the Nile, about the period of their increase, usually assume a red tinge, either from the colour of the Ethiopian soil, which is washed down, or from a number of insects of that colour) to terrify the superstitious Egyptians;" justly adding, "That Moses should place any reliance on, or the Egyptians feel the least apprehension at, an ordinary occurrence, which took place every year, seems little less incredible than the miracle itself." And in like manner we may rejoin, that for the inspired Scriptures to describe as a supernatural interposition of Divine displeasure what was only an ordinary operation in the appointed workings of the material universe—such as an earthquake, or a shower of "brimstone and fire" from the explosion of a volcano—is less credible than the miracle which it seeks to account for.

There has been too much, in the pride of modern science, of irreverent intrusion into sacred things. Mr. Scott has a very appropriate remark upon this subject, in commenting upon the destruction of the Cities of the Plain. "The judgment," he says, "came 'as a destruction from the Almighty,' and we need not inquire how He effected it." The venerable commentator was doubtless well acquainted with the physical features of the country, its pits of bitumen, its beds of sulphur, its lavas and its volcanoes; and he did not assert that Infinite Power might not have pre-arranged material agencies, and employed them to effect his purpose; but he saw the absurdity of making a supernatural event dependent upon natural causes; as if we should attempt to account for our Lord's miracle of healing upon one born blind, by a mineralogical inquiry respecting the "clay" which he placed upon his eyes. If a traveller could point out on the spot the very species of earth which our Lord employed upon the occasion, we should not be one step nearer a solution of the case, since it was not effected by ordinary agencies, but involved a miracle; nor are we one step nearer, in the instance before us, by discovering sulphur and bitumen in and about the Asphaltic Lake; more especially as there is no proof that these were not the products of the miraculous infliction, and not the elements predisposed for its accomplishment. Mr. Scott, therefore, speaks safely when he says "we need not inquire how He effected it;" or rather, it were utterly vain and presumptuous to do so.

The Hutchinsonian philosophy affected minutely to tell us how God disposed of the earth, and the sea, and the firmament, and of light, and fire, and air, in working out the creation; but the whole speculation was not only valueless, but dangerously rash. We know nothing but the simple fact that Almighty Wisdom and Power did what the inspired writer states; but as to the physical or chemical manner in which it pleased God to dispose of this or that element which he had created, or this or that agency which he had appointed in working out his Divine purposes, it were folly, and not philosophy, to attempt to inquire. Some Christian geologists, and among them Mr. Faber, have attempted to trace back, from the actual appearances of the terrene strata and the organic remains deposited in them, the successive works of the six days' creative energy. The result has been altogether unsatisfactory; and though at first sight such speculations may appear to aid the cause of Revelation, yet in their recoil they are highly mischievous.

The geological Professors at our two Universities have been blamed, because, while they state undeniable facts, and present the irresistible inferences which flow from them, they refuse to invent some cosmological hypothesis, by which, taking the first chapter of Genesis into their hands, and commenting upon it scientifically in their museums, surrounded by diagrams and specimens, they may, as it were, build up the fabric of the creation—in other words, invent a system which the next geological discovery may subvert. They will do well to abide by Mr. Scott's suggestion: to repose upon the inspired declaration that "in the beginning God created the heavens and the earth," and that he performed the successive acts of his six days' work in the manner there described, and rested the seventh; and for the remainder to say, in the language both of humility and philosophy, "we need not inquire how He effected it." But weak minds must arrange a system: they cannot sustain the weight of two facts which they know not how to reconcile; and therefore they make one of them give way, rather than not rush to a conclusion. If they are sceptical, the Divine Word must be wrong, and geology right; if they are sincere believers, geology is wrong, because they cannot reconcile it to their explication of Moses. It does not enter into their imagination that geology may be right and Moses too; and that the only discrepancy arises from their ignorance, which knows not how to reconcile them.

the conquest of Antigonus; the trading enterprises of Petra; the warlike efforts of Reynaud, governor of Karac; and the ancient route of the caravan of Mecca.

At Akaba the travellers were received, as before, with kindness; and having remunerated their friendly conductors to their satisfaction, set out for Cairo. M. Linant was obliged by business to cross the Desert at once for that destination, but M. Laborde took the opportunity of completing his tour of the peninsula of the Red Sea. In his way he visited some of the monastic establishments around Mount Sinai. He says:

"On reaching a level space situated between two ravines, we found the ruins of a convent. All the environs of Sinai and Serbal are strewed with similar ruins; indications of the great importance which was formerly attached to this sacred country. This valley, called Wady Barabra, was well situated for such an institution; its springs and general fertility, but, above all, its position on the road from Tor to Sinai, presented several advantages indispensable to a convent." p. 220.

"The monks of Mount Sinai possess, at the distance of three fourths of a league to the north of the town of Tor, immense plantations of palms, which they pay the Arabs for cultivating. The produce is conveyed by camels to the convent. The dates are distilled, and produce a kind of spirit of an inferior description, which forms the ordinary beverage of the brethren. A solitary monk resides in a small fort—el Bourg—which has been constructed at one of the angles of the wall of inclosure. Notwithstanding the precaution with which he draws after him the ladder that enables him to ascend to his dwelling, he is nevertheless frequently compelled to yield to the violence of the Arabs, who demand from him, as a reward for their protection, bread and other provisions.

"The number of palm trees here naturally led the pilgrims, who formerly came by the way of Gaa, Tor, and Wady Seleh, to visit the convent of Sinai, to believe that this was the site of the Elim of seventy palm trees mentioned in the Bible; and it is so marked in most of their records. But the mere existence of palm trees is not sufficient to fix the position of Elim, and the relations of distance accord too little with Scripture to permit the adoption of such an opinion." pp. 223, 224.

"Continuing our course towards the north, we arrived within sight of Sinai, by a series of valleys which expand or become narrow according to their composition and the rapidity of the currents that flow through them. After passing a considerable ridge of the mountain which forms the two grand outlets of the peninsula, (one, that of Wady Cheick, which takes its course with Feiran into the Gulf of Suez, the other that of Zackal, which descends towards the Gulf of Akaba,) we perceived the Convent of St. Catherine, standing silently in the midst of the majestic mountains by which it is commanded. On the left rises Mount Horeb, a prolongation of Sinai; and in the distance extends the plain where the people of Israel encamped on their journey through the wilderness." pp. 228, 229.

Popery, with its accustomed "deceivableness of unrighteousness," has made the vicinity of Mount Sinai a theatre for the most debasing superstitions; and, as if in contempt of the Divine mandates there so awfully delivered, has introduced image worship and idolatry within those very precincts where Jehovah proclaimed that men should worship Him, and Him only. We suppose that M. Laborde does not seriously credit the tale that the relics of St. Catherine rest in a vault in this particular convent, any more than in the hundreds of others which are dedicated to her memory.

"The church of the convent deserves particular attention on account of the style of its ornaments, and more especially the fine mosaic which embellishes the vault, beneath which the relics of St. Catherine are preserved. It is the narrowest part of the church, and the lamps and tapers which are continually burning in honour of the saint have blackened the ceiling with their smoke; and, moreover, the light which comes from them strikes on the eyes and prevents them from distinguishing any of the objects above. Moses is represented on the left of two windows, which are seen at the top of the design, on his knees before the burning bush; on the right he receives the tables of the law. The lower part of the vault represents the transfiguration, which was the symbol of the convent. In the middle is Christ; on the right Elias; on the left Moses; and at the bottom of the picture Saints John, Peter, and James, struck with astonishment and dazzled by the celestial light. At the top of the vault two medallions contain portraits of the founders of the convent, the Emperor Justinian, and Theodora his consort. Round the arch are seen the names, in Greek, of several saints mixed with those of the functionaries of the monastery at the time when the mosaic was executed.

"At the bottom of the niche there is an inscription in Greek, of which the following is a translation:—'In the name of the Father, and of the Son, and of the Holy Ghost, the whole of this work was executed for the salvation of those who have contributed to it by their donations, under Longinus, the most holy priest and prior.' Beneath this inscription there are bust portraits, with these legends,—Daniel, Jeremy, Malachy, Haggai, Habbacuc, Joel, Amos, David, Hosea, Micah, Abdias, Nahum, Σοφονιας, Zechariah, Isaias, and Ezekiel." pp. 234—237.

Mount Sinai itself, and its present condition, are described as follows:

"We climbed with difficulty to the top of Sinai, resting at each cleft or salient part of the rock to which some traditions have been annexed by the inventive faculty of the monks, who have communicated them to the Arabs, always ready to listen to narratives of this description. Arrived on the summit, I was surprized by the briskness of the air. The eye sought in vain to catch some prominent object amid the chaos of rocks which were tumbled round the base, and vanished in the distance in the form of raging waves. Nevertheless, I distinguished the Red Sea, the mountains of Africa, and some summits of mountains which I easily recognised by their shapes,—Schommar being distinguishable by its rounded masses, Serbal by its shooting points, and Tih by its immense prolongation.

"I visited the ruins of the mosque and of the Christian church, both of which rebuke, on this grand theatre of the three religions that divide the world, the indifference of mankind to the creeds which they once professed with so much ardour.

"In the time of Frescobaldi (1384) the chapel was embellished with paintings and closed by an iron door; when Peter Belon visited it in 1550, and subsequently Pölschitz in 1598, the door was still in existence; but the pilgrims had already covered the walls with their names and those reflections which travellers are every where accustomed to leave behind them. In 1610 Sandys found it deserted and in ruins.

"Descending by the ravine which separates Sinai from Mount St. Catherine, we found, amidst numerous traces of the veneration formerly paid to all these places, the stone from which Moses caused water to spring forth by the command of God." pp. 241—244.

M. Laborde, we imagine, believes that this is the identical stone, just as much as he believes the tradition respecting the relics of St. Catherine, and the many other wonders which he relates with seeming acquiescence. To our feelings there is a cool scepticism in his style of narrative, which indicates that the writer makes very little distinction as to sacredness between a monk's legend, a Mohammedan fable, and a Scriptural verity; as indeed would appear from his equal lament over "the ruins of the mosque and the Christian church," his antiquarian reverence for "the three religions that divide the world," and his picturesque sorrow that superstitious pilgrimages and votive paintings are less resorted to, as instruments of salvation, and propitiatory offerings to God, than they were during the dark ages. Gibbon would have indulged a similar strain of remark under the same circumstances. Still his researches illustrate the Scripture narrative; and, as already stated, he expresses in the strongest terms his conviction that the Bible is a most faithful memorial of ancient Oriental manners, customs, literature, and geography. But this is not its highest claim: it is the transcript of the Divine will, the revelation of the way of pardon and peace with God. "Search the Scriptures," said our blessed Redeemer—not as a depository of ancient history, a memorial of men and customs and scenes long since passed by, but—because "in them ye think ye have eternal life, and they are they which testify of Me." How different from this the researches of those learned Orientalists and travellers who have looked into the Bible, not as a book to make men wise unto salvation, but only as a record of antiquarian lore. The Mohammedan, who does really believe the code which he professes, puts to shame the man who, like M. Laborde, makes his presumed faith a mere traveller's passport, which he can change at the next stage of his journey with as little remorse as he would doff his hat to assume a turban. Do we speak too harshly, with such passages as the following before us?

"Even at the present day, the best introduction for any person travelling in the east is to announce himself as a pilgrim. During the whole of our journey from Constanti-

nople to Egypt [a former journey], to the questions which were repeatedly addressed to us as to the object of our travels by the pachas and Musselims, in presence of their assembled courts, our answer was always the same, that we were on a pilgrimage to the tomb of our Lord. It would be difficult to describe the respect with which this answer was universally received, and the extent to which it facilitated all our arrangements." p. 317.

Yes, because the Turks knew that "men should be what they seem;" and they respected a pilgrim who, for conscience' sake, incurred much expense, and endured much toil and privation, for what he considered a pious and sacred object. But what would they have said of the disingenuousness of those who, calling themselves Christians, take advantage of the respect which even the disciples of Mohammed feel for Him to whom their false prophet bore witness as being the Son of God, just to facilitate a tour of curiosity at the expense of veracity and their eternal interests? It is a detestable practice: yet we lament to say that it has been fostered by the English Geographical Society, which sent out Burckhardt and others concealed in a tissue of disgraceful fabrications and anti-Christian blasphemies.

We are grieved to part with M. Laborde in a manner so painful; more especially as throughout his volume he appears in the character of a truly amiable man, who acted towards the natives, wherever he went, in a spirit of kindness and justice which does him great honour; more especially on account of the contrast which it forms to the conduct of some other travellers, who, provided they could accomplish their own objects, cared little what vexation or injustice they inflicted in their route, or what might be the effect of their misdeeds upon succeeding travellers. How different the picture exhibited in the following passages, and which we have no reason to suppose is unfairly coloured.

"At Akaba we were received with the same unvarying kindness as before. We waited there two days for the messenger whom I despatched to Cairo for the money; we then paid our guides for the attention and protection we had received from them; and having deducted a reasonable sum for the guns and the shawls we had given them, we satisfied every body, assuring them, at the same time, that many Europeans, when informed of the security which we had enjoyed under their guidance, would come hither to make the same tour, now that it was attended with every kind of facility. I trust that the efforts which I constantly made to procure a good reception every where for Europeans attempting the same journey may be productive of the best effects. This is a duty which no traveller ought ever to forget." p. 213.

"It became at length necessary, upon my return to Cairo, that I should separate myself from my Tobrats; these excellent men, who, during my long journey, had conducted themselves towards me with the greatest assiduity and kindness. Hussein particularly seemed attached to me: the mere creature of his feelings, he wept on leaving me, and made me promise that I would again come to eat his dates and drink his milk under his tent. He said, that God was great, that, perhaps, some day I might be unfortunate, and an exile from my country, and that then I should remember Hussein: he added, that he would always have for me, in the Wady, a tent to sleep in, goats to supply me with food, and dromedaries to take me to see the *old stones*." p. 258.

OBITUARY.

RIGHT REV. BISHOP WHITE
OF PENNSYLVANIA.

(*Continued from* p. 700.)

We have continued to receive from America so many memorials of affectionate respect for the memory of the late venerated patriarch, Bishop White, that we are induced to add a few paragraphs to those which have already appeared in our pages. Our present Volume, therefore, from the Memoir in January to the present closing paper, will preserve, in a convenient form for reference, the chief incidents in the life of this much-esteemed Prelate, and which are the more interesting as they embody the most important particulars connected with the establishment and history of the United States Episcopal Church.

That very respectable publication the Episcopal Recorder of Philadelphia, says

of him: "His hoary head was a crown of glory, for it was found in the way of righteousness. Such a man is not only a kind of physical wonder, that he should be preserved so long with such a frame, exposed to so many outward dangers; but a moral wonder, that with such a heart, and in such a world, he should have held on his way, and kept his garments clean, and been without offence. He was indeed a monument to the glory of Divine Grace."

From a paper which he drew up for a friend, mentioning some particulars in his early life, we copy the following passages. Some of the remarks in them would afford materials for observation; but we will not detain our readers with comments which they will readily supply for themselves.

In regard to his choice of a profession he says:—"It may be recorded with truth, but let it be with humility, and with sorrow for innumerable failures, and for the having fallen far short of what was due to the advantages enjoyed, that there is not recollected any portion of my life during which I was altogether regardless of the obligations of religion, or neglectful of the duty of prayer." His mother's pious assiduity first turned his thoughts to serious things, and "my earliest religious impressions," he remarks, "were the fruit of her instruction."

"But in about the middle of my sixteenth year there occurred some circumstances, particularly the decease of an amiable young lady of my own age, but in whom I had not felt any further interest than that of an acquaintance of my sister. This event helped to give my mind a tendency to religious exercises and inquiries, which were also promoted by its being understood that a visit was to be expected from the Rev. George Whitefield. His former visits had been principally before my birth, and the last of them had been when I was too young to retain the recollection even of his person. His coming at this time caused religion to be more than commonly a subject of conversation; and this added to the existing tendency of my mind. I heard him with great delight in his wonderful elocution; although informed that it was greatly impaired by the state of his health, which evidently affected his throat, and swelled his person, which was reported to be naturally slender. Under this disadvantage, his force of emphasis and the melodies of his tones and cadences excelled what I have witnessed in any other person. It is a proof of how much depends on the mechanical part of us, and on sympathy excited by occasional incidents, that although the preaching of Mr. Whitefield must have had the same general complexion, and have been at least as well considered as in former years, there was nothing seen under it of those agitations which were still subjects of report. Whether it were owing to this cause, or to my being otherwise fortified, I found myself in no danger of being one of his converts or disciples. The first consideration which weakened his authority with me, was a comparison of his obligations assumed at ordination, with his utter disregard of them; a subject new to me, when his case presented it. Subsequently to this period, when I considered the controversy between the divines of the Church of England and those of the Puritan separation, although I disapproved of the scrupulousness of the latter, not without lamenting the unbending attitude of the former, the relaxing of which would probably have broken the party, by detaching the honest from the factious, yet there appeared responsibility in the plea of conscientious refusal. That Mr. Whitefield had some expedient, reconciling to his mind his deviations, cannot reasonably be doubted. But in consideration of what he has said in print, of his having been led away by impressions and feelings, it is not uncharitable to class his case among the many in which enthusiasm, consistently with general good intention, leads to results not consistent with moral obligation. Of the effect in former *times of his violation* of the order of the Church, there was evidence in the many families who were known to have been drawn from it, by becoming followers of his ministry. Facts also were related, which had a tendency to caution against the delusion of sudden impressions and violent agitations; it being remembered by many, that they had been subjects of such extravagances without any lasting effect on their religious state, or on their moral conduct; and of many others, that they had been similarly affected, and continued to be professors of religion, but of *such a sort* as not to induce in me an inclination to resemble them. These things did not hinder the observing of some persons of piety and consistent lives, who had received their first impressions under the display of the extraordinary elocution of Mr. Whitefield. That this was the engine by which he wrought such wonders, must be evident to all who have perused his printed sermons. Of his disinterestedness, and of his generous affections, there is here entertained no doubt."

The Bishop records also some further facts, in relation to this "celebrated man," as he justly entitles him; and particularly alludes to an interview with him, at the dinner-table of a relative at Burlington, when Whitefield, "almost the only speaker, as was said to be common," uttered the following among other startling expressions:—"In heaven I expect to see Charles the First, Oliver Cromwell, and Archbishop Laud, singing hallelujahs together." "He would not have said this," observes the Bishop, "when he enveighed

against Archbishop Tillotson from the pulpit."

Of his course of theological studies, compositions, and inquiries, from the time of his graduation to that of his going to England for holy orders, in October 1770, he has left some interesting memoranda; but he adds: "That portion of my life, however, is now looked back on, as what might have been improved much more by literary cultivation; and thus have prevented the deficiencies which have been the unavoidable result of a multiplicity of concerns."

When he arrived in England, Dr. Richard Terrick was the Bishop of London, and of course the diocesan of the churches in America. After examination by this Bishop's chaplain, he was ordained Deacon, with many others, under letters dimissory, by Dr. Young, the Bishop of Norwich, in the Royal Chapel. After receiving Deacon's orders, he remained in England about eighteen months, spending a part of his time with his father's relatives, at Twickenham; and making many visits to the chief seats of learning and science, and occasional excursions to other places of peculiar attraction. Among his friends and acquaintance in England, he mentions Dr. Kennicott, Dr. Goldsmith, and Dr. Samuel Johnson. He has left interesting notes, taken during his residence in England, which consist chiefly of his reminiscences of the distinguished persons with whom he met, and of his visits to the Universities.

The Right Rev. Dr. Onderdonk, his successor as Bishop of the Protestant Episcopal Church in the Commonwealth (this is the title) of Pennsylvania, says of him, in the discourse delivered at his funeral: "This distinguished father in the church, was one of the most conspicuous and perfect examples of the kind of piety which approaches to innocence, and which consequently manifests but little of the emotion that springs, directly or indirectly, from a consciousness of deep sin. Amid all his points of eminence, and many such were his, this was the greatest eminence of all.···· He belonged to that very small class of Christians, who bear from infancy the image of Christ, and never deface it by vice, by worldliness, or by flagrant neglect, and who thus, though they know and feel that they are sinners, and have no hope but in the cross, do not so feel it as to exhibit the clear train of converting experience which other Christians undergo, whose piety was not so early, or has not proved so uniform and consistent. Emotion, which, if not arising from constitutional temperament, implies either change, or the apprehension of a change, could have little power over one whose bright course was so undeviating. With a character so pure, it has been said of him, and not unaptly, that he was sanctified from the womb. His whole life, from infancy to extreme old age, spent in one community, neither that community, nor an individual either there or elsewhere, has even a whisper against him."

There is much in this description, as well as in the whole discourse, which would furnish matter for a lengthened discussion, if we were penning a review, instead of transcribing an extract for an obituary. The object of the discourse is to shew that there are "two conditions of religion;" the one "the inferior," the other "the more honourable;" and that no person can rightly welcome death "except his preparation be according to one or other of these standards." The first and lower condition, says Bishop Onderdonk, is that which includes "both a holy life, and all holy sensibilities; with sound virtue, a deep experience of sorrow for sin, and of joy and peace in believing, added to hope and confidence in the merits of the Saviour, and absorbing love to crown all these emotions and make them perfect." This "inferior" condition, combining "appropriate religious feelings" with "practical religious improvement" supposes the person "to feel distinctly and clearly the depravity of our common nature," and to have fled for refuge to the hope set before him in the Gospel; so that he rejoices with all joy and peace in believing, abounding in hope through the power of the Holy Ghost, and bringing forth the fruits of a holy life. The higher and "more honourable condition," Bishop Onderdonk remarks, and that to which Bishop White attained—though it is, he says, the lot but of few—is that "which exhibits practical holiness in even greater perfection, but only an indistinct experience of penitent feelings. There is ample purity of heart and of life, and unquestioning confidence towards God, through Christ, and entire love of God and of Christ; but not a deep and harrowing conception of the 'vileness' of personal depravity, or the kindred joy of an escape from its curse on 'receiving the atonement.'" These alleged higher examples, in which "religious principles operate in producing correctness and amiableness of deportment," without any clear exhibition of "the sensibilities" of the spiritual life, are thus further described: "There are a few cases, in which Christian works are shewn out of a good conversation with unquestionable meekness of wisdom, while yet there appears but an obscure perception of the darker or deeper feelings of Christianity. There are a few individuals, who, though they love the Redeemer, evince little personal sensibility to the call to repentance, to expostulations concerning human depravity, to the declarations of the joy experienced by the changed in heart: and yet they 'walk,' like the parents of the Baptist, 'in all the ordinances and commandments of the Lord,

blameless. They are not, of course, free from the stains of a fallen nature; yet they are "eminently pure in heart," and as eminently pure in life; they fulfil with hallowed motives, all religious services; but, like Job, they never remove their integrity."

In distinction to the former class of cases, which embraces "penitent movings of the soul," Bishop Onderdonk "acknowledges with satisfaction that others may exist, in which true religion has the features of mere amiableness and undeviating rectitude." But, he adds, "Of such a condition of a bosom truly pious, it is incongruous to expect it in any but those who have been perfectly exemplary from their youth, and have never since fallen into neglect or irreligious courses. If any considerable portion of life has been given to carelessness and oblivion of God, more especially if it has been given to vice and wickedness, it cannot be but that sorrow will be felt; repentance will inflict upon the soul either its greater or its lesser thorns. I know not, therefore, how we can admit that a true saint can escape these thorns, unless he has escaped very entirely both vice and carelessness. He must have been sanctified from childhood; like Joseph, like Samuel, like Timothy, like the Baptist, and like the Redeemer, waxing strong in the Spirit, in the very earliest years.···· And if any one be really unconscious of evil to the degree here supposed, and is living in integrity and purity, it cannot be expected that he should have very deep emotions of repentance; for the genuine sorrows of contrition can be only proportioned to the sense of actual guilt."

To this high character—not the alleged low standard of daily renewed deep repentance and earnest faith, of "Christian emotions and Christian practice united;" but of "that calm and placid purity and amiableness which enables religion to flourish without the severer cultivations of the Spirit"—Bishop Onderdonk considers his departed friend to have attained even from his childhood; and, indeed, to such a degree that there was danger lest persons who had not made such marked advances in goodness, might think themselves entitled, from his example, to undervalue the "emotions" of repentance and faith. In order to guard against which hazard Bishop Onderdonk continues: "And let me add, my brethren, though it be a point of less importance—should there be others of you who undervalue a sound Christian experience, the due sensibility to religious sorrow and religious joy, a wholesome watchfulness of the current of spiritual emotions, because in this perfect and upright man there appeared few manifestations of them—let me offer to *you* also a friendly admonition. Have you as little to answer for before God, as we all trust he has had? is your conscience as void of offence, in regard to sins of omission, as well as unequivocal wickedness, as was his? If not—and alas, very few can make this claim—if not, then you have more depravity to feel, and you *ought* to feel it; nay, you *will* feel it, if you are indeed penitent: and then, if repentance completes its work, and a firm interest in the Saviour is apprehended, the spirit of heaviness will be relieved by the garment of praise."

In this passage Bishop Onderdonk specifies in the language of eulogy precisely what had always appeared to us most defective in the religious sentiments and character of his venerable friend, so far as we could judge of them from his writings. In the opening of our memoir of him, in our Number for January, we remarked: "The four individuals (Dr. Seabury, Dr. Prevost, Dr. Madison, and Dr. White) who planted the American Episcopal Church, and also the majority of their colleagues and early successors, were educated in the then prevailing school of theology;—a school the characteristics of which we have so often discussed, that we shall not dwell upon them at present; but shall rather unite with our readers in congratulating the universal church upon the increased evangelical fervour and scriptural soundness of doctrine of this our day, of that blessed revival of piety and zeal, which no man more rejoices in than the eminent Prelate whose name has called forth these remarks." Among the characteristics of the defective theology to which we alluded, not the least are inadequate views of the necessity of conversion grounded upon an imperfect conception of the extent of human sinfulness and guilt; and this, again, connected with more or less of ambiguity or error in the matter of the justification of a sinner before God solely through faith in the sacrifice of the Redeemer, and the need and nature of the renewing influences of the Holy Spirit. The particulars in which, in the above passage (written, be it remembered, during the Bishop's life), we expressed our opinion that the school to which he belonged was defective, were "scriptural soundness of doctrine," and "evangelical fervour of spirit;" and now, after his death, we find his Right Reverend Brother giving such a description of him as, if true, would justify our remark, not only in reference to the theological school to which in a certain measure he belonged (though he had always risen above some of its dicta, and had practically outgrown its meagre dogmas), but in reference to himself personally.

We are bound, in all honesty, to say, and we are willing at any time to go to the proof, that Bishop Onderdonk's twofold classification, if we rightly comprehend it, is unwarranted by Scripture. It is indeed true, that what are expressively called "the experiences" of different Christians, vary in a multiplicity of details;

and, especially, that in some cases there is more of alarm, and in others of joy; and that the intensity of repentance, faith, and holiness, is not in all instances to be reduced to precisely the same degree of the spiritual thermometer. We would no more limit the operations of the Spirit of God in the kingdom of grace, than in the kingdom of nature. Some are drawn "with love, and with the cords of a man;" while others are broken in, as it were, "like a bullock unaccustomed to the yoke;"—some in early childhood, others in advanced age;—some by a very soft and gradual process, like the sun calmly rising after the lengthened twilight of a summer's morning; others by a more sudden disruption from darkness to light, and from "the power of Satan unto God." But, if we understand Bishop Onderdonk aright, it is not to distinctions of this nature, and which we readily admit, that he alludes; but to distinctions arising from some difference of moral character, which makes "conversion" needful for one man, and not for another: as if our Lord meant literally, that He did not come to call "to repentance" such "righteous" persons as Dr. Onderdonk describes his friend to have always been, but "sinners," meaning only the less moral class of mankind. Indeed, the Bishop expressly states that persons "unconscious of evil to the degree", which he supposes, "cannot be expected to have very deep emotions of repentance," because "contrition can be only proportioned to the sense of actual guilt." The "greatest eminence," he says, of Bishop White, was that he had "the kind of piety which approaches to innocence:" that is, if we construe it rightly, being whole or very nearly so, he had little, if any, need of a spiritual Physician; his character was "so pure," that Bishop Onderdonk does not specify his having any occasion for the Holy Spirit to purify it; he soared far above that ordinary, second-place kind of Christian, who is not content with a "holy life," but desires "all holy sensibilities" also; and who, with "sound virtue," has also "a deep experience of sorrow for sin, and of joy and peace in believing, added to hope and confidence in the merits of the Saviour, and absorbing love to crown all these emotions and make them perfect." Having "ample purity of heart and of life," and "practical holiness in greater perfection" than ordinary Christians, he had only "an indistinct experience of penitent feelings;" so that it would have been absurd for him to have appropriated the penitential strains of David, or to have felt the conflicting "emotions" of the Apostle Paul, who acknowledged himself to be "the chief of sinners." No; for "never having fallen into neglect or irreligious courses," he was from infancy, "like Joseph, like Samuel, like Timothy, like the Baptist, and like the Redeemer;" and therefore needed not that "repentance should inflict upon the soul either its greater or lesser thorns."

We ought, perhaps, to use stronger words than we are willing to utter to a Right Reverend Father of the Church, upon this comparison. Does he mean that these godly men, or any men, however godly, ought to be placed side by side with Him who was infinitely "holy, harmless, undefiled, and separate from sinners;" and that they required not either "the greater or the lesser thorns of repentance" (if our readers understand so unscriptural a distinction), any more than the incarnate Son of God himself did? We believe, that, if Joseph, Samuel, Timothy, or John the Baptist, had left upon record, under Divine inspiration, as David and St. Paul have done, the feelings of their inmost souls, we should have been made acquainted with the same deeply penitential feelings, the same self-renunciation, the same implicit trust alone in the pardoning mercy of God, and the same peace and joy in believing. One of them indeed, Samuel, has left upon record an appeal to the people of Israel, as to the faithful discharge of his duties to them as a civil magistrate; but he did not say that his righteousness extended to God. And, in like manner, the friends of Bishop White may justly challenge for him the high respect and esteem of his fellow-men, remembering how holily, and justly, and unblameably he had his conversation among them, so that there was not "even a whisper against him;" but in the relations between the soul and its Creator there is no place for any such appeal. Indeed, if Bishop White felt that he had lived "from infancy" in "a kind of piety which approaches to innocence, and which consequently manifests but little of the emotion that springs directly or indirectly from a consciousness of deep sin;" it was an awful mockery for him to use the form of confession in the Church service, in which he daily acknowledged that he had erred and strayed from God's way like a lost sheep; that he had violated his holy laws, both by omission and transgression; that there was "no health" in him; that he was a "miserable offender;" and that he came as "being penitent," not as having or needing "only an indistinct experience of penitent feelings."

But we do not believe that the feelings and religious experience of Bishop White, especially during the latter years of his life, were of the character which his friend ascribes to him. We are, indeed, bound in duty to say, since the strain of Bishop Onderdonk's eulogy forces us to do so, that we do not think that his theological opinions, or his references to the covenant of Divine mercy, and what are emphatically called "the doctrines of grace," were always free from a portion of the ambiguity which adheres to the statements of many Church-of-England divines of great

celebrity in the last century; and, as already remarked, we intimated this opinion in our notice of him, written during his life; but, then, we considered that he had made great advances—especially in his latter years—theoretically, and infinitely greater personally and practically, towards a more Scriptural system than that of the theological school to which we alluded; and we expressed all that was necessary for intelligibility and the discharge of our own conscience, with reverence towards this patriarchal man, when we said, that, instead of discussing, as we had often done, and might again, the defects of the system of theology which for many years carried sway in the Protestant Episcopal communion on both sides of the Atlantic, we preferred on that occasion "congratulating the universal church upon the marked increase both of scriptural soundness of doctrine" and of "evangelical fervour;" and upon "that blessed revival of piety and zeal" which no man, we believed, more rejoiced at "than the eminent prelate whose name called forth these remarks."

That we were justified in considering him as having thus advanced both in "Scriptural soundness of doctrine" and "evangelical fervour," far beyond the defective system of some of his early colleagues, appeared to us perfectly clear, from all we heard of his proceedings and read of his publications; and, now that he is gone, we feel still more confirmed in our opinion by the interesting records of his death-bed, as described in our last Number. And though we admit, with Bishop Onderdonk, that his religious character was not marked with that intensity of expression which has characterized the spiritual frame of many who have passed through deeper waters, yet we feel assured that none of the elements which his Right Reverend friend attributes to the first, and, as he says, least advanced condition of "the life of God in the soul of man," were wanting in him. He himself has somewhere remarked, that the church "knows of no religion but such as is expressive of sensibilities;" which is almost a contradiction in terms to Bishop Onderdonk's statement respecting that second and higher condition, to which his friend, he says, had attained—a condition in which "there appeared few manifestations" of this very "sensibility." We believe that Bishop White's own feeling would have been, that this deficiency, if it existed, of spiritual sensibility, was very far indeed from being a subject of eulogy, or a proof of extraordinary "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ." We believe, that, instead of applying to his soul the flattering unction of "the kind of piety which approaches innocence," he had but one plea—"Lord be merciful to me, a sinner;" and but one hope, the Atonement of Christ, the blood shed upon Mount Calvary even for the "vilest" of mankind; and that, virtuous and exemplary, and eminently useful, as had been his honoured life, he reposed only upon the same mercy which absolved Mary Magdalene or the thief upon the cross.

Having offered these remarks, we ought, in justice both to Bishop Onderdonk and to Bishop White, to quote a few other passages from the Funeral Discourse. We have not, perhaps, been able accurately to understand the two classes of character which the writer sketches as the only two conditions in which a death-bed is safe; and we have been led to think that that which he places as the lower standard is in truth the higher, as having less of man and more of God—less of self, and more of the atonement of Christ and the effusion of the Holy Spirit; while the supposed higher condition appears to us to approach to the state in which the Pharisee alleged that he did not need the deep emotions of penitence which became the Publican. Such being our view—and we wish to be corrected if wrong—we gladly subjoin the following passages, in which Dr. Onderdonk repudiates for his friend, and of course for his own doctrinal system, all claim of human merit. We shall heartily rejoice if the intelligent Christian reader regards these passages as altogether obviating, or greatly diminishing, any thing that appeared exceptionable in Bishop Onderdonk's former statements. We do not, however, consider the mere disclaimer of human merit (which, after the many discussions on the subject, no divine probably now asserts) as by any means necessarily involving a perfectly clear and adequate view of the doctrine of justification by faith, as taught by St. Paul, and by the Reformers of the Protestant Church. Dr. Onderdonk most scripturally shews that men ought not to rely upon any thing human for acceptance with God; but when he states why they often do so, he specifies, first, that they think their morals better than they are; or, secondly, that they wish to elude the requisitions of religion; or, thirdly, to absolve themselves from the *spirit* of religion, considering outward observances sufficient. But none of these distinctly specifies that which the Apostle Paul mentions, when he says, "Being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God." This is the prolific root of Pharisaism in all its forms.

(*To be concluded in the Appendix.*)

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1836,

BEING THE THIRTY-SIXTH VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

BRITISH PROTESTANT DECLARATION, 1836.

To the Editor of the Christian Observer.

THE appended document will readily explain itself, as an example of what might be effected, at this critical period in the history of the Reformed Churches, towards their unanimity, revision, and prosperity. It is offered to the investigation of such, among all communions, as sincerely lament the present disruptions of Christian intercourse; and are willing to support, or adopt, any measures of reparation in which religious persons might concur, without compromise of their distinctive principles. The Declaration itself, although proposed more immediately for the signature of those who bear the pastoral office, may, of course, be recognised by any lay member of their congregations, as explanatory of his own sentiments and intended course of action; provided he acknowledge it to be a sound basis of truth and duty. The scheme is very capable either of enlargement or abridgment; and may be too obviously deficient in symmetry of form, as well as in unction and spiritual vitality. It is therefore framed only as a specimen, or effort, towards something of a more elaborate and exalted character—a mere series of hints, submitted to the expansive process of some Christian philosopher or theologian, who could scarcely employ his studious hours more beneficially than in an endeavour to draw up preliminaries of peace for the belligerents of the Christian world.—"Our differences," says Archbishop Wake, "do not at all concern the foundations either of faith or worship; and are such in which good men, if they be otherwise diligent and sincere in their inquiry, may differ without any prejudice to themselves, or any unjust reflection upon the truth of their common profession. We shall, indeed, render both ourselves and our religion glorious to the world, and afford a happy augury that the blessed time, so long wrapt up in sacred prophecy, is indeed now ready to be revealed; when the church of Christ, being purged from those corruptions that have so long defaced its beauty, shall again appear in its primitive purity; when, all heresy and schism being every where abolished, and the *mystery of iniquity* laid fully open, and the *man of sin* destroyed, true religion and sincere piety shall reign throughout the world: God himself shall pitch his tabernacle among us, and dwell with us; and we shall be his people, and he shall be our God. Oh, blessed state of the church militant here on earth! the glorious antepast of that peace which God hath prepared for his church triumphant in heaven! I could wish, indeed, for a well-tempered episcopal government, free from all undue dominion: such a one as obtains

among ourselves; and is, if I have any wisdom in such matters, derived from the Apostolical age. In the mean time, far from me be the iron heart, that for such a defect—(let me call it so without offence)—I should think any one of them" (the Reformed Churches) "to be cut off from our communion; or, with certain raving writers among us, think them to possess no valid sacraments, and so pronounce them scarcely Christian. I would, at any price, obtain a closer union among all the Reformed; and if this might be obtained in ecclesiastical polity and *a common church service*, I am much deceived if it would not shortly conduce to a union of mind and heart, and pave the way for a full agreement in all the greater points of fundamental doctrine."

We, the undersigned, being severally ministers of religion in the United Church of England and Ireland, in the Church of Scotland, and in various other Protestant communions within the British dominions, having taken into consideration the present state of public affairs, especially as affecting the controversy between the Roman-catholic Church and the Churches of the Reformation; and being anxious to establish a principle of Protestant unity and coherence, without sacrificing any tenet, or form of discipline, peculiar to our respective communities, and necessary to their regular administration, do hereby adopt the following statements and resolutions:—

"I. That from early periods of the Reformation, both in Continental Europe and in the British Islands, diversity of sentiment, in matters as well of doctrine as of ecclesiastical government, has very extensively prevailed; the consequences of which remain till this time, in the yet irreconcilable varieties of creed and discipline diffused throughout Protestant Christendom.

"II. That the difference, thus acknowledged, exists to a considerable degree between the two Established Churches of the British domestic empire; not only as manifested in their several Confessions, and in their primary distinctions of Episcopal and Presbyterian discipline, but in the disapprobation explicitly avowed by the Church of Scotland of the Anglican Liturgy, and in the virtual excommunication by the Church of England of all such as depreciate her doctrine and discipline*; and farther, in the

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* Evidence to the above effect might be largely adduced; but the brief specimens in the parallel columns, subjoined, are sufficient to their present purpose; indicating the actual disunion of the northern and southern Establishments of Great Britain.

Church of Scotland.

"Long and sad experience hath made it manifest, that the Liturgy used in the Church of England.... hath proved an offence, not only to many of the godly at home, but also to the Reformed churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly increased the burden of it, the many unprofitable and burdensome ceremonies contained in it have occasioned much mischief—as well by disquieting the consciences of many godly ministers and people, who could not yield to them, as by depriving them of the ordinances of God.... Prelates and their faction have laboured to raise the estimation of it to such an height, as if there were no other worship....among us but only the service-book.... Papists boasted that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry.... The Liturgy hath been a great means....to make and increase an idle and unedifying ministry....It hath been.....matter of endless strife and contention in the church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon

Church of England.

"Whosoever shall hereafter affirm that the Church of England, by law established under the King's Majesty, is not a true and apostolical church, teaching and maintaining the doctrine of the Apostles....that the form of God's worship in the Church of England, established by law, and contained in the Book of Common Prayer.....is a corrupt and superstitious and unlawful worship of God, or containeth any thing in it that is repugnant to the Scriptures.....let him be excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public re-

refusal of either church to allow pastoral co-operation with the other. It is also indisputable that neither of our national communions does, in her formularies, define the essentials of a church *.

"III. That, nevertheless, these two discordant and opposed systems are equally established, protected, and regulated by the same civil government, and are alike regarded as integral parts of the British Constitution †.

"IV. That notwithstanding the differences, amounting in some instances to direct and expressed hostility both at home—as above stated—and abroad, the churches of the Reformation have, almost universally, from their original formation to this day, regarded each other as united on the general basis of evangelical doctrine; such recognition being evidenced by the public Confessions of the Continental churches ‡, and, more specifically, as

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that occasion; and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the ministry to other studies."—Confession of the Church of Scotland, &c., &c. (Edit. 1827), pp. 525–527.

vocation of such his wicked errors."—Canons of 1603.

How far these parallel formularies are formally legal, or have lapsed into desuetude, does not appear. Both of them are, however, published regularly in the symbolical books of the two churches; and are, to such extent, acts of discipline enjoined by ecclesiastical authority, or acts of mutual hostility. But whatever be their intention, or legislative character, the main doctrines of the rival churches are essentially the same; so that the diversity between them principally affects matters of discipline. There is, nevertheless, considerable difference in the two creeds, on the debateable points usually denominated *Calvinistic*.

* See the nineteenth of the Thirty-nine Articles of the Anglican Church; the twenty-fifth chapter of the Confession of the Church of Scotland; and sections 68 to 80 of the Articles of the Irish Church, drawn up by Archbishop Usher, and adopted by the Convocation held at Dublin in 1615.—"I believe," says Bishop Stillingfleet, "there will, upon the most impartial survey, scarce be one church of the Reformation brought, which doth embrace any form of government because it looked upon that form as only necessary by an unalterable, standing law; but every one took up that form of government which was judged most suitable to the state and condition of their several churches····the most eminent divines that have lived since the Reformation, have all been of this mind, *that no one form is determined as necessary for the church of God*····the main ground for settling episcopal government in this nation, was not accounted any pretence of Divine right; but the conveniency of that form of church government to the state and condition of this church at the time of its Reformation."——"Whitgift was the first who solemnly appeared in vindication of the English hierarchy····whom we cannot suppose either ignorant of the sense of the Church of England, or afraid or unwilling to defend it. Yet he frequently against Cartwright asserts, that the form of discipline is not particularly and by name set down in Scripture; and again, 'No kind of government is expressed in the word, or can necessarily be concluded from thence;' which he repeats over again, 'No form of government is by the Scriptures prescribed to, or commanded, the church of God.' So Archbishop Whitgift, *Ex facto aut exemplo legem facere iniquum est. Nunquam licet, inquit Zuinglius, à facto ad jus argumentari.* By which principles the Divine right of episcopacy, as founded upon Apostolical practice, is quite subverted and destroyed." (*Irenicum*, 1661, pp. 384, 5; 394, 5.)—The ideas entertained on the unity of the Church by Usher, may be gathered from the following quotation from his letter to Dr. Bernard (*Baxter's Life*, 206): "I think that churches that have no Bishops are defective in their government; *yet for justifying my communion with them which I do love and honour as true members of the church universal, I do profess, if I were in Holland, I should receive the blessed Sacrament at the hands of the Dutch, with the like affection as I should from the hands of the French ministers were I at Charenton.*"

† The Authority of the General Assembly of the Church of Scotland is so decisive, that when, some years since, a Scotch nobleman transferred a question from that council to the House of Lords, as to an ulterior appellant jurisdiction, the power of the Upper Chamber of Parliament was, and by itself, formally disavowed. It is presumed, by this result, that the Act of Union prohibits all civil interposition; although the Assembly annually meets under his Majesty's commission.

‡ The reader may compare this assertion with the documents contained in the *Sylloge Confessionum*, first published at the Clarendon Press in 1804; and chiefly taken from the *Corpus et Syntagma Confessionum*, &c., which contains thirteen creeds —namely, the *Helvetic*, French, Anglican, Scotch, *Belgic*, Polish, Bohemian, Lithua-

affecting our present purpose, by those of the Churches of England, Ireland, and Scotland, as well by the recent Declarations of Faith adopted (1833) by the Congregational Dissenters of England and Wales; none of which four accredited documents insist upon any form of ecclesiastical discipline as indispensable to the being of a Christian community, or as requisite to the valid administration of the sacraments.

"V. That all the branches of the Reformation, however divided among themselves, have uniformly been combined in a renunciation, or in an absolute condemnation, of the Roman-catholic Church; which, in their formularies, they have generally characterized, either as corrupting and opposing the pure doctrine of the New Testament, or, unequivocally, as the Antichrist, and Man of Sin, described in prophecy *; and that they have, further, regarded the court and hierarchy of Rome as avowedly and most determinately hostile to every separated form of Christianity.

"VI. That diversity of system on points of doctrine and discipline, associated with union in the fundamentals of the Gospel, and with a rejection, or practical abscission, of the Roman-catholic apostasy, is not only apparent in the symbolical books of the Reformed churches, but in the standard writings of their most eminent divines and commentators on the Scriptures; the Protestant scheme being, in this relation, both collectively and individually, consistent with itself. It is, at the same time, honourable, in the purest sense, to the great cause of the Reformation, that, both in the defensive and aggressive movements of its apologists, a rigid distinction has generally been made between heresy, and the advocates of heresy; as well as between the conscious and blinded adherents of the Papacy; the dispute having been considered, not as personal, but as affecting either the abstract doctrines of Romanism, or the practices, ecclesiastical and civil, which it enjoins and vindicates. We ourselves, in brief, divide the men from their system; and would compassionate them as, in the far greater number of examples, victims of delusion, under the mighty and mysterious agencies of Antichrist.

"VII. That, as a legitimate, if not necessary, deduction from the above premises, no Protestant minister of religion can be justified in supporting any forms of doctrine and discipline, to the rejection and condemnation of other Reformed communions; as though spiritual authority, or exemption from error, were exclusively possessed by certain branches, or by some single branch, of the Reformation †; but that the interpretation of Scrip-

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nian, *Saxon*, Strasburgh, *Augsburgh*, Wittenburgh, and Palatinate. The *Sylloge* contains only the four distinguished by Italics; together with the Tridentine Profession of Faith, the Heidelberg Catechism, and the Canons of the Synod of Dort.

* "The Bishop of Rome is.....that 'man of sin' foretold in the Holy Scriptures, 'whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming'" (Irish Articles, § 80).—"The Pope of Rome.... is that Antichrist, that man of sin and son of perdition, that exalteth himself in the church against Christ." (Scotch Confession, chap. xxv.)—The opinions of the Anglican Reformers, as expressed in the Homilies and their private writings, are well known, and too numerous even for reference.—At the ordination of Philip Henry (1657), he was formally asked, "What is your persuasion of the truth of the Reformed religion? *Answer.* My persuasion is, that the Bishop of Rome is that man of sin and son of perdition whom the Lord Jesus will consume with the spirit of his mouth....And the separation which our first Reformers made, I do heartily rejoice in."—This was the general persuasion of the Nonconformists during the Stuart dynasty.

† The Church of England, for example, never asserted even the exclusive claims of Episcopacy; neither did any member of its hierarchy, before Archbishop Bancroft. As to the question of succession, Bishop Stillingfleet writes: "What then becomes of our unquestionable line of succession of the bishops of several churches, and the large diagrams made of the Apostolical churches, with every one's name set down in his order?.....Let succession know its place, and learn to veil bonnet to the

ture is equally open to all communities: and that churches in their collective character, as well as their individual members, whether pastors or people, must examine themselves by the standard of Revelation, and will ultimately be upheld or fall, in proportion to their fidelity to such criterion; that the only communion which has ever claimed the principle of exclusiveness is the Roman-catholic church; that it has been the invariable policy of the hierarchy asserting such claim, to foment divisions among all Protestant communities, in order to weaken their influence, prevent their ulterior improvement and their co-operation, and, by the increase of parties among them, gradually to induce a persuasion in Christendom of the necessity of their returning back to the discarded faith, as the only means of effecting private and inter-national tranquillity in the concerns of religion; and that this course of policy has been particularly pursued in our own islands, so as to perpetuate, or widen, the differences between our Established and Dissenting churches, and thus eventually to open a way, through breaches made by ourselves, for the restoration of the Papal apostasy*.

"VIII. That we, the undersigned, yielding to the impression of these various facts and inferences, and desirous of promoting a spirit of harmony and conciliation, as far as may consist with the indispensable regulations of the churches to which we respectively belong; and being, more especially, anxious for the union and security of the Protestant Church, and, as instruments in the hand of God, to rescue evangelical truth from the existing or impending perversions and abuses of the common enemy; do, in dependence upon Divine grace, further resolve,—

"1. That we will not defend nor palliate, in any communion with

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Scriptures.....Let men take heed of over-reaching themselves, when they would bring down so large a catalogue of single bishops from the first and purest times of the church. For it will be hard for others to believe them, when Eusebius professeth it so hard to find them. Well might Scaliger, then, complain, that the interval from the last chapter of the Acts to the middle of Trajan, in which time Quadratus and Ignatius began to flourish, was *tempus αδηλον*, as Varro speaks; a mere chaos of time, filled up with the rude conceptions of Papias, Hermes, and others; who, like Hannibal, when they could not find a way through, would make one, either by force or fraud."—*Irenicum*, p. 297.

* The Papacy has been well designated the evil genius of all ecclesiastiaal reformation. An anonymous writer says:—

"On reference to history, we find that the very same interest (viz. the Popish) has prevailed to prevent beneficial measures at a former period. Neal, in his *History of the Puritans*, gives this very reason for the Acts of exclusion which effected a lasting breach between the Nonconformists and the Church. 'The Court was content that the Act of Uniformity should pass in the severest terms, on purpose to make the number of Dissenters more considerable; and when this was objected, it was replied, the more the Dissenters the better, because it will make a toleration more needful, in which the Papists will be included....For this reason the sword was put into the hands of such magistrates as would inflame the differences, and exasperate their spirits (the Nonconformists and the Church) one against the other." (Vol. iv. p. 346. Edit. 1822.)

"The same historian quotes from Bishop Burnet's book against the author of *Parliamentum Pacificum*, a passage of similar import:—'It is well known that those who were secretely Papists, and disguised their religion as the King (Charles II.) himself did, animated the chief men of the Church to carry the points of conformity as high as possible, that there might be many Nonconformists, and great occasion for a toleration, *under which Popery may creep in*....Nor were they without success on the Dissenters, who were secretly encouraged to stand out, and were told that the King's temper and principles, and the consideration of trade, would certainly procure them a toleration.' (*Ibid.* p. 349.)

"Burnet, in his *History of his own Time*, informs us that he was told by Peter Walsh, a Franciscan friar, that 'there was nothing which the whole Popish party feared more than an union of those of the Church of England with the Presbyterians: they knew we grew the weaker, the more our breaches were widened; and that the more we were set against one another, we would mind them the less.' (Vol. i. 195.)"

which we are severally connected, neither in any other, under the veil of false candour, known errors, whether of doctrine, discipline, or conventional practice; but rather consider the intrusion and vindication of such evils to be matter, in the first instance, of humiliation and disgrace, and then of scrutiny, with a view to their exposure and rejection; that, instead of imputing their reception and prevailing force to the party immediately supporting them, as though the contamination of heresy and schism were confined to certain given portions of the Protestant church, we will regard all religious aberration whatever as the inevitable result of early prepossessions, artificial and inveterate habits of thought, contracted and prescribed courses of study, domestic and local influences, physical temperament, and of such other causes as are acknowledged to originate human opinions, and to shape their after course. We are persuaded that we ourselves are as directly exposed to the impulse of these motives, and to their mechanical influence upon the mind, as the rest of our brethren; that we are, consequently, aware of the identity and abject character of our common nature; that we are convinced of the guilt and peril of ostensibly supporting what, in the interior of our souls, we confess to be indefensible; that we disclaim the pleas of imperfection, prescription, antiquity, ancestral recollection, domestic obligation, and similar modes of defence, although by all parties so frequently advanced as apologies for evident and curable evil; and that we regard all such extenuations, as merely indicating the universal unwillingness of mankind to censure and reform their own cherished institutions. We detect the subtile agencies of the same *φρονημα σαρκος*—"which some do expound the wisdom; some, sensuality; some, the affection; some, the desire, of the flesh"—in the disposition of our wayward and selfish nature to deny its inherent depravity when this corruption manifests itself in intolerance, in suspicious jealousy of beneficial changes, in hard determinations to resist conviction, and in refusing to confess the blemishes and degeneracy of any specific system, if connected with individual interest and credit—all which causes of evil have more or less characterized every Christian society down to the present age of the world, and began to be developed in the early days of the primitive church itself*.

"2. That, however we may judge it to be occasionally necessary, or expedient, publicly to engage in controversy, by means of the press or otherwise, we will endeavour, in our pastoral, and in our platform addresses (in connection with the arrangements of Christian benevolence), to abstain from all censure and recrimination with regard to other branches of the Reformation; and, more emphatically, consider the Christian pulpit to be degraded and polluted when its ministrations are made the vehicle of private and inter-ecclesiastical debate;—that, persuaded, as we are, without undervaluing any legitimate modes of exposing and resisting heresy, that the cause of Christ will mainly be advanced by the faithful preaching of the Gospel, accompanied by prayer for its success, and by an endeavour to realize in our own minds and example the doctrine we deliver to others, and, further, by personal intercourse with our flocks both

* And not only in the Christian church, but under every form of ancient and modern idolatry. If the accusations above implied be resented as a libel upon any given communion, the rejoinder is, that they are a portrait of human nature itself, which has obviously discovered its innate and "fallen self-love" whenever man has been invested with sacerdotal authority. Intolerance is, in fact, one of the strongest and most despotic passions of the natural mind; and a persecution under the impulses of Atheism would infallibly exhibit every malignant and bloody form of hatred to the Gospel of Christ. It would parallel the most cruel displays of Papal tyranny; for, after all, a persecutor is only by accident the *priest*, and in essence the *man*.

in sickness and in health, we will confine ourselves to the delivery of such public instruction as may be efficacious, under the Divine blessing, in awakening and converting the careless and disobedient, in stimulating the lukewarm, in reclaiming the backslider, and in instructing, encouraging, and comforting the consistent Christian; confident that such a course, fervently and perseveringly pursued, will be owned by God, and exclusively of its beneficial effects on the individuals immediately influenced, will most tend to the ultimate pacification of the universal church, and the everlasting triumphs of the Cross.

"3. That we will regard ourselves, not barely as pastors of any distinct flock, whatever may be our preferences, attachments, and personal interests, but as, also, ministers of the holy catholic church, appointed to deliver, under various external forms, the self-same message; and that, in this extended character, we will aspire to shew to the world at large, and more especially to the Roman-catholic church, that we would address mankind not as being ourselves partizans, but Christians; separated indeed, as far as our ecclesiastical predilections or situations are concerned, but undivided in the spiritualities of the new covenant, and arriving, from various points of the Christian circle, at the central doctrine of justification by faith in Jesus Christ *.

"IX. That unless this, or some equivalent plan of peace, unity, and co-operation, be adopted for the present crisis (as well as prospectively), jealousies, discord, and confusion of purpose will increase among us, to our final discomfiture, and to the rapid enlargement, if not ultimate triumph, of the hostile party; and, farther, to the aggravation and permanence of such errors and corruptions in Protestant churches as might otherwise, beneath the influence of a pacific and concessionary principle, be honourably acknowledged and abolished;—that we most seriously lament any actual, or even apparent, combination of Protestants with Roman Catholics, directly or indirectly, in the affairs of religion, as being, in its own nature, suicidal to the Protestant party; that we are also fully conscious of the spiritual danger, or loss, incurred, when persons professing godliness are betrayed, for ecclesiastical purposes, into alliances with Protestants of dubious principles and character, and thus identifying themselves with the advocates of formal, erroneous, and degraded systems. In both examples, there is a practical coalition between the church of Christ and the world †.

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* But when shall we all meet there!—Mr. Bickersteth says, that "A highly respectable, learned, and devout class of men has arisen up at one of our Universities, the tendency of whose writings is departure from Protestantism, and approach to Papal doctrine. They publish tracts 'for the times;' and while they oppose the most glaring part of Popery—the infallibility of the Pope, the worship of images, transubstantiation, and the like—yet, though the spirit of the times is marked by the opposite fault, the very principles of Popery are brought forward by them, under deference to human authority, especially that of the Fathers; overvaluing the Christian ministry and the sacraments, and *undervaluing justification by faith*. With much learning and study of the Fathers; with great apparent, and doubtless in some cases real, devotion; and a devotedness ascetic and peculiar; they seem to the author, as far as he has seen and known their course, to open another door to that land of darkness and shadow of death where the Man of Sin reigns." He adds: "The precious doctrine of salvation by grace through faith has been extensively lost. The simplicity with which the Reformers kept to this point, in their lengthened and suffering conflict, was very remarkable. They had the whole of Papal doctrine, in its varied forms of error, to meet; and every where they met it with the glorious truths of the Gospel of the grace of God. Christ; Christ our only Saviour; justification by grace, through faith in him; not of works, but ever followed by good works wrought by the Divine Spirit—this was the inscription on their banner in all their fearful warfare. 'None but Christ,' 'None but Christ,' was their dying testimony. Their writings are full of the savour of that fragrant name."

† Dissenters, for example, have combined with the Romanists in opposing the

"X. That if, from the ambiguity of language, misconception of our design, or other unavoidable impediment, there are yet those ministers of religion who, although united in the leading positions now detailed, cannot satisfactorily subscribe this Declaration, it should nevertheless be recollected, that from the assent they have hitherto given to the Scriptures, and to Protestant Confessions and commentaries, as well as from the direct tenor of their pastoral addresses and conduct, they are already under an actual obligation to forbearance, and to the cultivation of a spirit of charity and conciliation*; forming, as such temper does, an integral and indispensable element of the Christian character, or of that holiness without which all pretensions to personal religion will only terminate in confusion and everlasting perdition.

"XI. That we will express, or repeat, in this closing resolution, our most serious conviction, that an augmentation of disgrace and discomfiture will embarrass every movement of the Protestant Church, in proportion as, collectively or individually, its members adopt principles tending to mutual estrangement, division, and exclusiveness;—that, under the impulses of such motives, we practically forfeit a believer's claim to the fulfilment of the Divine promises for the universal conversion of men; and this not only in reference to the recovery of the Antichristian church from its present fallen state, but to the restoration of the Jewish nation, the immediate success of our Missionaries among the heathen, and the diffusion of pure religion in Protestant countries; that, as far as we reject terms of concord and conciliation, we voluntarily incur the guilt of confirming all classes of the world in their infidelity; the Son of God himself suspending the reception of his Gospel upon the unanimity of his servants (John xvii. 20, 21); and

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payment of church-rates. Had this been done with a positive and distinct understanding that the Protestants, thus allied, were as decidedly hostile to the Papal system as if there had been no such confederacy, both sides might have retained their original position, or might at least have borne the aspect of neutrality. This, however, would still have been so far unsatisfactory, as indicating that Protestants may find a debateable ground, and occupy a neutral territory, when they ought unequivocally to range themselves on the side of their avowed principles. The same statement applies to the case of religious (*evangelical*, if that term be more intelligible) Churchmen who, for example, support societies which circulate tracts and books not coincident with their own principles; and do this without a conditional understanding that they will withdraw their patronage unless the objectionable publications be corrected, or removed from the list. The party opposed to the religionists in question will always triumph in their union with their silent adversaries; and secretly invite their associates to mark and deride the inconsistency of men placed in such circumstances by their own indecision and abortive attempts to conciliate a known enemy.

* "At first," says Richard Baxter, when recording his final sentiments at the close of a long, useful, and laborious life, "I was greatly inclined to go with the *highest* in controversies;....but now I can so easily see what to say against both extremes, that I am much more inclinable to reconciling principles. And whereas then I thought that conciliators were but ignorant men, that willing to please all, would pretend to reconcile the world by principles which they did not understand themselves—I have since perceived, that, if the amiableness of peace and concord had no hand in the business, yet greater light and stronger judgment usually are with the reconcilers, than with either of the contending parties....I am not so narrow in my principles of church communion as once: I more plainly perceive the differences between the church as congregate and visible, and as regenerate or mystical; and between sincerity and profession....I am deeplier afflicted for the disagreements of Christians than I was when I was a younger Christian. Except the case of the infidel world, nothing is so sad and grievous to my thoughts as the case of the divided churches....Oh, how many millions of souls are kept in ignorance and ungodliness, and deluded by faction, as if it were true religion!....The contentions between the Greek Church and the Roman, the Papists and the Protestants, the Lutherans and the Calvinists, have woefully hindered the kingdom of Christ....I am sure that the true means and terms of concord are obvious and easy, to an impartial, willing mind."—*Relig. Baxter*, pp. 130—132.

leading us to the awful conclusion, that the divisions of his church remain to this hour, an insuperable barrier to the salvation of mankind.

*** We did not think we ought to decline inserting the foregoing paper, which is evidently characterized by ability, piety, and an earnest and conscientious desire to promote union in the church of Christ; but we must request our readers always to remember, that we do not make ourselves responsible for the statements or opinions of our correspondents. On one point we go to the full extent of this "Protestant Declaration,"—'No peace with Rome;'—and on the point of union among pious Protestants, we heartily concur with the writer, that concord is fervently desirable, and that the divisions of Christians have done infinite mischief to the cause of their Divine Master, and to the souls of men; but we cannot add, that we are sanguine in our hopes in speedily seeing any such union. Indeed, the very sincerity, honesty, and earnestness with which every conscientious man holds his religious opinions, necessarily interpose a bar to that unreserved confidence which is essential to perfect union and co-operation. In the absence of uniformity of judgment, all that we can hope for is, that each, in the largest exercise of Christian affection should do all the good he can; honouring God, and endeavouring to benefit his fellow-men, without strife or envy: but that any body of Christians should refrain from insisting upon any thing which they conceive to be Divinely inculcated—that Episcopalians, for example, should consent to treat Episcopacy as a matter of little moment; and that there should be a general interchange of pulpits and pastoral intercourse—would not, in our humble judgment, be "for the edifying of the body of Christ." The very doubt which we are expressing in regard to our correspondent's proposal, while we honour his spirit and motives, is of itself an illustration of the difficulty of his scheme. Those of his propositions which go beyond truisms, which all might sign, involve, in our minds, concessions which we do not feel that we could conscientiously make; and even if they were made upon paper, the underwriters would be not one step nearer any feasible plan of practical co-operation, while each retained in private his own opinion, and considered his neighbour in serious error.—We have said thus much, as our duty and consistency appeared to us to require; but we leave the consideration of the question to the unbiassed judgment of our readers.

ON OUR LORD'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

(*Concluded from* page 722.)

In examining the remainder of the prophecy, we shall find a further confirmation of this interpretation of the coming of the Son, in the passage which we have been considering. But we have first to consider the declaration which immediately follows.

Matt. xxiv. 36: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." ["Neither the Son, but the Father" (Mark xiii. 32).]

Some have thought that our Lord here made a transition to the Day of Judgment; and I was once of that opinion: but, on further consideration, I think the "day and hour" of which our Saviour here speaks, is the "day and hour" when the Romans should enter Jerusalem by storm; which precise "day and hour" was never foretold, but only that it should fall within the compass of that generation. I am led to this conclusion by the verses which immediately follow in St. Matthew (xxiv. 37—41), and which have no parallel either in St. Mark xiii., or in St. Luke xxi.: and St. Paul seems to speak of the same event as emphatically "*the day*," when he says, "Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, AS YE SEE THE DAY approaching" (Heb. x. 23—25); the day of destruction to Jews, and to Christians who should fall back from

their profession into Judaism, and, "after" having "received the knowledge of the truth," and of Christ the only true sacrifice for sin, should apostatize, and return back to those Jewish sacrifices which could never take away sin (see vers. 4 and 26). Others have thought that the "day and hour" is that of the coming of Christ to bring in the Millennium: but more distinct marks of time are given respecting that event (whether it be an advent in person, in providence, or in spirit) than respecting the destruction of Jerusalem (Daniel xii.; Rev. xi. to xx.). And I now proceed to consider the verses which immediately follow in St. Matthew, and which, I think, fix "that day and hour" to the capture of Jerusalem.

Matt. xxiv. 37: "But as the days of Noe were, so shall also the coming of the Son of man be. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, 39. And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be. 40. Then shall two be in the field; the one shall be taken, and the other left. 41. Two women shall be grinding at the mill; the one shall be taken, and the other left."

There is, as I have already observed, no corresponding passage in Luke xxi.; but there is a corresponding passage in our Lord's former prophecy of the destruction of Jerusalem, as recorded in Luke xvii. 20—37, and which I have already considered. The parallel passage is in verses 26 to 30; and I have already examined it, and shewn how it applies to the destruction of Jerusalem. If my interpretation of Luke xvii. 26—30 is right (and I think it will scarcely be questioned), then the same interpretation must be applied to the passage under consideration (Matt. xxiv. 37—41); and if that passage foretells the sudden and unexpected manner in which destruction should come upon Jerusalem after the Christians should have made their escape, then it necessarily follows, that the "day and hour" mentioned in the preceding verse, and of which no man knew, was the day and hour when Jerusalem should be taken; and it further follows, that the "coming of the Son of man" which is foretold in verses 27 and 30, and which must be the same as his coming foretold in verses 37 and 39, is his coming in providence to destroy Jerusalem and finally abolish the Mosaic dispensation. Nor should it be overlooked, as an argument strongly confirming the view which I have taken of Matt. xxiv. 29—36, that both the passage immediately preceding, and the passage immediately following, clearly relate to the destruction of Jerusalem; and the passage from verse 29 to verse 36 is inserted in the middle of what, both by its intrinsic evidence is a prophecy of that awful event, and corresponds very minutely with Luke xvii. 20—37, which I have already shewn to be an earlier prophecy of the same event, and which contains no passage parallel to Matt. xxiv. 29—36.

Before I examine the remainder of Matt. xxiv., it may be well to examine our Lord's concluding cautions to his disciples, in St. Luke and St. Mark.

Immediately after foretelling, in the passage which has already been considered, his own "coming in a cloud with power," and declaring that that "generation" should "not pass away till all be fulfilled," our Lord, as recorded by St. Luke, adds (Luke xxi. 34): "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* THAT DAY come upon you unawares. 35. For as a snare shall it come on all them that dwell on the face of the whole earth" (*πασης της γης, of the whole land*—namely, Judea). 36. "Watch ye therefore, and pray always, that ye may be accounted worthy to ESCAPE ALL THESE THINGS THAT SHALL COME TO PASS,

AND TO STAND BEFORE THE SON OF MAN" (Luke xxi. 34—36). No prayer, no watchfulness, could enable them to *escape* the general judgment; but our Lord exhorted the disciples to temperance, watchfulness, and prayer, that they might escape the sudden destruction, which "as a snare" should "come on all them that dwell on the face of the whole" land of Judea; and so "stand before the Son of Man"—continue safe at his coming to destroy Jerusalem. This appears to me to be the meaning of the passage; and if this be the meaning, it confirms the interpretation which I have given of the preceding prophecy, and fixes the day of the capture of Jerusalem as being "THAT DAY" emphatically so called in verse 34. At the same time, our Lord, whose custom was to turn the thoughts of his disciples from temporal to heavenly things, probably used on this occasion language capable of being applied to an event of infinitely higher importance than the destruction of Jerusalem, and calculated to lead both those whom he addressed, and his disciples in all future ages, to watchfulness and prayer, that the hour of death might not come on them unawares, but they might "stand before the Son of man" when he should come to judge the world.

A similar observation will apply to the concluding caution in Mark xiii. 33: "Take ye heed, watch and pray; for ye know not when the time is. 34. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: 36. Lest coming suddenly he find you sleeping. 37. And what I say unto you I say unto all, Watch." The primary object of these verses is, I conceive, to put the disciples on the watch, that they might observe the signs which he had given them, and make their escape from Jerusalem. Though that city was to be destroyed before the then existing generation passed away, the disciples knew neither the day nor the hour when it should take place, whether it would be "at even, or at midnight, or at cock-crowing, or in the morning." But our Saviour further intended to warn all Christians, in every age, to be prepared for his coming to each individual at the hour of death; for what he said to the disciples whom he addressed, he said unto all, "Watch."

The concluding caution in St. Matthew is to the same effect as that in St. Mark, but more fully expressed in some particulars.

Matt. xxiv. 42: "Watch therefore: for ye know not what hour your Lord doth come. 43. But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. 44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46. Blessed is that servant whom his lord, when he cometh, shall find so doing. 47. Verily I say unto you, That he shall make him ruler over all his goods. 48. But and if that evil servant shall say in his heart, My lord delayeth his coming; 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken; 50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he was not aware of, 51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

In this passage we have the same double meaning as in the corresponding passage in St. Mark, which has been already considered: but the reference to the coming of Christ to each individual in the hour of death and the Day of Judgment is more predominant. And probably the words recorded

by St. Matthew in this passage were a continuation and an amplification of those recorded by St. Mark (xiii. 32—37); and may principally relate to our Lord's coming to each individual, to each minister more especially; the transition to that important consideration from the destruction of Jerusalem being gradual, and now complete.

It may, however, be proper to observe, that the general cautions with which the twenty-fourth chapter of St. Matthew and the thirteenth chapter of St. Mark conclude, are addressed, not to the world at large, but to professing Christians, and that in St. Matthew particularly to ministers of the Gospel. So the parable of the ten Virgins, and the parable of the Talents, which in the 25th chapter of St. Matthew immediately follow, as part of the same continued discourse, are representations of the state in which different professors of the Gospel will be found at the hour of death; some ready, others unprepared, for the awful summons; some having improved, others having neglected, the talents, the privileges, the means of usefulness, bestowed upon them. The transition, which was gradual in the close of the 24th, is now complete in the 25th chapter *; in which our Saviour, immediately after the parable of the Talents, gives that most impressive description of the proceedings of the last Judgment, which concludes the chapter and the discourse.

To this view of the contents of the 25th of St. Matthew it has been objected, that the judgment in which the sheep are separated from the goats, relates, not to the general judgment, but to a judgment on the Christian church; because all the persons concerned are professed servants of Christ; and the rule according to which the King, when seated on his throne, proceeds, is a rule exclusively applicable to those who have professed, or at least heard, the Gospel. But the expression, "before Him shall be gathered ALL nations" (Matt. xxv. 32), imports, not a judgment on the church alone, but a judgment on the whole of mankind: and though, undoubtedly, the terms of the two different sentences addressed to those on the right and to those on the left, and the replies which they respectively make to the Judge, are not applicable to those who have never heard of Christ; our Lord, consistently with his usual mode of instruction, discloses so much only of the concerns of that awful day as relates to those who shall have been within the sound of the Gospel, because so much only it was useful for those who heard the Gospel to know. It also clearly appears that the judgment was not a temporal, but a final judgment; for it concludes, "These shall go away into EVERLASTING punishment: but the righteous into life eternal †" (Matt. xxv. 46). Now, I do not find in Scripture any foundation for the idea of *two final judgments*; but I find many passages which appear to me irreconcilable with such an idea; and equally so with the notion, adopted by some, that Christ will judge his church before, and God will judge the rest of the world after, the Millen-

* Much stress has been laid on the word "Then," with which the 25th chapter of St. Matthew begins. After interpreting the 24th chapter so as to bring the prophecy down to the Millennium, it has been argued, that the particle "Then" fixes to this period the parables of the 25th chapter. The argument would not be without weight, if the premises on which it is built were sound; but, if I am right in my interpretation of the 24th chapter, the whole basis of the argument falls to the ground; and the word "then," if a particle of time, must refer to the destruction of Jerusalem, and not the Millennium. But the particle "then" seems rather to refer to the parable immediately preceding, in which the return of the Son of man is compared to the return of a master, who finds some of his servants at the post of duty, and others abusing his absence: and directs the attention to the different conditions in which different individuals are found at the hour of death.

† The word translated "eternal," is the same as is just before translated "everlasting"—the same as is translated "everlasting" where the Apostle speaks of "the everlasting God."

nium. There are indeed, in the Bible, various denunciations of temporal judgment—such as the destruction of Jerusalem, and the overthrow of the Papacy—but only one final judgment, "when," as St. Paul assures us, "we must ALL appear before the judgment-seat of CHRIST, that EVERY ONE may receive the things done in his body according to that he hath done, whether it be good or evil" (2 Cor. v. 10). The same Apostle declared to the Athenians, that God "hath appointed a day in the which he will judge THE WORLD in righteousness by *that* MAN whom he hath ordained" (Acts xvii. 31). And in his Epistle to the Romans he has distinctly explained who are the persons to be judged, by what law they are to be judged, and by whom they are to be judged. He calls it "the DAY of wrath and revelation of the righteous judgment of GOD; who will render to EVERY MAN according to his deeds; to them, who by patient continuance in well-doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish, upon EVERY SOUL OF MAN that doeth evil, of the JEW first, and also of the GENTILE; but glory, honour, and peace, to EVERY MAN that doeth good, to the JEW first, and also to the GENTILE: for there is no respect of persons with God: for as many as have SINNED WITHOUT LAW shall also perish without law; and as many as have SINNED IN THE LAW shall be judged by the law—(For not the hearers of the law are justified before God, but the doers of the law shall be justified. For when the Gentiles, which HAVE NOT THE LAW, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another)—IN THE DAY when GOD SHALL JUDGE the secrets of MEN BY JESUS CHRIST, according to my Gospel" (Rom. ii. 5—16). In this passage the Apostle speaks of a judgment which God, by Jesus Christ, will pass on *every man*—on *every soul of man*—both on *Jew and Gentile*; both on those who are *in or under the law*, and those who are *without law*, who *have not the law*; who know not the revealed will of God, and have no rule of conduct but the law written in their hearts: the former will be judged by the revealed law, the latter by the law written in their hearts. He speaks of the judgment as one only; for all are thus to be judged in "the day of wrath and revelation of the righteous judgment of God"—"in the day when God shall judge the secrets of men by Jesus Christ:" and the Judge, who is thus to judge, not the church alone, but all men, is Jesus Christ. Lastly, our Lord himself declared to the Jews, that the Father had given to the Son "authority to execute judgment also, because he is the Son of man;" and added, "THE HOUR is coming, in the which ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 27—29). In this passage our Lord speaks of the *resurrection and judgment of the good and bad* as events closely connected together; and of himself as the Judge. If, then, it follows, as I think it necessarily does follow, from these passages, that there is but one final judgment of all men, whether Jews or Gentiles, whether brought or not brought within the hearing of the Gospel; and if, as the concluding verse of the 25th of Matthew clearly shews, the judgment therein described is a final judgment; then that judgment is a judgment, not of the Christian church alone, but of the whole human race.

I cannot close this subject without making a few observations.

From the view which I have taken of Heb. xii. 18—28, an objection arises

to every interpretation of unfulfilled prophecy which considers the Millennial as a new dispensation. The Scriptures appear to me to speak of the Christian dispensation as the *last* dispensation*: the Millennium, therefore, must be the perfection of that dispensation, when it shall be fully established throughout the earth, and universally in the hearts of men; not a new or distinct dispensation. The image seen by Nebuchadnezzar, as interpreted by Daniel (ii. 31—45), exhibited four, and only four, earthly kingdoms; obviously, and by the unanimous consent of interpreters, the kingdoms of the Chaldeans, of the Medes and Persians, of the Macedonians, and of the Romans. The stone "cut out without hands, which smote the image upon his feet of iron and clay, and brake them to pieces;" and which (having thereby destroyed the image, so that "no place was found" for its constituent parts) became "a great mountain, and filled the whole earth;" is by the same prophet declared to be a kingdom, which, "in the days of these kings" (while these empires, at least the Roman empire, should exist), "the God of heaven" would "set up," and which should "never be destroyed:" a spiritual kingdom, therefore, which should endure for ever. This is that "kingdom of God" which our Lord so frequently proclaimed as being "at hand." The stone was "cut out without hand," when our Lord preached the Gospel; it has increased (the image being broken to pieces), and will increase till it become "a great mountain," and Christianity be spread over the face of the whole earth. To this kingdom Jesus was inaugurated when he entered Jerusalem riding on an ass: he more evidently assumed the administration of his kingdom, when he "ascended on high, and led captivity captive" (Eph. iv. 8), and poured forth the Holy Spirit at the Day of Pentecost. He established it as God's only spiritual kingdom on earth, when he destroyed Jerusalem, and with it finally abolished the Mosaic dispensation. He will render it universal throughout the earth, when he brings in the Millennium, and all "the kingdoms of the world" become "the kingdoms of our Lord and of his Christ." He will consummate it in heaven, when he shall receive all his glorified saints into "the kingdom prepared for them from the foundation of the world" (Matt. xxv. 34).

We have also seen, that the expression "the coming," or "the presence" (παρουσια), "of the Son of man;" and, again, the expressions "that day," "the day of the Son of man," "the day of the revelation of the Son of man;" are used to foretell a day of temporal judgments, which have long since been inflicted on Jerusalem, without any personal advent of our Lord. Clearly, therefore, as the Scriptures in various passages foretell a personal advent of our Lord to judge the world, still these various expressions ("the coming of the Son of man," &c.) do not *necessarily*, in *every* instance, import a personal advent; and, when used in unfulfilled prophecy, the real import can only be gathered from the context, or inferred from other prophecies of the same event, or determined by the actual accomplishment.

Admitting, therefore, that the prophecy in the second chapter of the Second Epistle to the Thessalonians relates to the bringing in of the Millennium on the destruction of Popery, it does not necessarily follow that the awful and important events there foretold are to be effected by a personal advent of our Saviour; and I would submit it for consideration, whether "the coming" (*the presence*, παρουσια) "of our Lord Jesus Christ," in the first verse, does not mean his spiritual presence in the assemblies of his saints, when "gathered together unto him:"—and whether "the Spirit of

* "It is the *last* time" (1 John ii. 18). God "hath in these *last* days spoken unto us by his Son" (Heb. i. 2). Christ "was manifest in these *last* times for you" (1 Pet. i. 20).

his mouth," in the 8th verse, does not mean "the sword of the Spirit, which is the word of God;" and which in Rev. xix. 15 is represented as going out of his mouth:—and whether "the brightness of his coming," or rather 'the manifestation of his presence' (επιφανεια της παρουσιας αυτου), in the same verse, does not mean the manifestation of his spiritual presence with his church in the faith and love of believers.

Φιλος.

ON THE POLITICAL BIAS OF AMERICAN DIVINES.

To the Editor of the Christian Observer.

In your review of the Rev. Moses Stuart's Commentary on the Epistle to the Romans you alluded to the pious and learned Professor's doctrinal peculiarities of exposition, but you did not notice what I may, perhaps, call his theological Americanisms. They are not indeed, frequent, or prominent; and in such a mind as that of Professor Stuart they are not likely often to assume the form of indurated prejudices, so as habitually to interfere with his duty as a Biblical commentator; yet I regret to say, that almost every American divine, Episcopal as well as Presbyterian and Congregational, requires to be read with caution, upon questions in which political opinions border upon those of a religious character. I have sometimes read, not without pain, the remarks of American Episcopal divines, when, in pressing what are called High-church doctrines, with an exclusiveness which would not readily be tolerated in England, they have digressed into warm panegyrics upon Republicanism and the "voluntary principle;" as if alarmed lest their countrymen should connect their rejection of their fellow-Protestants from the covenant of God's mercy, with a taste for Monarchical government and Established Churches. The tone of political feeling generated by the revolutionary war urged some American Episcopalians into this course, in order to repel the suspicion, that, because they adopted the principles of the Church established in the old country, they wished to see Episcopacy acknowledged in their own land as the religion of the state, and an electoral President's quinquennial rule exchanged for an hereditary Kingly diadem. Their most suspicious fellow-citizens must confess that their statements on these points are strong enough to be quite exculpatory; but I am sorry to say, that, when retailed and commented on in this country, they have been made to wear an unbrotherly aspect towards us Anglican Episcopalians, who think that States, as well as individuals, are bound to erect an altar to God; and that "By Me kings reign" is a Scriptural doctrine, very worthy to be reflected upon by all who wish to know who is the Supreme Source of all legitimate power. I may also add, that if some ultra-high-church American divines, who consider all Non-episcopalians as heathens, or something worse, have succeeded, by their repudiation of National Church Establishments, in exculpating themselves in the eyes of their countrymen from the charge of Anglicanism, it has only been by a suspicion that they have stepped over England in their way to Rome; that they are too ultra-montane to allow any power to be equal to that of "the keys;" and that they reject the alliance of church and state, not because it contributes to ecclesiastical power, but because it detracts from it. Thus it is that extremes meet. But the more moderate class of American Episcopalians, which includes the large majority of the members of that communion, have expressed themselves with greater caution; and as they have not thought it necessary to unbaptize and unchristianize all other churches, so, in stating that they would not wish to have even their own church established in the United States, they have

not felt it necessary to use such strong language as might reflect upon the old Established Churches of Protestant Europe.

But I have digressed from my purpose, which was merely to notice the following passage in Professor Stuart's Commentary upon the Romans, which I have reason to believe sets forth the opinion of most American religious writers, of all persuasions. The Professor, in speaking of St. Paul's inculcation of civil duties (Romans xiii.), says, "Christianity pays real deference to *moral* worth, and to that only;" "it admits no Divine right of one man to be lord over another; and it is at open and eternal war with all the mere claims of birth, and pride, and oppression."—Certainly Christianity does not allow any "Divine right to govern wrong;" or justify "pride and oppression;" or teach any man to "lord" it over another: but civil government is a Divine ordinance—"the powers that be are ordained of God"—and it is therefore of Divine right that our Gracious Monarch sways the sceptre over Great Britain;—and Christianity, whatever Professor Stuart may assert to the contrary, *does* teach us to pay deference to a ruler, as God's minister, irrespectively of his moral character; it does permit that one man should be a lord and another a peasant; and, so far from the Bible being "at open and eternal war with all the mere claims of birth," its pages inculcate those claims, in every form of transmitted property, entailed honours, and hereditary succession. Have we not, then, reason to complain that America is inundating us with the principles of republicanism through channels unsuspected, and therefore the more fatal? If Professor Stuart is correct in his doctrine, we ought, as Christians, to abolish all the rights of primogeniture; to forbid all titles of nobility; to dismiss the House of Lords, which is expressly founded upon "the claims of birth;" and to cashier our beloved Monarch and his family, who hold the crown by that tenure. Americans will, perhaps, reply, "And so you ought;" but British Christians not having "so learned Christ," it behoves them to be aware of the dangerous principles which are inculcated in trans-Atlantic books even of the highest character for talent and piety; for Americans, being attached to their own institutions, are naturally anxious to defend them; in doing which they often make even the Bible itself utter the language of republicanism.

The doctrine that power is derived from the people, and not from God, is usually spoken of as having emanated from the French revolution, and our Gallican neighbours are accused of having been its inventors. It had, however, been invented and applied in various forms long before and on many occasions; but its modern use is of American rather than French growth. Thus in the year 1775, after the battle of Bunker's Hill, General Washington said, in a letter to General Gage, "You affect, sir, to despise all rank that is not derived from the same sources with your own (from royalty): I, sir, cannot conceive one more honourable than that which flows from the uncorrupted choice of a brave and free people, *the purest source and original fountain of all power.*" It may be replied, that Washington here contrasted only the king and the people, not the people and God; but the phrase "the purest source and original fountain of all power," is as strong as any thing that was asserted by the Godless men of the French revolution, who, employing these very words, explained what they meant by them when they obliterated from regal titles "by the grace of God," and substituted for it "by the will of the people."

It was not, however, to argue these questions with our trans-Atlantic neighbours that I took up my pen; but solely to apprize British Christians of the principles which pervade almost all modern American publications, from the daily newspaper to the most elaborate treatises upon morals and theology. By the reprints of otherwise valuable works, in

which such principles are embodied, the principles are presented to our minds in a manner calculated to work much mischief. A hustings speech or a political pamphlet is read with suspicion, and is forgotten; but if the cause of republicanism is to be fought upon sacred ground; and if, when we are reading St. Paul's exhortation to obey magistrates, we are to be taught that the rights of primogeniture and the claims of hereditary honour and succession are anti-scriptural, and that we ought, as Christians, to abolish a House of Lords and a birth-right Crown; then surely it becomes every friend of the British Constitution in Church and State to beware what principles he is circulating in the unguarded form of reprints of American literature.

A PARENT AND PATRIOT.

CHRISTIAN CONSIDERATION.

To the Editor of the Christian Observer.

CHRISTIANITY in sentiment is sublime; Christianity in operation is divine. Why, then, is not the influence of its votaries more bright and commanding? Is it not because the course of the Christian is far below his avowed rule of life? Many Christians, who devote themselves with energy to carry out great schemes of benevolence, forget that this is not the only, or the principal, duty. Prominent acts of Christian devotedness—active co-operation in benevolent associations—are indeed to be commended; but still more important is it to live, moment by moment, in the exercise of Christian principle; to bear about the mild, benignant light of piety, unobscured by worldliness, passion, or self-will. Such a light could not be hid, and must be attractive. Christianity is not, as some imagine, austere and repelling; on the contrary, it is tender and soothing. It imitates not the affected courtesy and unmeaning expressions of worldly politeness; but it contains all the essence of good nature. The analysis of a consistent Christian life involves all the elements of true and unvarying politeness. Christianity, as a principle of sympathy and benevolence, compassionates the weakness and deplores the faults of others. It cannot witness the one, without desiring to comfort; it cannot see the other, without endeavouring to correct them. The constant aim of the Christian, like that of his Divine Master, is to diffuse peace and joy. He would not wilfully excite in others uncomfortable feelings, a sense of inferiority, a painful consciousness of unintentional error, or an unprofitable retrospect of seasons of trial. The same charity which makes him merciful to the inferior creation extends itself to all the relations of life. He studies the health and comfort of his dependents, and shews a constant indisposition to impose unnecessary labours, to utter despotic commands, or to produce a painful sense of inferiority in the minds of those who are under his command. The very fact of their dependence ensures from him additional tenderness and consideration. Deeply feeling his own depravity, he makes the more allowance for those whom inadequate education and insufficient discipline have left more obnoxious to error, and less habituated to the exercise of self-denial. Carefully alive to the importance of that habitual influence which, in the discharge of what may seem more prominent duties, is too often forgotten, he studies in his daily intercourse to carry out his principles with judgment. He is careful to discountenance by his example any degree of evil. He evinces, for example, a disregard to self-indulgence, in the presence of those who are prone to consider the gratification of the senses a chief constituent of happiness: when detained at the door, or in the ante-chamber, or in the intervals of conversation, he does not indulge

impatience, but enjoys, and improves the opportunity to pray for a blessing on the interview. He is on the watch that his remarks may be not only innocent, but also calculated to benefit those who may incidentally hear them, as well as those to whom they are directly addressed. Bearing in mind the injunction, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying," he avoids all topics which can be easily superseded by those of a more profitable character. He adapts his remarks to the occasion: not enlarging before the prodigal on the objections to niggardliness, nor in the presence of the frigid on the dangers of enthusiasm. Wherever he goes he makes it a subject of study and of prayer to be enabled to speak a word in season, and to communicate some profitable lesson or some good impression. He cultivates the spirit of his Master, not only as a source of personal joy, but as a means of exhibiting to others the attractiveness and usefulness of piety, and of diffusing an atmosphere of innocent happiness. A readiness to acknowledge every palliating condition, leads him, in judging of the conduct of others, to make a great allowance for peculiarities of temper or circumstances, the prejudices of education, the inflation of newly acquired authority. Anxious to anoint the edges of a bitter cup with honey, he does not administer reproof with harshness, but restores in the spirit of meekness. He gives full credit to all redeeming qualities; deriving a lesson from Jehu the son of Hanani, the seer, saying to the inconsistent disciple, "Notwithstanding, there are some good things found in thee." He has, indeed, a bright example, in the indulgent tenderness of the Saviour to his disciples, in the midst of their seeming apathy, combining palliation with his reproof—"The spirit, indeed, is willing, but the flesh is weak." The exalted sympathy which leads him to rejoice with those that rejoice, and weep with those that weep, proves the unparalleled power of a consistent Christianity to combine the art of pleasing with the art of doing good. The Christian disciple thus adapts himself to the tastes and feelings of others, that he may by all means win some. He studies to obtain influence, not for the purposes of worldly aggrandizement, but in submission to the injunction "Let each one please his neighbour, for his good, to edification." Pride, vanity, self-love, are surrendered: ingratitude, misapprehension, and calumny, do not arrest the current of his good will; for applause is not the impelling motive of his actions, and he remembers how his own ingratitude is forgotten of God.

The neglect of such a course can only spring from a practical forgetfulness of the principles of Christianity, and a suspension of that spiritual influence under which it would be our happiness continually to move. But the incentives to its adoption should be to the Christian irresistibly powerful. He has experienced in the dealings of his Heavenly Father to himself, he sees in the daily arrangements of Providence, unchanging evidence of the tender care of a merciful Lord to the creatures he has made. He owes every enjoyment to Him, who has made all nature beauty to his eye or music to his ear. He recognises in the colour of the meadow and the sky a careful adaptation to the comfort of man. The stars in their courses tell of unvarying mercy; and the twilight hour testifies to that tender care which screens him from too sudden vicissitudes. He feels how his weakness is pitied and his rebellion pardoned; and while, in proportion to his reception of spiritual influence from above, the amplitude of his benevolence takes in more comprehensively the family of man, he more habitually appropriates the sentiment "As God hath loved you, ye ought also to love one another."

T. T.

INQUIRY ON VILLAGE LECTURES.

To the Editor of the Christian Observer.

In the village where I live I have established a Weekly Lecture for children and young persons: my congregation consists chiefly of children who receive a daily education in the school, which of course belongs to the Church. Several of the Dissenters, who, I think, more than any Dissenters I ever knew, are constant in expressing their hostility to the Establishment, and never enter the walls of our church, have entreated that their children may come to my Lecture. If you were in my place, would you admit them? Would it be productive of discord? or would it (in your opinion) tend to conciliate? I am not the clergyman of the parish, but living in his house, and acting under his sanction. He, as well as myself, would be glad of your opinion. W. P. S.

*** By all means do all the good you can, in peace and in charity, without faith or doubting. Overcome evil with good; not proselyting to a party, but winning souls to Christ. Surely, if a Dissenter is willing that you should teach his child the way to heaven, you ought not to decline it. Instruct all that will come; not inflaming discords, but approving yourself as a servant of God. At the same time, withhold not from those whom especially you undertake to direct, any thing that you consider essential to their spiritual instruction. Act as if no children of Dissenters were present: neither talk at them, nor avoid them: do every thing as for the Lord, with the meekness of wisdom, the patience of hope, and love unfeigned; and leave the event with Him.

ON MR. WESLEY'S NEW TESTAMENT.

To the Editor of the Christian Observer.

I take the liberty of sending you a short extract from the Rev. John Wesley's Preface to his Notes on the New Testament. As the subject of an improved version has lately been discussed in your pages, and as this extract appears to me remarkable for that clear, concise, and nervous style, which characterizes Mr. Wesley's writings, I thought it might possibly give your readers as much pleasure as it has given myself. We may safely presume that he would have been decidedly opposed to a new Authorized Version, though he approved of a commentator making such alterations in his text as seem to him improvements. The following is the passage: it bears the date of January 4, 1754.

"I write chiefly for plain and unlettered men, who understand only their mother tongue, and yet reverence and love the word of God, and have a desire to save their souls. In order to assist these, in such measure as I am able, I design, first, to set down the text itself, for the most part in the common *English* translation, which is in general (so far as I can judge) abundantly the best that I have seen. Yet I do not say it is incapable of being brought, in several places, nearer to the original. Neither will I affirm that the Greek copies from which this translation was made, are always the most correct. And therefore I shall take the liberty, as occasion may require, to make here and there a small alteration.

"I am very sensible this will be liable to objection; nay, to objections of quite an opposite kind. Some will probably think the text is altered too much; and others, that it is altered too little. To the former I would observe, that I never knowingly, so much as in one place, altered it for altering's sake: but there, and there only, where, first, the sense was made better, stronger, clearer, or more consistent with the context; secondly, where the sense, being equally good, the phrase was better, or

nearer to the original. To the latter, who think the alterations too few, and that the translation might have been nearer still, I answer: This is true: I acknowledge it might: but what valuable end would it have answered to multiply such trivial alterations as add neither clearness nor strength to the text? This I could not have prevailed upon myself to do: so much the less, because there is, to my apprehension, I know not what peculiarly solemn and venerable in the old language of our translation. And suppose this to be a mistaken apprehension, and an instance of human infirmity; yet, is it not an excusable infirmity, to be unwilling to part with what we have been long accustomed to, and to love the very words by which God has often conveyed strength and comfort to our souls?" DELTA.

*** Will Delta favour us with a selection from Mr. Wesley's most striking and remarkable alterations, in parallel columns with the current version? Some twenty might suffice, as a specimen, and prove useful and interesting to our readers.

PROFESSOR PUSEY AND THE OXFORD TRACTS ON BAPTISM.

To the Editor of the Christian Observer.

Being anxious to obtain correct and satisfactory ideas as to what the Scriptures and our Church (in subordination to them) teach with respect to Baptism and Regeneration, I have lately consulted, among other works, the Tracts on Scriptural Views of Holy Baptism, which Professor Pusey has published among the Oxford Tracts for the Times. In tracing what he considers to be the modern sense of regeneration, the author says:—"Into our own country this theory was introduced partly by Peter Martyr, partly by the intercourse with the Swiss Reformers: one might instance Bishop Hooper as one who inclined—in outward things—to the school of Geneva, and in whose statement of the Sacraments scarcely a vestige of any spiritual influence remains. It appears also very prominently in the early controversies with the Romanists. Upon this system it was idle to speak of the connection of regeneration with baptism, since baptism conferred upon infants no spiritual grace. The new birth being separated from Christ's ordinance, it was natural to make it coincide with the first appearance of spiritual life: only, since our Saviour says 'Except a man be born again he cannot see the kingdom of God,' it was assumed that those infants who, being elected, died in infancy, were regenerated, although, apparently, not through, or at, baptism. And so the term 'regeneration' came to be used for the visible change, or almost for 'sanctification;' and its original sense, as denoting a privilege of the Christian church, was wholly lost. Hence, also, it could not but follow that persons were (in this sense) regenerated, some before, some after, baptism; for since regeneration was taken to mean, partly, the first actual commencement of conscious spiritual life, partly that life in its subsequent developement; then, since faith and repentance are the commencements of spiritual life, it was held that any one to whom God had given these was also regenerate; and so also any pious Jew was regenerated, and, if baptized, then regenerated before baptism. But this is not the Scriptural usage of the term, and came in with the false view of the Sacraments as signs and seals only. Undoubtedly the pious men under the old dispensation were *sanctified*; and, in these days of ordinary attainment, how must we look back with shame and dejection upon the worthies of the elder covenant; upon 'those three men, Noah, Daniel, and Job;' or upon Abraham, the 'father of the faithful' and 'the friend of God!' Greatly were they sanctified:

the Spirit of God dwelt in their hearts, and wrought therein the incorruption amid a corrupted world; the self-denial, the patience, the unhesitating, unwearied faith, for which we yet venerate them. The Spirit of God, which at last withdrew from every other human heart, hallowed, and, like His emblem the dove, abode in the ark. He purified the breast of the 'preacher of righteousness,' and kindled the filial piety of his two sons. Yet was not Noah therefore regenerate. These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. They were the faithful servants, but not as yet the sons, of God." pp. 133—135.

I shall feel very greatly obliged, if you, or any of your correspondents, will inform me upon what authority these statements rest. That pious Jews before the coming of Christ were regenerated, seems to me to be the opinion of our own Church; for in the First Part of the Homily for Whitsunday is not David mentioned, as well as Matthew and Paul, as regenerated by the Holy Ghost? And as to their not being sons of God, are they not frequently so described in the Old Testament? If I am not greatly mistaken, regeneration has been defined to be the commencement of sanctification; but if the ancient Patriarchs were sanctified without being regenerated, this definition is not invariably correct: and certainly, as repentance and faith are requisites for baptism in persons of riper years, who, when they come to baptism, are prayed for as having not yet received remission of their sins by spiritual regeneration, nor the Holy Spirit that they may be born again; and as I do not see how repentance and faith can exist in those who have not yet received sanctification; to say that regeneration is the commencement of that grace does not appear to me a perfectly accurate definition of the term: but perhaps I may hope that your pages will furnish me with one that is. The Professor objects (p. 18) to baptism being considered as a change of state only. May we not believe, that, while that sacrament does always admit those who receive it to a change of state, it ought to be regarded, and used with faith, as a means whereby a change of nature may also be received; though it be acknowledged that this change of nature is far from being invariably imparted by it; and, indeed, that it is already commenced in those adults who come to it, as they are required to do, with true repentance and faith? The views which Professor Pusey takes of baptism, seem to me to be different from those implied in Bishop Burnet's Exposition of our Articles; and as that work was approved by many of the most eminent divines of the time, ought it not to be allowed to have great weight in controversies respecting the doctrines of our Church?

H. C.

*** We are not sure that we perfectly understand all H. C.'s remarks; and we differ from his opinion that Bishop Burnet "ought to be allowed to have great weight in controversies respecting the doctrines of our Church." But, in reply to the question which he puts to us, as to "what authority" the doctrine which he quotes from the Oxford Tracts rests upon, we can only say, Upon the authority of the darkest ages of Popery, when men had debased Christianity from a spiritual system, a "reasonable service," to a system of forms, and ceremonial rites, and *opera operata* influences; in which what Bishop Horsley emphatically calls "the mysterious intercourse of the soul with its Creator" was nearly superseded by an intervention of "the church"—not as a "congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance," as the Church of England defines it—but as a sort of "mediator between God and man," through whom all things relating to spiritual life were to be conveyed. Those who could not understand that "God is a Spirit, and they that worship him must worship him in spirit and in truth," and those who had neither the reality nor "the appearance of spiritual life," readily allied themselves to a religion of ceremonials, in which the Church stood in the place of God. And as the Popish priesthood found their gain in encouraging these

ritual and non-spiritual views of Christianity, they eventually prevailed throughout Christendom, till the Reformation restored the pure light of Scripture, and taught men to look less to the priest and more to God; less to "outward and visible signs," and more to "inward and spiritual graces;" and not to infer, that, because their names stood upon the register of baptism, it was therefore enrolled in the Lamb's book of life, when there was no "appearance" of spiritual vitality in their heart or conduct.

This fatal reliance upon signs, to the forgetfulness of the things signified, was rendered more proclivious, from the circumstance that in the early church persecution so purified its ranks that there was little temptation for men to call themselves Christians who were not such in heart; and as adult converts were the first candidates for baptism, the outward and visible sign of regeneration was not resorted to till the inward and spiritual grace was already actually possessed; for there had been spiritually "a death unto sin and a new birth unto righteousness," before the party applied to make a public confession of his faith in Christ, at the risk of subjecting himself to all the secular perils which it involved.

We have devoted so many scores, nay, hundreds, of pages to the questions propounded in the extract from the Oxford Tracts (especially at the time of the Baptismal Controversy, upon occasion of Bishop Mant's tract, when not a few of our readers were thoroughly wearied with the discussion), that we are not anxious to obtrude a new litigation; but we have readily inserted the extract furnished by our correspondent, because nothing that we could say would so clearly shew the unscriptural character of the whole system of the Oxford Tracts, as to let them speak for themselves. When the Christian reader learns that Noah, and Abraham, and Moses, and Job, and David, and Isaiah, and Daniel, were not regenerate persons, were not sons of God, were not born again, but that Voltaire was all this because he had been baptized by a Popish priest, we may surely leave such an hypothesis to be crushed by its own weight. It is the very bathos of theology, an absurdity not worthy to be gravely replied to, that men were "sanctified," "greatly sanctified;" were the friends of God, that "the Spirit of God dwelt in their hearts, and wrought therein incorruption, self-denial, patience, and unhesitating, unwearied faith;" who yet, having been "by nature born in sin, and the children of wrath," and never having been baptized, so as to be made "the children of grace," were still "unregenerate," and therefore, in Scripture language, "children of the devil." Sanctified, unregenerate friends of God! The Spirit of God dwelling in men who, not being "born again," were of necessity, being still in their natural condition, "children of the devil!" What next?

We defy a score of Dr. Hampdens, even were they to give lectures in favour of pure Socinianism, to do so much mischief to the cause of religion, in a high academical station, as is done by setting forth such doctrine as that contained in the following passage from one of the Oxford Tracts;—for Socinianism makes no pretensions to be the doctrine of the Church of England, nor do any members of that church profess to find it in Scripture; whereas the absurdity, the irrational fanaticism, the intellectual drivelling under the abused name of faith, which dictates such sentiments as the following, must disgust every intelligent man, and make him an infidel, if he is really led to believe that Christianity is a system so utterly opposed to common sense. The writer complains, that "We have almost embraced the doctrine, that God conveys grace only through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations, or (what is called) communion with God, in contradiction to the primitive view, according to which the Church and her Sacraments are the ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen. For example, would not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and insensible, however consistently pious and believing in their past lives, was a superstition? and yet both practices have the sanction of primitive usage. And does not this account for the prevailing indisposition to admit that Baptism conveys regeneration? Indeed, this may even be set down as the essence of Sectarian doctrine (however its mischief may be restrained or compensated, in the case of individuals), to consider faith, and not the Sacraments, as the *instrument of justification* and other Gospel gifts."

Did ever any man, but the most ignorant Popish fanatic, till these our modern days, write thus? Administering the Lord's Supper (by which we feed upon Christ, "*by faith, with thanksgiving*"—that is, in a purely spiritual banquet) to infants, or to the dying or insensible, is not superstition, if it can be proved that there were in some former age some persons weak and ignorant enough to act or advocate such folly and impiety! Why not equally vindicate the Pope's sprinkling holy water upon the horses, or St. Anthony's preaching to the fishes? We will only say, Let those who adopt a portion of this scheme, and not the whole, mark well whither they are tending. Upon the shewing of the Oxford Tracts themselves the whole system hangs together. You are to adopt some irrational mystical system, by which grace is conveyed—not through "faith, prayer, active spiritual contemplations, or (what is called) communion with God," but—in the same manner that the Lord's Supper con-

veys grace when administered to an infant, or an insensible person. We have never been extreme in our views respecting the language used in our Liturgy concerning baptism. We have thought that the words might be consistently used, either in reference to the undoubted privileges of Christian baptism; or in faith and charity, upon the principle stated in the Catechism, where it is said, "Why then are infants baptized, when, by reason of their tender age, they cannot perform them? (faith and repentance.) Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform." Upon either of these principles we can cheerfully use our Baptismal Service. But if the use of it is to sanction the doctrine stated in this tract; if we are to believe that baptism "conveys to the soul what is in itself supernatural and unseen," in the self-same way that the Popish wafer is alleged to convey grace to infants and insensible persons—(why not to idiots?)—and if our Church Service is to be tortured to bear this meaning; then we confess, that the sooner such a stumbling-block is removed the better. The Oxford-Tract writers will not allow us to connect the outward and visible sign of Baptism, or the Lord's Supper, with the inward and spiritual grace, through the medium of "faith, prayer, active spiritual contemplations, or (what is called) communion with God," but only through the self-same channel by which "primitive usage" supposed grace to flow to an infant or insensible person, when operated upon with the holy Eucharist. Nay, they sneer at and ridicule "what is called" communion with God (poor Bishop Horsley's "mysterious intercourse of the soul with its Creator"), as being something so "called," but without warrant; whereas true communion with God is through the intervention of "the Church;" by which intervention there is this communion when the priest puts a consecrated wafer upon the lips of an infant or insensible person. The Church of England teaches, after Holy Scripture, that we are "justified by faith;" Professor Pusey teaches that the Sacraments are the appointed instruments of justification. The learned Professor ought to lecture at Maynooth, or the Vatican, and not in the chair of Oxford, when he puts forth this Popish doctrine. It is afflicting beyond expression to see our Protestant church—and in times like these—agitated by the revival of these figments of the darkest ages of Papal superstition. Well may Popery flourish! well may Dissent triumph! well may Unitarianism sneer! well may all Protestantism mourn, to see the spot where Cranmer and Latimer shed their blood for the pure Gospel of Christ, overrun (yet not overrun, for, blessed be God, the infection is not—at least so we trust—widely spread) with some of the most vain and baneful absurdities of Popery. We ask Professor Pusey how, as a conscientious man, he retains any office in a church which requires him to subscribe to all the Thirty-nine Articles, and to acknowledge as Scriptural the doctrines set forth in the Homilies? Will any one of the writers, or approvers, of the Oxford Tracts, venture to say that he does really believe all the doctrines of the Articles and Homilies of our Church? He may construe some of *the offices* of the Church after his own manner; but what does he do with the Articles and Homilies? We have often asked this question in private, but could never get an answer. Will any approver of the Oxford Tracts answer it in print?

THE REV. E. BICKERSTETH ON THE RELIGIOUS TRACT SOCIETY.

To the Editor of the Christian Observer.

My dear Friend,—Though disliking greatly even the appearance of contention among those who love our one Master and Lord, Jesus Christ, yet I cannot refuse to meet your repeated calls to state the reason on which, notwithstanding the questions which you have proposed, I feel that all Christians may consistently support the Religious Tract Society; more especially as I feel that the subject of Christian union and co-operation in religious societies is of great moment in these days, and that it is very desirable to place it on true and Scriptural grounds.

I will first, therefore, enter into the views which I have been led to hold respecting these points; and then apply the subject more particularly to the questions which you propose.

The true unity of the Church will only be perfected hereafter (Col. i. 28). There is a growing inward unity among all Christians now (Eph. iv.

1—10); but this will be fully manifested in the day of the resurrection only. The end of all the means of grace is the furtherance and final attainment of this unity. It is a mistake to suppose that unity has its proper seat only in preaching, outward ordinances, and religious works, though it is aimed at through these. A *visible unity* on earth, based on credible profession, visible ordinances, and outward fellowship, is a means towards complete unity hereafter. Its chief benefits are, strength for the spread of the Gospel outwardly, consenting testimony to truth, communion of saints, and growth in knowledge and grace through public ordinances. Visible union is also a shadow and pledge of full and perfect union in glory.

Its dangers are, that, through our corruption, it sinks into zeal for a name, and proselyting to a mere profession, instead of that hearty love which seeks to bring men into the reality and substance of righteousness and peace. The profession itself, through the mixture of error, becomes corrupt; as leaven put into meal diffuses itself till the whole be leavened: worldly, replaces Christian communion; bondage, will-worship, and idolatry, supplant freedom, truth, and pure worship; and thus the name of God, in his own visible church, is blasphemed.

At the Reformation these evils of visible unity were at their height, and outweighed the other benefits. It pleased God, therefore, to break it suddenly in pieces; and since that era it has continued broken; nor is there any prospect of its being fully restored till its return in the power and glory of the Resurrection. To tie down and limit the reality of the church now to one outward visible communion, is to go back to beggarly elements, and to desire afresh to be in bondage.

We see, then, at present, visible unity every where broken up, and, though the time of its restoration is approaching, it is not come. Even *spiritual unity*, therefore, is imperfect. All are not converted that will be; and those that are converted are weak in faith, with many errors, jealousies, and infirmities; and hence it is needful to inquire into the law of Christian duty in uniting with others in labours of love.

This law of Christian action is plainly set forth in Phil. iii. *Whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Unity of judgment and profession are here pointed out as calling us to united co-operation up to the limit of our present attainment.

Christian union may be viewed in two chief aspects. One *inward*, of church-membership; for communion, growth in truth and grace, profession of that truth, &c. The other *outward*; for diffusion of the truth, and, in order to co-operation in a common object, walking by the same rule. In a perfect state of things both would be joined; in an imperfect state they are separable, and in God's providence separated, since each approaches perfection by a different law; church union growing deeper by increasing fulness of truth; and religious co-operation diffusing itself, by simplicity of object. The latter work God is pleased at present to accomplish by Societies, as visible church communions, in the present imperfect state of Christians, are less fitted for external action.

The principle of this co-operation, as distinct from church-membership, which rests on joint doctrinal profession, is one common conviction of the desirableness of a common practical object. Its aim is not directly fulness of profession of truth, which is otherwise to be sought, but largeness of practical effect, through willingness for united action, from an united conviction of the lawfulness and practical benefit of the object. Only there are just LIMITATIONS, which will influence a Christian respecting such unions. When the object is not truly good; when abuses practically prevail in the administration; when in conducting it there is a breach of positive

engagements; when it is taken as an implied admission of full Christian fellowship; when it involves a sacrifice or hindrance of personal testimony to the truth; when such attention is required to carry it on that by dissipation of mind it becomes injurious to Christian growth in grace and private edification; or when evils of wide, and perhaps heretical, intermixture outweigh the advantages of the end had in view.

All our religious institutions, it must be allowed, are feeble and defective, though means to important ends. The remedies to these defects are, however, much in the power of their particular members—such as a more deep Christian life in our several communions; a full individual testimony to the truth not embodied in any particular Society; watchfulness against practical misdirection of its proceedings; and a frank confession that the end pursued by each is in our view limited and partial, as well as the means temporary and imperfect.

The fulness of truth alone can perfectly unite. Every particle of real truth is an additional bond of union, as every particle of error is a fresh source of disunion. The more weighty and the more numerous are the sound doctrines really seen and embraced in common, the more perfect and entire will be the union. When we are all-light we shall be all-love.

In every joint effort, then, for the spread of the truth in the present divided and distracted state of the Church, there must be some principles held in common. The more important those doctrines are (and the most clearly and fully revealed are the most important), the more likely the effort is to be extended and vigorous. On the common principle that the Bible is the word of God, and that as such it is our duty to circulate it every where, the Bible Society was formed, and I need not speak to the Editor of the Christian Observer any thing of the benefits of that Institution. On the common principle that the Church of England, in its Liturgy, Articles, and Homilies, is pure in doctrine and Scriptural in discipline, and that the wider knowledge of these is desirable, the Christian Knowledge Society was formed. And though in pursuit of this aim it does, and must do, many things which have no proper Church character, and publish much which has no formal Church warrant, this alone, had not other more serious causes intervened, would hinder no Churchman from regarding it with unmingled joy and satisfaction. On the common principle that the doctrines of the Reformation are those of the word of the Living God, and that they afford large ground for union in disseminating a great proportion of vital truth, Christians of every name who agree in those doctrines unite in the Religious Tract Society, and the body of religious truth which has been thus brought out for the use of the church is truly delightful and surprising.

No doubt it will be a much higher state when there is a perfect union in the whole of revealed truth; as, for instance, in those important doctrines to which you refer, Baptism, Episcopacy, and the like. But I can by no means therefore concur with you, that till I am united on these points I must not act in unison with those who do not hold them, in such a Society as the Religious Tract Society, for spreading that truth in which we agree.

And here I think that the Scriptural rule which I have mentioned. *Whereto we have already attained let us walk by the same rule, let us mind the same thing*, furnishes me with a clear and sufficient warrant. That universal union which is the object of our hopes, prayers, and labours, when God's *will shall be done on earth as it is in heaven*, is, it is clear, more likely to be attained by cordial co-operation in those things in which we can walk by the same rule and mind the same thing, than by keeping at a distance. For the very end, then, of gaining my brother over to what I see to be truth, I will unite with him in those things which we both

see to be truth, he for his part acting on the same principle, *till God shall reveal even this unto us.*

When I apply these views to the Religious Tract Society I cannot but see, the end good, the means lawful, the blessing evident; and the defects only such as must obtain *till that which is perfect is come.* If the object be less wide than that of the British and Foreign Bible Society, the doctrinal union in its open confession is much more full; and as the Bible Society admits all classes of men, of all religions, while the Tract Society is by its constitution confined to Reformation Truth, the Tract Society is, of the two, far less open to apparent ecclesiastical objection. Nor are the defects of the Tract Society, in their nature, irremediable. Where, then, there is no real contravention of sound principle, it is not right for a Christian to cavil at little things and overlook great objects. God's work might have perished if it had waited till perfect instruments could be employed; and if we were to accept no co-operation till we could have it pure and complete, the monastic state must be restored, and the church return again into the wilderness.

With regard to your First question, about retaining the names and authority of writers to statements in which their views are modified; I acknowledge the great importance of not attributing to authors any thing but exactly as they have stated it in their own language; yet I conceive that neither injustice is done to them nor to the reader, when it is clearly stated that omissions have been made to adapt them to the use of a Society formed on the above principles of union. To take the substance without giving the name of the author, would expose them to the charge of plagiarism; to avow the alterations and give the name, seems a better course; though as an individual I should prefer the more open plan, of giving the whole (with a note referring to the general principles of the Society), in cases where it would not materially affect its constitution.

As to the compact mentioned in your Second question, of suppressing important Scriptural doctrines; I should quite agree with you, were the compact to bind me in any other than my capacity of member of the Society; but as this is not the case, I thereby only renounce the attempt to discharge a subordinate duty in one way, when it would interfere with a higher; while other modes of discharging it towards the same persons, and those equally efficient, lie still open to me.

To your Third question I would answer, it is unlawful to limit our Lord's words, and say we will only preach leading truths; but the Religious Tract Society binds none of its members to such a course. As a Society even, it now circulates the whole Bible, in its recently published Commentary, and it forbids no member, in his private capacity, to do his utmost to diffuse those truths which its constitution precludes it from itself diffusing.

On the Fourth question, as to defining leading truths; surely my friend, the Editor of the Christian Observer, loses sight of creeds, confessions of faith, Thirty-nine Articles, and all the bulwarks of essential truths in all ages of the church. But the Religious Tract Society stands aloof from the question, and rests on the solid basis of that Scripture, which I have quoted, Phil. iii. 16.

I shall be very thankful if these remarks remove any scruples from the mind of my brethren respecting those Religious Societies which God has raised up, and blessed in our day, for that great work in which, amid all their defects aud weakness, He uses them. Their grand ends are those for which our Church offers up the prayers—"that all who profess and call themselves Christians may be led into the way of truth, and hold the faith

in unity of spirit, in the bond of peace, and in righteousness of life"—and that God's "ways may be known on earth, and his saving health among all nations." If the ends were accomplished the means would be no longer needed: the very principle on which they are in common formed, is the manifest fact of there being diversities of sentiments, and it being unspeakably important that those diversities should be removed, through co-operation in things in which we agree; and the whole church thus be brought onward towards that oneness for which our Redeemer prayed, and to the whole world believe his Divine mission.

Permit me, in the close, to express the pleasure, and I trust profit, which my dear friend Mr. Budd's letter gave me,* and my hearty concurrence in his desire for more general attention to our Reformers. It is delightful, at length to see able men at *Oxford* undertaking to bring the most useful of the ancient Fathers in English before the whole country, and I pray God to prosper this noble design. Would that it might please God to dispose our sister University at *Cambridge*, to bring forward in a similar manner the Reformers, British and Foreign.

I am very faithfully yours,

Watton Rectory, Herts, Nov. 19, 1836. E. BICKERSTETH.

*** As we have no wish to have the last word with our correspondents, we insert Mr. Bickersteth's letter, as we did Mr. Budd's, without any lengthened reply, and shall be very glad if their arguments are considered sound and ours impotent. The discussion arose incidentally, from our being led to observe, in our notices on another subject (the *Life* and Writings of Tyndale), that we could not quote the Society's alleged "reprints," on account of their not being faithful to the text. The reply of the Editor of the Society's publications, and the Society's own advertisement in reference to our remarks, forced us into further explanation; and Mr. Leifchild's publication of Mr. Hughes's letter to Hannah More, which was alleged to be a reply by anticipation to our remarks, caused us to add a few particulars more, especially in relation to the duty of dedicating children to God in baptism, and establishing the public worship of God in a nation. In inserting Mr. Budd and Mr. Bickersteth's papers without the counterpoise of a seriatim rejoinder, we think it due both to ourselves and to truth to add, that it is not because we have seen any reason to alter our opinions, or because we do not think that we could present a very strong and convincing reply; but because we are not sure that, under all the circumstances, it is well at this moment to press the argument much farther; more especially as enough has been written to turn the attention of the members of the Society to consider what can be done to remedy such things as are remediable; though others, and in our view the most important, are not susceptible of amendment under the constitution of a society which has no standard of reference, as to what are "the leading doctrines of Scripture," but the opinion of a miscellaneous annually selected committee. We can add nothing to what we have so often expressed in regard to the vast masses of scriptural truth which the Society has issued; but this ought not to prevent the most searching investigation into every thing connected with its constitution and proceedings; and especially into the consequences which may, and we fear eventually will, result from what is negative and defective in its arrangements. For the present however, not being unmindful of Satan's devices, we wish to drop the discussion, lest debate should push out edification. But we repeat, that we must not be understood to assent to our friend's four heads of reply to our objections because we do not re-open the whole question. For the first, we continue to think, that, if an author cannot be "adapted to the use of a society founded upon the above principles of union," without virtually misleading the reader as to his general views of the scope of scriptural truth, and indeed without any considerable mutilation, the society had better lay aside his book altogether, and make one of its own. The Episcopal referees of the Christian Knowledge Society were much blamed in some quarters, because they would not sanction such numerous and important alterations in the tract of Bishop (Manks) Wilson on the Lord's Supper, as in effect materially changed the character of the Bishop's doctrine, while the work still retained his venerable name. We think that they acted rightly. The tract greatly needed amendment; and the proposed amendments, as we understand, would have materially improved it; but then it would not have been the Bishop's tract. A society should discard an objectionable tract which bears a deceased author's name, and make a better; not place his to a new one. So, if Matthew Henry's third head of what constitutes Christ's will in regard to his church, namely, "twisting Christianity in with national constitutions," did not suit the Tract Society,

they should not have appealed to Matthew Henry at all, for it was not fair to give two heads and to elide the third.

We equally dissent from our friend's second reply; for we do *not* think it lawful to "suppress important Scriptural doctrines," while solemnly professing to give "all the leading truths of Scripture," on the ground that "the compact does not bind us in any other than our capacity as members of that society," and not in a private relation. The society, by its own statement, *does* bind its members to the declaration that it espouses "all the leading truths of Scripture;" if therefore it suppresses some "important Scriptural truths," the effect of the corporate declaration is not annulled by an individual's saying, out of the society, that so and so is an "important" or "leading" truth, which he virtually said in it was not so. We have repeatedly stated, that if the society would set forth in its rules what Scriptural truths it engages to teach, it would not place its members in this painful predicament; but while it makes its profession that it teaches "all the leading truths of Scripture," it causes every member to disparage by negation whatever it does not inculcate.

Of our friend's third head, we only say, that it is not strictly the fact that the society "circulates the whole Bible, in its recently published Commentary," for it does not circulate the Bible at all, but only the commentary; and that commentary is of necessity so retrenched as not to allow any text to speak any thing that any conductor of the society is supposed to disapprove. (The omission of the text is merely for condensation and cheapness, as most persons possess it elsewhere.) Our friend's words should have run, it "refers to" (not "circulates") "the whole Bible;" but our argument was, that it does *not* refer to "*the whole*" Bible, but only to what the directors consider its "leading truths."

We do not understand our friend's fourth head. We never objected, very far from it, to "creeds, confessions, and articles." Our remark was, that the society is vague in asserting that it recognises, "all the leading truths of Scripture," and not specifying what it includes under this definition.

Thus recording our opinion without much of comment, we recommend to the serious and prayerful perusal of our readers the many valuable remarks in our friend's paper. We demur, however, to his opinion respecting religious charitable societies and visible church communions. Rejoicing in what it has pleased God so wonderfully to effect by means of those modern institutions which He has raised up among us; yet we cannot substitute these miscellaneous bodies for His own express ordinance of "visible church communions." There is danger lest the degeneracy of church communions, the blessing which has attended the private compacts of faithful men to promote the cause of Christ, and alarm at the intrusion of the spirit of Popery in the bosom of the Protestant church, should lead us to undervalue the divinely constituted economy of the Christian church, as an instrument of spiritual blessing.

ON BISHOP JEREMY TAYLOR'S VIEW OF BAPTISM AND THE NEW COVENANT.

For the Christian Observer.

It occurred to us, while alluding (see the Obituary of Bishop White) to the opinions held by many Episcopal divines upon the subject of Baptism and the New Covenant, to shew their tendency by a reference to the following passage in the writings of Bishop Jeremy Taylor. Bishop White might not perhaps have altogether coincided in the sentiments expressed in this passage; but his views, as stated by himself, are referable to the same school of theology; and as the doctrine, in one or other of its forms, is still by many persons considered orthodox, the Christian student ought to weigh it well, in all its consequences; more especially as it has of late allied itself to a system of doctrine to which it is naturally, and has hitherto been for the most part historically, alien. Bishop Taylor, and similar divines, make at least a consistent, though an anti-evangelical and non-Protestant, scheme: we are pardoned in baptism, and here ends our justification "by faith;" we then set out upon the footing of good works, under the mitigations of a remedial law, and with the promised aids of God's Holy Spirit, but mainly to help us to help ourselves in fulfilling the conditions by which we are to achieve our salvation. This is at least consistent; but there is no consistency in uniting the characteristic features

of this scheme with correct and adequate views of the atonement of Christ, of justification through faith, and of the work of the Holy Spirit in the human soul, not "aiding our virtues," but "working in us both to will and to do of God's good pleasure."

The following is the passage alluded to. It occurs at the close of Bishop J. Taylor's discourse on "The Invalidity of a late or death-bed Repentance."

"Since, therefore, our living a holy life is the end of Christ's dying that sad and holy death for us, he that trusts on it to evil purposes, and to excuse his vicious life, does, as much as lies in him, make void the very purpose and design of Christ's passion, and dishonour the blood of the everlasting covenant: which covenant was confirmed by the blood of Christ; but as it brought peace from God, so it requires a holy life from us.

"But why may not we be saved as well as the thief upon the cross? Even because our case is nothing alike. When Christ dies once more for us, we may look for such another instance; not till then. But this thief did but then come to Christ; he knew him not before; and his case was as if a Turk or heathen should be converted to Christianity, to be baptized, and enter newly into the covenant, upon his beath-bed. Then God pardons all his sins. And so God does to all Christians, when they are baptized, or first give up their names to Christ by a voluntary confirmation of their baptismal vow; but when they have once entered into the covenant, they must perform what they promise, and to what they are obliged. The thief had made no contract with God in Jesus Christ, and therefore failed of none: only the defailances of the state of ignorance Christ paid for, at the thief's admission. But we, that have made a covenant with God in baptism, and failed of it all our days, and then return at night, when we cannot work, have nothing to plead for ourselves, because we have made all that to be useless to us which God with so much mercy and miraculous wisdom gave us to secure our interest and hopes of heaven. And, therefore, let no Christian man, who hath covenanted with God to give him the service of his life, think that God will be answered with the sighs and prayers of a dying man; for all that great obligation which lies upon us cannot be transacted in one instant, when we have loaded our souls with sin and made them empty of virtue."

This doctrine was at one period held by not a few divines of the Protestant Episcopal Church, and is not yet extinct; though it is essentially a Popish doctrine, being neither Scriptural nor Protestant. Mark the steps. Baptism is a covenant in which God pardons all our sins up to the date of that sacrament, in virtue of the atonement of Christ, these being "sins of ignorance;" but for the future he places us under a new law, exacting from us certain terms and conditions, upon our obedience to which our second pardon depends. But where do we find one word of all this in Scripture? Where do we learn, that, if the thief upon the cross had lived a hundred years, he would not to the last have every moment needed the same "blood of the everlasting covenant," "the blood of Christ," for the expiation of sin after baptism, which he needed for his "sins of ignorance" before it? The blood of Christ being made available only for sins committed before baptism, and baptism being in Christian countries usually administered to infants, the atonement of the Redeemer is virtually confined to the extinction of the guilt of original sin; and the whole life of the professed Christian is subjected to a covenant of works, not of grace; the grace terminating at the moment of baptism, and a covenant of works then commencing—which differs from what is usually called the covenant of works only in this, that its terms are those of the baptismal vow, and not of the light of natural conscience. The baptized person is thus placed

in a far worse condition than if he had never heard of the Atonement; and there was, therefore, very good logic, though very bad divinity, in the reasoning of those superstitious persons, in old times, who deferred baptism till the expected hour of death, in order that they might secure pardon at once for all their sins up to that date; whereas, if they had been baptized before, their sins would have been upon their own heads.

Bishop Taylor, however, intimates a second moment of grace—namely, that of Confirmation; for he says, that "God pardons all their sins when they are baptized, or first give up their names to Christ by a voluntary confirmation of their baptismal vow." We have often known clergymen express surprize at hearing young persons, when asked "What is confirmation," glibly reply, "Taking my own sins upon myself." They suppose that the young person imagines that hitherto his sins have been borne, in some way, by his sponsors; but the expression perhaps refers to the doctrine under consideration, which has been handed down by tradition, like "making our peace with God," and many others, from the days of Popery. It seems to imply the following reasoning:—In Baptism, if the candidate be an adult, his former sins are cancelled by the atonement of Christ, and he now takes his salvation upon himself, according to certain conditions then specified and agreed to: But in the case of an infant the covenant is provisional; so that if he dies in childhood all is well; but if he live, and come to an age to receive Confirmation, his Baptism is then, as it were, post-dated, by "his voluntary confirmation of the baptismal vow:" so that he receives forgiveness up to that date, as if it were the date of his baptism; entering now personally, as he did before by sureties provisionally, into covenant "to take his own sins upon himself." Up to the hour of Baptism, in the case of an adult, or Confirmation in that of an infant, the blood of Christ was remedial for the pardon of sin; but now a new covenant is entered into, by which, Bishop Taylor says, "They must perform what they promise" (and which no human being ever perfectly performed), otherwise they fail of salvation: they may not come again, like the thief upon the cross, upon the commission of sin, to "the blood of the everlasting covenant." No, that medium of pardon has been for ever foreclosed in baptism. If they have wandered from God (and who, alas! has not?), they have no warrant to hope that He will hear "the sighs and prayers of a dying man." They have covenanted, and He holds them to their covenant. They were pardoned, and placed as it were in a new Garden of Eden; and having a second time transgressed, there is no blood of sprinkling to speak peace to their troubled conscience. A "late" repentance will not allow time for "transacting all that great obligation which lies upon us."

But what, we would ask, is that "great obligation?" Is it spotless, stainless perfection? Alas for the holiest of mankind, if it be so! Who then can be saved? And yet Bishop Taylor does not specify the slightest relaxation of the alleged terms. Allow, however, that upon cross examination he would have modified his condition; first, by saying that sincere obedience is substituted for perfect; and, secondly, that the Holy Spirit is promised as an "aid to virtue:" still the character of the Christian dispensation, which is "grace," is obliterated; the new covenant of mercy is a covenant of works; and instead of the Gospel being good news, and glad tidings, to all that are weary and heavy-laden, a message of peace to the troubled conscience, it is a legal task-master, whose office is—not to proclaim liberty to the captives and the opening of the prison to them that are bound—but to rivet their chains, and to make the still small voice of Mercy speak in more terrific accents than those of Sinai.

As one truth of Scripture does not shut out another, in vindicating the

freeness of justification before God through faith in Christ, we no more intend than Bishop Taylor to slight the necessity of "holiness, without which no man shall see the Lord." We perfectly concur with him, that to trust to Christ's death in order "to excuse a vicious life" is "to make void the very purpose and design of Christ's passion," for "He gave himself for us," expressly, "that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works;" and that "he bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness." On these points there neither is, nor can be, any question; for horrible were the absurd and vicious doctrine "Let us sin that grace may abound."

Neither, again, do we doubt the necessity of urging men not to rely upon "a late or death-bed repentance." We dare not, indeed, limit the mercy of God, or question that even at the eleventh hour where repentance and faith are bestowed, He who bestowed them will recognise His own operations; but the old conclusion from the narrative of the thief upon the cross is a safe one, that one was saved, that none might despair; and *but* one, that none might presume.

But though we fully concur with Bishop Taylor, that Christians are called to be saints; that Christ shed his blood for our purification as well as our justification; and that baptism sets forth our profession, which is, to follow Him and to be like Him; and also, that to procrastinate repentance and turning to God is a fearfully hazardous experiment; yet we cannot admit that he has built these Scriptural conclusions upon right premises. In the case of neglected repentance, baptism has nothing to do with the question, except upon the common ground that all slighted ordinances, all means of grace abused, all neglected warnings, all privileges undervalued, all acts of despite to Divine grace, all contempt for the Blood shed upon the cross, all resolutions and stipulations wilfully violated (and therefore, emphatically, the broken vows of baptism), tend to aggravate transgression, and to sum up the measure of iniquity. The most solemn warnings ought to be exhibited to those who postpone repentance and turning to God to some more convenient season. But why? Not because "a late or death-bed repentance" (we take the word in its evangelical latitude, as connected with faith in the Redeemer and the work of the Holy Spirit) is invalid, upon the Popish ground that sin was forgiven up to baptism, but that after baptism we stand on our own stipulated observances, "the blood of the everlasting covenant" being no further available; but for the Scriptural reason, that whoso, "being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy;" with innumerable similar passages, warning us to work while it is called to-day; not to neglect the season of grace, which may terminate before we are aware; and not to tempt the Almighty to swear in his wrath that we shall not enter into his rest; remembering, also, that the servant who knows his Lord's will and does it not, shall be beaten with many stripes. We are not to tell even the most profligate man, that God will not save him if he turn to him through the Divine Mediator; we are not to affirm that past-baptismal sins are beyond those which the blood of Christ can cleanse from; and that a stipulated portion of "obligation" is upon us, which "cannot be transacted in an instant"—as if so much goodness were required to purchase heaven, while the blood of Christ is forgotten—but we are to tell him of the guilt, and folly, and awful peril of delay; the danger that the neglected grace of repentance will never be afforded; that he will perish in his sins; and that among their aggravations one will be the violated pledges of baptism.

So again, with regard to the other particular, we are earnestly to inculcate the inseparable union between justification and sanctification; and

in setting forth the work of the Holy Spirit are to trace it to the cross of Christ, and that he died to "purify" as well as to pardon; but in urging "good works" we are not to leave out one half of a revealed truth, hoping the better to enforce the other:—we are not to use in an exclusive sense, as Jeremy Taylor does, the assertion that "our living a holy life is the end of Christ's dying that sad and holy death for us;" for it is equally said that "he suffered, the just for the unjust, to bring us to God;" he died "to make reconciliation for iniquity," as well as "to bring in everlasting righteousness;" he died as "the propitiation for our sins;" he died that God "might be just, and the justifier of him which believeth in Jesus;" so that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." How Bishop Taylor reconciled such passages as these with his unilateral view of Christ dying for nothing but to procure ante-baptismal grace, and the acceptance of post-baptismal virtue, we cannot understand. Woe to the baptized person who thinks himself placed in too high a grade to come to Christ as did the thief upon the cross, or the self-abased Publican; not with "Thank God, I have adequately fulfilled the vows of my baptism;" but, "God be merciful to me, a sinner."

We may be thought by some persons both incorrect and uncharitable in calling the opinions we have alluded to Papistical; but such they are, and such were they accounted by the Reformers of our Church. We are aware of the distinction which is often urged, to take the doctrine of a remedial law—a first justification by faith and a second by works—out of the boundaries of Popery, and to Protestantize it; namely, that in saying that after baptism we are to be saved by our works is not Popery, if we duly admit that the Holy Spirit must aid our virtue and do not attribute merit to our performances, but only say that God is graciously pleased to accept them through the merits of the Redeemer. But thus said Papists themselves; and yet the Reformers did not therefore cease to pronounce the doctrine unscriptural and soul-destroying. We might adduce volumes of proof; but we will instance only in Hooker's Sermon on Justification; first, because that celebrated discourse is probably in the hands of all our readers, and may be referred to with facility; secondly, because Hooker is admitted to have an excellent right to be heard as an expositor of the doctrines of the Church of England; and thirdly, because, as appears in this very discourse, he was accused by the Puritans of speaking too leniently of the errors of Popery: so that, if he erred, it was not likely to be on the side of what some would call Puritan doctrine, or in pressing unfair charges against the Church of Rome. Yet we find him describing the following as the Papal code of faith, respecting baptism, justification, and good works; and this very code, till we come to the Ave-Marias and penances, is very much that which many Protestant Episcopal divines have held, and some still hold. Speaking of the errors of the Papists, he says that they teach, "The infusion of grace hath her sundry after-meals; for the which cause they make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works and in them really it taketh away original sin, and the punishment due unto it. It is applied to infidels and wicked men in the first justification, through baptism, without works, yet not without faith; and it taketh away both sins actual and original together, withal whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, *that is to say, the first receipt of grace, it is applied farther by good works to the increase of former grace, which is the second justification.* If they work more and more, grace doth more increase, and they are more and more justified. To such as diminish it by venial sins, it is applied by

holy-water, Ave-Marias, crossings, Papal salutations, and such like, which serve for reparation of grace decayed. To such as have lost it through mortal sin, it is applied by the sacrament, as they term it, of penance."

Now is not this, almost to the letter (omitting the last two heads, about venial and mortal sins), Bishop Jeremy Taylor's doctrine? Is it not also the very doctrine of Bishop Bull, whose writings have been lately quoted as justifying the language objected to in some of the Christian-Knowledge Tracts? Is it not the doctrine which we, in our feeble measure, have for more than thirty years been contending against, in various tracts and sermons falsely called orthodox? Is it not one of the most prominent of the delusions which the Homilies of our Church were intended to expose? Yet even in this day of spiritual light, there are some divines to whom, if the above passage were read, omitting the holy-water and so forth, and with a better wording of a few phrases which might startle a Protestant ear, would never discover that the doctrine is Popish, and would consider it very uncharitable to call it so. But what says Hooker respecting it? "This," he remarks, "is the mystery of the man of sin. This maze the Church of Rome doth teach her followers to tread, when they ask her the way to justification. I cannot stand now to unrip this building, and sift it piece by piece; only I will pass it by in few words,—that that may befal Babylon* in the presence of that which God hath builded, as happened unto Dagon before the ark."

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* The Rev. W. B. Barter, in a publication in reply to Mr. Bickersteth's "Remarks on the Progress of Popery," and to "his attack upon the Society for Promoting Christian Knowledge," is exceedingly displeased at Mr. Bickersteth's designating the Roman-Catholic Church "by the name of 'Babylon.'" Hooker, however, does so, and the Reformers did so; for which Mr. Barter chastises those holy men as revilers: they used, he says, "reviling accusations"—"party watchwords, which answered for a time the purpose to which they were applied." We are not advocates for any unnecessary use of irritating words; nor do we see our way to Mr. Bickersteth's conclusion that the reason why Popery has prospered is because modern Christians pay too much attention to "the detection and exposure of divers of her erroneous principles and detestable practices," instead of attacking it chiefly by an application of the prophetic denunciations: but in regard to Mr. Barter's charge of "reviling accusations," in making Mr. Bickersteth and the Fathers of the English Church revilers, he makes the Holy Spirit a reviler, for it is the inspired word of God which has described the Papal apostasy as "Babylon" and the "Mother of Harlots."

We ought not to be personally very angry with Mr. Barter; for though he is sharp upon us, yet we should have thought ourselves neglected if we had not come in for a due share of his misrepresentation. Mr. Bickersteth, it seems, had said (we know not upon what evidence) that the chief body of the reporters to the public journals are Roman Catholics—"the Record only, and the Christian Observer," says Mr. Barter, being "evidentally excepted, for their pages are quoted without any such comment." Mr. Barter must be a very facetious man to write thus. He makes Mr. Bickersteth, in speaking of those "public journals" which have "Popish reporters," exonerate the Christian Observer; thus implying that the Quarterly Review, the British Magazine, the British Critic, the Christian Remembrancer, and a host of others, down to Blackwood and the Sporting Magazine, are asserted by Mr. Bickersteth to be public journals having Popish reporters. Does he verily suppose that any man will believe that Mr. Bickersteth meant this? He knew perfectly well that Mr. Bickersteth's description applied to newspapers, and did not, and could not, apply to the Christian Observer, or to any similar publication; which has no reporters, and is not usually known under the name of a journal. What right had he, therefore, to misrepresent Mr. Bickersteth, just with a view, first, to blacken us as having incurred the disreputation of not being stigmatized by such an arch-heretic; and secondly, with a view to take us out of the class of magazines, to which Mr. Bickersteth's remarks did not apply, and to put us into the class of newspapers; in order that, while venting his charges against the "Record," of "vulgar abuse," "low malevolence," "evil speaking and evil thinking," and so forth, some droppings might fall on us?

We are not flattered with the compliment which he pays to our understanding at the expense of our charity, when he is pleased to speak of the "ability" of our pages, but denounces our "intemperate discussion" of "the differences of opinion which exist between good men in the church." Much less are we gratified at being

But it may be replied, Surely Hooker did not mean to speak thus strongly of the doctrine of securing our salvation through the due improvement of grace conferred in baptism, provided we do not attach meritorious desert to our good works, but acknowledge them to flow from the assistance of the Holy Spirit. Indeed he did; for he goes on "to unravel this maze of the Church of Rome" as follows: "Whether they speak of a first or second justification, they make it the essence of a divine quality inherent; they make it *righteousness which is in us*. If it be in us, then it is ours, as our

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told that not a few persons ("there are many such," says Mr. Barter) "take their religious creed from the Christian Observer, and become casuists at once; and, making some one holy character in our Church their idol, learn immediately to think lightly of—and perhaps to revile—another." We should lament if this were true; especially as it would shew how little we have succeeded in our wishes, since our habit, as we thought, is rather to be over long-winded with reasons and distinctions—endeavouring to follow the example of an Apostle, who said, "I speak as to wise men, judge ye what I say"—than peremptorily to lay down bold unqualified propositions for indolent and unscrupulous readers to re-echo. In some of the very matters which Mr. Barter alludes to—such as the tracts of the Christian Knowledge Society, and the proceedings of some individuals and institutions against Popery—we are quite as severely handled on the one side as on the other—for defect, as for excess. And then, as to making "some one holy character in our Church an idol" and "reviling others;" a charge far more often brought against us is, that we will not do this very thing; that if we allude to a book we often blame something in it, though written by one whom we justly revere; while we as heartily commend what is praiseworthy in what Mr. Barter would call one "not of our party." We know nothing of idols; we detest party; of which Mr. Barter himself furnishes a proof, when he says—though most unjustly—that we have shewn an "altered tone" to our "former favourite, the present Bishop of Calcutta."

It seems, then, by Mr. Barter's own account, that we do not set up idols for our readers to worship; we speak our minds freely, even of those we most venerate; but we will tell Mr. Barter, that, if we wished to selet an idol among the present "holy characters in our Church," we know not whither we should look for one, rather than to that man of God whom he pretends that we undervalue. If our highly esteemed friend were not afar off, we would not say—no, nor even now will we say—all that we think and feel in regard to him; our affectionate admiration of his piety, talents, and devoted energies; his truly evangelical code of doctrine, his faithful preaching, his intense zeal, his unwearied labours, his love to his Redeemer, his astonishing singleness and simplicity of aim—but we check ourselves; for Mr. Barter may think we are hewing stones for the pedestal of an idol, and that many of our readers are ready, at our beck, to fall down and worship. And yet, can we forget the honoured labours, during so many years, of our much-loved friend; his exertions in the pulpit, in pastoral intercourse, in societies, and by the press; and now, as a father in the Church of Christ, with more than the elastic vigour of younger men, combined with the matured piety of riper days, doing the work of an Apostle in India, and, if spared, completing at this moment a course of diocesan labours almost without parallel? Nay, if we were to forget all this, still would we remember one item of his many labours, which Mr. Barter's tract reminds us of—namely, his efforts to purify the tracts of the Christian Knowledge Society, and that at a time when he had few to uphold him, and many to frown upon him; and when men of equally right principles and intentions, but of less zeal, courage, and undaunted eloquence, shrank from the task. With gratitude to God do we remember his addresses and writings upon the momentous topics involved in those discussions. And he never swerved from this cause. In one of his last publications, before he left England, he took occasion to set forth the defective character of that code of theology which Mr. Barter defends; and when the late lamented Dr. Burton replied to him in our pages (Christian Observer, 1831, p. 617), he addressed to us (January 1832, p. 29) a letter which shewed how strongly he felt the importance of the points involved in that controversy. Shortly after he left the scene of his many valuable labours, for a still wider sphere of duty in a distant portion of his Divine Master's vineyard; and in no one particular have we had more cause to lament his absence, than in the discussions of the Christian Knowledge Society. When it is remembered how some, who might have succeeded to his labours, have declined the office, and have even discouraged others from discharging it, the value of such a man as Daniel Wilson is rendered doubly conspicuous.

What is Mr. Barter's object in forcing us into this line of discussion we know not. While expressing our admiration of Bishop Wilson's labours in India, and of his admirable Episcopal Charges, we alluded, as impartial critics, to one or two subordinate

souls are ours, though we have them from God, and can hold them no longer than pleaseth Him, for if He withdraw the breath of our nostrils we must fall to dust. But the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful (believing), for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sin remitted through repentance, him God beholdeth with a gracious eye; putteth away his sin, by not imputing it; taketh away the punishment due thereunto, by pardoning it; and accepteth him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the law — shall I say more perfectly righteous than if he himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith, 'God made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.' Such we are in the sight of God our Father as is the very Son of God himself. Let it be counted our folly, or phrensy, or fury; whatsoever it is, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made Himself the Son of man, and that men are made the righteousness of God."

These were the sentiments of our judicious Hooker. He is equally anxious to enforce the doctrine of "the righteousness of sanctification;" saying of those whom the prophet Habakkuk called "righteous men," that they were so, "not only because, being justified by faith, they were free from sin, but also because they had their measure of fruit unto holiness." But in the question now before us he is, like the Reformers, explicit and unflinching: he considers the slightest blending of sanctification with justification as the very spirit of Popery; and greatly would he have been astonished to find Protestant Prelates advocating, as did Bishop Bull (who has lately been cited in defence of the Christian Knowledge Tracts), the Popish doctrine of a first and second justification: one by faith, because so says the Bible and so the Articles of the Church; and the other by works, because they were afraid salvation would appear so cheap as to cause a neglect of virtue. Hooker's fears were chiefly on the other side; for he adds: "Our very virtues may be snares unto us: the enemy, that waiteth for all occasions to work our ruin, hath found it harder to overthrow a humble sinner than a proud saint." He goes on, in one of the most me-

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matters, which we considered ill-judged or overstrained; and this, if we may speak the truth, chiefly because we believed that an ill use might be made of them—as there has been—and that we ourselves should be justly accused of favouritism if we wholly passed them over; but Mr. Barter grievously mistakes if he supposes that we have "altered" our opinion, except it be in the way of new accessions of esteem and admiration. Flattering words we dare not write; nor are we bound to applaud every act or word of any man; but there are few persons whose doctrines and opinions, upon almost every subject, have appeared to us so Scriptural and well-judged, as those of the eminent individual to whom we are alluding; and, now that our venerable friend Mr. Simeon is gone to his rest, we know not any man living who, during thirty years, has been the instrument in the hands of God of effecting so much in promoting a revival of piety and sound doctrine in the Church of England, as Daniel Wilson. Mr. Simeon once remarked to us, that whereas in former revivals of religion there were raised up pre-eminent men, whose names have come down to posterity prominently associated with them—as in the instances of Luther and Wesley—in the revival of religion in these our days there have been many bright and shining lights, but none so bright and shining as to be prominently distinguishable; in order that the whole might be seen to be the work of God, and not of man. As he offered the remark, we thought of himself and his long course of eminent usefulness at Cambridge; and when we reverted to Oxford, we thought chiefly of Daniel Wilson.

morable and eloquent passages in his Works, to shew the dangerous condition of a man who hopes to stand before God arrayed in his own righteousness, and this even though he attribute no "merit" to it, and make it "the essence of a divine quality."

We earnestly wish that the Christian Knowledge Society would publish this Sermon of Hooker's; it would be an excellent test for discovering Popish doctrine lurking in Protestant citadels. Mr. Barter, in his defence of the Christian Knowledge Society, says: "It is stated by Mr. Bickersteth that the doctrine of salvation by grace is extensively lost among us. Now I am sure that the ministers of our Church were never more unanimous in the conviction that salvation is the free gift of God, and that our works are totally without merit. Will not Mr. Bickersteth be satisfied with this? or is he to prescribe the terms in which every minister of the Gospel is to preach these doctrines?" If Mr. Bickersteth is satisfied with this, he is satisfied with less than would have satisfied Hooker. It is well, it is Scriptural, so far as it goes; and it may be expanded into full-blown Protestant doctrine; but it may also be chilled into the nipped buds of Popery. It is well that merit is disclaimed—(though even this is not the case in all the Christian Knowledge Tracts, some of which expressly assert it)—and we bless God, that, owing to the revival of Scripture truth and Protestant piety in the Church of England, the notion of human merit is less rife than it once was; though the "after-meal," as Hooker calls it, of "the infusion of grace" to procure salvation by fulfilling conditions, is still common.

That Mr. Barter may see that Hooker would not have been satisfied with his statement we will quote a few sentences from the Sermon on Justification, in which he shews why Protestantism differs from Popery in the points under consideration. He says that the Papists agree with us in the following particulars: "They teach, as we do, that infants that never did actually offend, have their natures defiled, destitute of justice, (righteousness,) averted from God." They further teach, "that none do efficiently work with God but God." Again, "they teach that unto justice (righteousness) no man ever attained but by the merit of Jesus Christ." So that Mr. Barter will see that they would not object to say, with him, that no man ever attained to righteousness by his own merits. Further, says Hooker, "they teach, as we do, that although Christ as God be the efficient, and as man the meritorious, cause of our justice, yet in us also there is something required;"—that is the work of the Holy Spirit sanctifying us, and making us meet for the inheritance of the saints in light; which Hooker goes on very beautifully to describe, by saying that "Christ hath merited to make us just; but as a medicine which is made for health doth not heal by being made, but by being applied; so by the merits of Christ there can be no justification without the application of his merit."

Well, Mr. Barter may say, will not Mr. Bickersteth and the Christian Observer "be satisfied with this?" Why, when such excellent doctrines are taught in a Christian-Knowledge tract, do they say that it may still be essentially "Popish?" We did not say so; and we rebuked Mr. Bickersteth, when we noticed his publication, for using an epithet that appeared to us unnecessarily irritating; and yet, Hooker being the umpire, our friend was right and we were wrong; for, after enumerating the above particulars (which, be it remembered, go beyond what Mr. Barter specifies, and still further beyond some of the Christian-Knowledge tracts, since these are by no means so clear in disclaiming human merit and attributing all to "Christ meriting to make us just"), Hooker adds: "*Thus far we join hands with the Church of Rome!*"

Mr. Barter is now, perhaps, at a loss to know why Hooker was not satisfied; and may even think him as hard to please in such matters, as the Rector of Watton, or the Editor of the Christian Observer, or the Bishop of Calcutta. We will tell him why he was not satisfied—namely, for the very reason that Mr. Barter himself intimates when he asks, "Will not Mr. Bickersteth be satisfied with this, or is he to prescribe the terms in which every minister of the Gospel is to preach these doctrines?" Hooker well knew that a minister of the Church of England might admit that "salvation is the free gift of God, and that our works are totally without merit" (which even a Roman-Catholic divine, when pressed closely, must agree to), and yet so manage the matter by "the terms in which he preaches these doctrines," as virtually to reduce the whole to Popery. Many pious persons have been too easily "satisfied" by the abstract admission of a few important truths, while the whole spirit of a discourse has contravened them. Fifty years ago the doctrine that salvation is the reward of our good works, "through Jesus Christ our Lord," was unequivocally taught in the majority of our pulpits, and to teach otherwise was to inculcate fanaticism, and to open the door to licentiousness. We know of no fact in history more clearly proved than this; and if any man doubts it, he has but to glance over the first score specimens of the pulpit discourses of that period which may fall in his way, only avoiding those of divines reputed "Methodistical." At length, however, the frequent appeals to Scripture and the services of our own Church, which accompanied the revival of sound doctrine and primitive piety, so exposed the erroneousness of this doctrine, that many divines saw and confessed that merit ought not to be predicated of human virtue, who by no means understood the real character of the economy of grace, or soared one hair's breadth above the regions of practical Popery. Still, the very interlarding a few obvious phrases importing sound doctrine (were it only such as "God forbid we should detract from the merit of our Lord's atonement:" "Let it not be thought that we deny the need of Divine aid to lead us into the paths of virtue:" "Say not that we mean to impute perfection to our frail and fallible nature:" and so forth), was so marked a digression from a system which rarely troubled itself with any such saving clauses, that it came to be taken for granted that all that accompanied such excellent admissions must assuredly be Evangelical. This does not, however, follow: for a man may be easily led to discern the impropriety of some of the grosser forms of error, without understanding or heartily cherishing "the doctrines of grace."

But let us go back to Hooker, whom we left saying, "Thus far we join hands with the Church of Rome," and proceeding to put the question, "Wherein then do we disagree?" For a full reply we must refer to the discourse itself; but we will quote a passage, in order that Mr. Barter may see why "the judicious" Hooker could not have been "satisfied" with the abstract truism which he mentions, important as it is, without knowing something of "the terms in which he preaches these doctrines." Hooker says:

"Wherein then do we disagree? We disagree about the nature and essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and power of means which God requireth in us for the effectual applying thereof to our soul's comfort. When they (the Papists) are required to shew what the righteousness is whereby a Christian man is justified, they answer" [and do not those of the Christian-Knowledge Tracts which are objected to answer?] "that it is a Divine spiritual quality; which quality received into the soul doth first

make it to be one of them who are born of God; and, secondly, endue it with power to bring forth such works as they do that are born of him: even as the soul of man, being joined to his body, doth first make him to be of the number of reasonable creatures; and, secondly, enable him to perform the natural functions which are proper to his kind; that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and washeth out all the stains and pollutions of sins; that by it, *through the merits of Christ*" [Hooker well understood what we have above described, of interlading an evangelical phrase to cover a pharisaical doctrine], "we are delivered, as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion, to the end that, as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace; which grace they make capable of increase, as the body may be more and more warm," &c.

We have perhaps trespassed too long with these quotations; but is there not a cause? Popery has never been destroyed as to its spirit, and therefore men are the more readily prepared to admit its active aggressions.

OBITUARY.

RIGHT REV. BISHOP WHITE
OF PENNSYLVANIA.

(*Concluded from* p. 768.)

THE passages in the funeral discourse of Bishop Onderdonk, to which our last remarks referred, are the following:—

"With all this excellence, unquestioned and unquestionable, the principles of our venerable father had no affinity whatever with those which recognise the merit of human virtue; which rest the hope of immortality on moral accuracy, even as combined with punctilious religious performances; which look for acceptance with God to any source but the merits only of the Redeemer. Those who rely on such principles do so—sometimes, in the spirit of self-delusion, their morals being far less perfect than they presume them to be—sometimes, that they *may* elude the requisitions of religion, postponing them to those of morality—and sometimes, to absolve themselves from the obligation to the *spirit* of religion, in the fond imagination that its outward observances are, with a fair worldly reputation, all that God expects of us. Such, however, such in no degree, with all his acknowledged and unswerving rectitude, was Bishop White. Hear his opinion concerning the value, in this light, of 'faith, repentance, and obedience:' 'Merit, none of them can have; but conditions they all are.' Hear his opinion concerning the whole fancy of human merit: 'There is no one point at which their instructions [those of Scripture] are more directly aimed, than to the battering down of the conceit of merit on the part of man. Were there no revelation, self-knowledge, accompanied by a correct apprehension of the Divine perfections, might have led to the same conclusion. But, besides, there are precepts going to the suppression of every sentiment of self-righteousness. Above all, to guard against it, there is exhibited another ground of merit, in the sacrifice of the death of Christ; which being evidently a dispensation altogether independent on any act of man, and yet plainly held out to us as the only procuring cause of his salvation, and the only ground of the acceptance of his person and his performances; there is not the shadow of excuse, to any professor of Christianity, to arrogate merit; whether because of works imagined to be good, or because of a comparative freedom from such as are evil.' Hear, yet further, his most expressive opinion of the imbecile moral condition of those by whom the claim of merit is fondly entertained: 'Let it be remarked, that no case is here stated, of a man leading a life of true obedience, or, as Scripture says, 'living godly, righteously, and soberly in this present world;' and yet arrogating the favour of Heaven, as his due. It is supposed that such fruit cannot grow on the barren stock of pride; and therefore cannot come in competition with evangelic faith, which is their nourishment."

"The distinguished excellence of character, then, of our departed patriarch, was strictly and entirely Christian: he knew nothing, whether for his own hope or for that of others, but Jesus Christ, and him

crucified. And this should be ever borne in mind, by those who would draw from his virtues a basis, transferred to themselves, for their confidence towards God. Do any of you, my brethren, seek within yourselves the ground of your salvation, and plead that this man of God could have done so? Oh, think better, ere you give this illusion the mastery: first examine whether you are as free from vice, from all offence, from worldliness, from neglect, whether of social obligation, of the soul, or of God, as was HE; and then, recollect that HE built not on even this, to human judgment, most splendid foundation. Let then your chosen exemplar, your teacher, most worthy of your choice, and most accepted, and most allowed of all, put to shame this unchristian theory, or, if it be so, this unchristian inclination of your souls."

Bishop Onderdonk might have quoted from Bishop White's address to the Convention in 1811, a passage which follows in the very next page to one of those which he has transcribed. It is the following: "To bring the matter home to ourselves, *neither our faith nor our works can be meritorious in the sight of God*: and therefore, when we say, agreeably to the usual language of the New Testament, that faith, as laying hold on the merits of the Mediator, justifies, the faith spoken of is such as comprehends the germ or principle of obedience. It seems easy to apprehend this truth: and it is sufficient for all the demands of humility in relation to ourselves, and for those of unbounded gratitude to God, who gave his only begotten Son for our redemption, and to the Friend of sinners, 'who loved us, and *washed us from our sins in his own blood.*'" We have quoted this passage, as being as strong a one as we can find in such of Bishop White's writings as we have seen, that bears upon the doctrine of justification by faith. It is clear as to the doctrine; but there appears to us the indistinctness of the school of which we have spoken, in mixing up the fact that justifying faith is the germ of obedience, with the doctrine that it justifies as laying hold on the merits of the Redeemer. Both are true; but the juxta-position is liable to lead to error. The matter of justification is not to be blended with the works that result after justification. The "laying hold of the merits of the Redemer," and the implantation of "a principle of obedience," are inseparable, in point both of fact and of time; for true faith is necessarily fruitful; but they are not to be mingled in reference to justification, which is not the consequence of faith's being fruitful. Bishop White's words are very guarded, and assert only truth; but too many readers would interpret them as meaning that we are justified by "the germ or principle of obedience"—that is, by faith, as being a good work. Bishop White does not say this; but he does not announce the doctrine in the naked simplicity of Scripture and the Reformed Churches. He puts it forth rather as if his object were to guard it than to assert it; to preserve an undeniable truth from abuse, than to urge it in all its joy-inspiring latitude.

We should say of many very correct and Scriptural statements, that they appear to be made more as concessions than as voluntary averments; as if, for example, the writer or preacher, though he felt it to be his duty to admit the gratuitous nature of a sinner's justification before God through faith in Christ, was yet mainly anxious to dwell upon the details of "practical goodness;" probably thinking, that, in a Christian country, it is less necessary to propound the question, "What must I do to be saved?" and to answer it, "Believe in the Lord Jesus Christ, and thou shalt be saved," than to point out the deportment which becomes those who are in a state of salvation, and to exhort them to shew forth their faith by their works. Both are essential; neither must be pretermitted or slighted; and our complaint is, that the former is so, under the alarm of weakening the latter. The mistake appears to us often to originate in mixing up the statistics of Christianity with its personal application; in referring what is said in the Baptismal Service and Catechism of our Church, respecting a person baptized in infancy, before he could experience repentance or faith—upon the charitable supposition of their existence and exercise when he comes to years of discretion—to the same person grown or growing up without any evidence of that existence or exercise. It is asked, Would you address a baptized person as you would a heathen? Certainly not; for you ought to refer most urgently to his baptism, both in the way of privilege and of obligation: he has been infinitely more favoured than a heathen, and he has correspondingly more to account for: but, still, if he be as ignorant as a heathen, he must be instructed from the first elements, like a heathen; if he have no more repentance than a heathen, or faith than a heathen, or turning to God than a heathen—and such is practically the condition of vast masses of human beings, even in the most highly-favoured Christian lands—then he must be exhorted to repent, and believe, and be converted, as much as if he were a heathen; though with all the superadded motives and warnings which flow from his anomalous condition, as baptized yet impenitent and unbelieving. To exhort him to advance, is to deceive him; for the first step must be to change the path in which he is walking; —to urge him to add to his faith virtue, and all the other graces which are its fruits, is to take for granted what is not true, namely, that he has faith upon which to engraft them;—and to proceed with him upon the supposition of his being a justi-

fied man, who needs only greater progress in sanctification, is to begin to erect a magnificent edifice without any foundation. Surely the first step is to endeavour to awaken his conscience; to expose his "refuges of lies;" to lead him, the Holy Spirit rendering the word effectual, to feel his guilt and danger, and to inquire, in earnest, how he may obtain pardon and acceptance with God. And, this initiatory process being effected, then it will be to him a welcome message that "the blood of Jesus Christ cleanseth from all sin," and that, "being justified by faith, we have peace with God." But it will not suit the exigency of his condition to mix up this sole ground of hope, this simplicity of repose in his Redeemer, with any other matter, either antecedent or consequent: he is justified freely; he is justified through faith; he is justified, not as "he that worketh," but as "he that believeth." He is now in a condition to understand and to delight in the law of God; and the duties of Christian obedience are to be enforced upon him strongly, and in detail, and upon the comprehensive principles of Evangelical obligation; for not more is it the duty of the minister of the new covenant of mercy to pronounce, in the name of God, "Believe in the Lord Jesus Christ, and thou shalt be saved," than it is to "affirm constantly, that they which have believed in God might be careful to maintain good works."

There may be, and are, those who from an alleged fear of not truly exhibiting the freeness of redemption and justification, affect to be more scriptural than Scripture, and wiser than Infinite Wisdom, by setting forth only promises and privileges, and omitting duties (as if duty itself were not privilege.) But the contrary error is that into which a large class of divines in the Episcopal Protestant churches have been more prone to fall; and some, whose own trust was solely in the "obedience unto death" of their Redeemer, have in tneir preaching and writings been deficient in a clear and scriptural explication of the doctrine of justification by faith, either by blending faith with its fruits, or both with baptismal privilege, or all three with the external institutions of the Christian Church: so that to be a member of an Episcopal communion, rather than to be in heart a Christian, has been made the turning point of true religion.

We should not have made an Obituary the occasion of a discussion like the present, had not the statements of Bishop Onderdonk, and his delineation of his friend's character as exhibiting an illustration of those statements, forced us to do so. In our extracts from Bishop Doane's sermon, in our Number for November, we purposely passed by one or two passages which might have incidentally led to this very strain of remark; but the funeral discourse now in our hands, and the description given in it of Bishop White's religious character, are so entirely grounded upon those views of the Christian covenant which we have alluded to, that we could not in duty be silent. One of the passages which we refer to in Bishop Doane's excellent sermon, was the following; upon which we shall offer two observations:—

"The victory which our departed father had obtained, which made his long and honoured life like the serene and stedfast progress of 'the shining light,' still going on to shine, until its day was perfected, was not his own—was not through his own strength—was not of his own holiness. Like you, he brought into the world a fallen nature, tending constantly to sin. Like you, he had to bear within him the fierce warfare of the flesh against the Spirit. Like you, he felt that in him, that is, in his flesh, there was, and could be, no good thing; but that whatever good was in him must be wrought by the Spirit of holiness, through faith in that Gospel which he preached, and which he so truly felt, as 'the power of God unto salvation.' Hear, as far better than any words which I can offer, his own delineation of this great, most gracious, and most glorious triumph. 'Very many,' he says, 'are the places in Scripture which give the encouraging assurance, that by the act of our admission to the visible church of Christ there are covenanted to us those aids of the Spirit, which, duly improved, will 'keep us, through faith, unto salvation:' and the end of these 'precious promises given to us,' is said to be, 'that by them we might be partakers of the Divine nature.' So full, indeed, is the Gospel to this effect, that were a man to find its truth to fail him, after giving himself up to it without reserve—were it to happen, after such a surrender of his affections, that he is not sensible of an high and heavenly principle, in its influences of lifting him above the world, and of rendering it more easy to him to discharge every duty to God and to his neighbour—he would have better reason for doubting of the Divine origin of the promises, which should have thus fallen short of their object, than any to be gathered from the common topics of licentiousness and irreligion."

The first of our two remarks upon this extract is, that, while Bishop Doane concurs with Bishop Onderdonk in attributing the spiritual victory which Bishop White obtained, "not to his own strength or holiness," but "to the Spirit of holiness" working in him, "through faith in the Gospel," he seems to take his friend's character, as we have ventured to do, out of Bishop Onderdonk's second, and alleged higher, grade of Christianity, by saying, "Like you"—that is, like Bishop Onderdonk's lower class of ordinary Christians—"he brought into the world a fallen nature

tending constantly to sin : like you, he had to bear within him *the fierce warfare* of the flesh against the Spirit." Here, then, we find described those religious exercises of spirit which, as a Christian, we stated that he must, more or less, have experienced ; and we doubt not but that this description, this "fierce warfare," and "fallen nature tending constantly to sin," though brought into subjection by the sanctifying influences of the Holy Spirit, through prayer and watchfulness, exhibit a more correct account of what had passed in this good man's soul, than Dr. Onderdonk's allegation of a piety approaching nearly to innocence, and in which there was little or no place for any intestine struggle. At the same time, we admit that Bishop White's religious character was rather of a placid cast, than exhibiting those intense and deeply wrought emotions which have marked the spiritual exercises of many of the servants of God.

Our second remark is, that the passage quoted from Bishop White illustrates what we have stated of the theological school to which he belonged. He speaks of "the act of our admission to the visible church of Christ" securing for us certain "covenanted aids of the Spirit," which, "being duly improved," will "keep us, through faith, unto salvation." He elsewhere represents the sacrifice of Christ as having introduced a remedial covenant, which offers salvation upon the fulfilment of its mitigated conditions. The whole bearing of this doctrine is unscriptural and delusive. Christianity is not a mere "aid to virtue," as some have phrased it, but a dispensation of pardon to sinners: it teaches how God can be just, and yet forgive iniquity : it proclaims, as its very characteristic, that God was in Christ reconciling the world unto himself; that we are justified freely, through faith in the atonement of the Reedeemer; and, being justified, have peace with God. It is "the salvation of God," and not a system through which man is his own saviour, even though modified by the two-fold alleviations of Christ having effected remedial conditions, and the Holy Spirit enabling baptized persons to perform them. The theology which we object to is that which shades the glory of God in putting forth the duties of men ; which obscures the work of the Saviour in professing to vindicate the work of the Holy Spirit; and which also gives an inadequate view of the work of the Holy Spirit, as if it were not the prime source of newness of heart and holiness of life, but merely an aid to good principles already existing in the heart of man ; rendering it more easy to him to discharge every duty to God and to his neighbour.

We return from this vagrant dissertation to the direct subject of our narrative. Of the death-bed of the venerable Prelate we have already spoken, and of the honours paid to his memory. At his funeral it was estimated that twenty thousand persons were assembled—an extraordinary number for an American city. In the procession, besides five bishops who were able to reach the spot in time, and a large body of the clergy of the Protestant Episcopal Church, and the various local office-bearers in it, all clad as mourners, were the following bodies: The Clergy of various denominations ; Wardens and Vestrymen of the Protestant Episcopal churches; Candidates for Holy Orders; Trustees and Faculty of the University of Pennsylvania; Governor of the State of Pennsylvania; Judges of the United States and State Courts; American Philosophical Society; Mayor, Recorder, and Aldermen ; Select and Common Councils; Protestant Episcopal Academy ; Society for the Advancement of Christianity in Pennsylvania ; Protestant Episcopal Diocesan Sunday School Society; Bishop White Prayer-book Society; Philadelphia Bible Society; Prison Discipline Society; Pennsylvania Institution for the Deaf and Dumb; Institution for the Blind; Philadelphia Dispensary; other institutions with which the Bishop was connected; Lay Episcopalians; Citizens.—Bishop White was justly revered by the members of these institutions, of most of which he was among the founders and most zealous benefactors. We have already noticed, in our memoir, his connexion with those belonging to the Episcopal Church ; and we might add to our memoranda, that he was the first person upon whom the University of Pennsylvania conferred the degree of Doctor of Divinity ; and that he was elected the first chaplain of the American Congress, and shared all its movements and perils, "having been engaged," says Bishop Doane, "in the struggle for national independence, so far as became his sacred office," and being for many years the intimate friend and chaplain of General Washington.

In alluding to the funeral sermon preached by his Right Reverend successor, we might have mentioned, that, in consequence of Bishop White's age and diminished vigour, Dr. Onderdonk was appointed, in 1827, his Assistant Bishop ; upon which occasion the venerable Prelate delivered an address, from which we extract the following affecting passage. After saying that he did not consider himself exempted by this appointment from still continuing to labour in his Lord's vineyard as before, to the utmost of his powers, and to the close of his life, he adds:

"He feels the full weight of an occasion, reminding him of his near approach to the end of the ministry, in which he has been so long a labourer : and when, during the transaction in which we have been engaged,

he occasionally permitted his eye to rest on the *spot*" [his paternal, since his family pew, in Christ Church], "within the distance of a few feet, where, in the days of his boyhood, he joined in religious service in these walls; when, from that spot, his attention was transferred to the pulpit at his elbow; from which, although not unfavoured by domestic instruction and encouragement, there sank into his youthful mind the truths of the ever blessed Gospel; and from which, for the space of *fifty-five years*, he has been proclaiming the same *truths*—with what effect will not be known until the day which shall 'try every man's work of what sort it is;' but certainly with effect far short of his wishes and of his prayers—there results from these recollections, and from others, a most weighty sense of the responsibility on which he has been so long acting, and of his need of the mercy of the Redeemer; for many failures and imperfections, and for a falling short of his labours, however sincere in their principle, of what might have been accomplished by a more diligent improvement of the opportunities with which a beneficent Providence had furnished him. Under the impression of this sentiment, he casts himself on the Christian charity of all present, for their intercession at the Throne of Grace, that at the period which cannot be distant, in humble resemblance of the Apostle of the Gentiles, he may 'finish his course with joy, and the ministry which he has received of the Lord Jesus, to testify the Gospel of the grace of God.'"

It was a beautiful coincidence, that the Second Morning Lesson for the Sunday on which he died, Acts xx., read but a few minutes previously to his departure, contained this passage, in St. Paul's affecting address to the Ephesian elders, whom he had assembled at Miletus: "But none of these things move me, neither count I my life dear unto myself, so that *I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.* And now, beloved, *I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*"

ANN WAIAPU,
A NEW ZEALANDER.

It is one of the characteristics of true religion, that it is essentially the same in the hearts of all the servants of God, young or old, rich or poor, bond or free, in all ages, and among the people of all climes. We have often had occasion to bring before our readers some account of the blessed death-beds of those who have departed in the faith of their Redeemer, surrounded with the richest spiritual privileges—ministers perhaps, or fathers in the Church of Christ, and having from infancy been nurtured in the admonition of the Lord, amidst the means of grace so largely enjoyed in this our highly favoured land. Yet when we have laid side by side with these narratives, the words, and acts, and mental experiences, of some converted heathen, some Christianized Indian, or African, or Greenlander, the distinguishing features of spiritual life have appeared substantially the same in all; the same hopes, and joys, and fears; as, indeed, is the necessary consequence of that golden chain of unities described by the Apostle: "One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

We will illustrate these remarks by the following account of the holy life and happy death of Ann Waiapu, one of the first fruits of New Zealand to Christ. She had been admitted when a child into Mr. Kemp's family, where she became a diligent and affectionate servant, though she still adhered to her native superstitions "with frightful eagerness," and refused to listen to the message of mercy revealed in the Gospel. In the year 1828 she married James Waiapu, a steady young man, who had also been long in the service of the missionaries. The following is the account of her last illness, as described by the Rev. W. Yate:—

"At the commencement of the year 1830, James Waiapu was enticed to Kororareka; where he was engaged in the battle that took place between some of the neighbouring tribes, for the possession of that village and harbour. He was spared in the midst of slaughter; and returned in safety, though covered with shame, to the Mission, and to his home. Not many days elapsed after this, ere he was visited with strong and overwhelming compunctions of conscience, on account of his conduct in the battle. His heart was smitten; and the arrows of the Almighty, which to him felt as though their barbs were poisoned, stuck fast in him. They were, however, not the shafts of death, as he thought them to be, but the forerunners of mercy;—they drove him to the cross of Christ, where he found pardon for all his sins, and balm for the deepest and most painful wounds of his soul. His conduct answered to his professions; and he, together with his wife, who had at length learned a salutary lesson in the afflicting and humbling school of Christ, made a public confession of faith, being both baptized on Sunday the 26th August, 1830. The convictions of sin in the mind of his wife had been very gradual: it was only as she discovered the fallacy, one by one, of her

native superstitious observances, that she gave them up, and embraced the doctrines of the Gospel. With the truth as it is in Jesus she was, verbally, well acquainted; and when she experienced its power in her heart, she found the benefit resulting from that acquaintance.

"Always of a delicate constitution, the birth of her second child confirmed a disorder, the symptoms of which had before frequently made their appearance, and had been cause of much anxiety to the friends with whom she was living. Her disorder was consumption, to which the New Zealanders are very subject. Flattered, as persons labouring under this complaint frequently are, with moments of ease and comparative health, she had scarcely a thought that she was so soon to be removed from this world of sorrow and suffering, to the world of eternal happiness and joy. Her mind was calm and peaceful; and, under all she had to endure, no murmuring escaped her lips. She frequently shewed anxiety to be employed; and expressed her shame that she should receive so much, and do nothing in return for Mrs. Kemp. Her thoughts were much turned towards her infant children. Her conversation, when not more immediately engaged in speaking of the mercy of her Saviour, was directed to James her husband; and respected the eternal welfare of her children. One day, as I was standing in the next room, I heard her thus address him: 'James, do not keep my children from going to heaven.—I think now I must die; but do not keep Sarah and William from going to heaven. Take them to church: never take my girl on board ship; but let them both go to God, the great and the good.'—She began gradually to grow weaker. Her days were well nigh spent; but she was becoming more meet to be translated to the immediate presence of her God and Saviour. The burden of her song, now, was praise—praise for that everlasting love, wherewith Christ had loved her. 'Ah! Mrs. Kemp,' said she, as that kind woman was smoothing her pillow, 'alas! Mrs. Kemp, good bye. I am going to Jesus Christ, who loves me. I shall see him now. I have seen him with my heart; and now I love him with my heart. It is not my lips only that believe, but belief is firmly firmly fixed within me.'

"I one day explained to her the nature of the Sacrament of the Lord's Supper, for which she had some time been a candidate. She listened very attentively, till near the conclusion; and then said: 'Yes, Jesus did indeed die upon the cross for me! and but for Him, I should now die a native death, and go to a place of darkness and punishment.'—'Mr. Yate, do you tell me, Shall I be carried up to the House of Prayer on the next sacred day? and will you let me and James eat of the bread and drink of the cup, concerning which the Saviour said, "Do this in remembrance of me?"' She then added, 'What are we to remember?' I replied, 'That Christ loved us, and died for our sins.' 'Ah! I shall *never* forget that,' was her quick reply. 'But,' I said, 'Jesus sometimes, at his Supper, reveals Himself more clearly to his children; they see more of his love; he is set forth crucified among them; and when they see this, they love him more, and try to serve him better.' 'Then, James,' was Ann's expression, 'get a litter ready, that I may be carried up to the House of God on Sunday; for I desire to try his love.' The Sabbath arrived, and it was the last she ever spent in an earthly sanctuary. She was brought up carefully, during the middle of the service: and, as she was laid down near the table upon which were spread the sacred elements, I could not help giving vent to my tears, as I imagined she was brought by her husband, and laid at the feet of her Saviour, to be healed of the worst malady that ever affected human beings — the malady of sin. The Sacramental Service was very solemn: it was the first time I had ever administered it to natives, or in the New-Zealand language; and the circumstances altogether were of such a nature, as to lead to painful, though joyful feelings; — one of our little number tasting of the cup just before she was about to drink it new with her Redeemer in the kingdom of heaven. A short time, and her earthly course was to terminate—her tabernacle of clay to mingle with its kindred dust. She now became fully aware that she could not recover; and from the moment that a conviction of the truth of her state flashed upon her mind, her affection for all around seemed much to increase. She loved to have her infants sleeping on the same bed, or by her side: she longed for the company of her husband; she rejoiced in the frequent visits paid her by Mr. and Mrs. Kemp and myself; and nothing appeared to give her so much delight, as to hear of the love and mercy of her Heavenly Father.

"Never was the Gospel more triumphant, nor its power more manifest, than in the case of poor Ann. 'Jesus Christ is mine, Mr. Yate,' she said, 'and I am Jesus Christ's. I know him now; I know him now: he is come here'---fixing her hand upon her heart---'and he will not go away again any more.' I asked her if she wished to return to the world, and be restored to health: 'What!' was her reply, 'and Jesus Christ sometimes with me, and sometimes not; and I sometimes thinking evil, and sometimes thinking good! No, no, no! Mrs. Kemp will be a better mother to my babies than I shall be. I will go.'---A growing insensibility to every earthly object marked

the progress of her disease; and not less surely did her composure mark her advances in grace and holiness, and submission to the Divine will. It was a sacred pleasure to spend a few moments by the side of her death-bed, so much we saw of what the love of Christ can impart; such earnest solicitude for the welfare of others; such tender affection beaming to the very last in her countenance. Just before that total insensibility took place which preceded her death, she called for her children; and committing them to God her Saviour, she wept over them, and delivered them up to her husband. She said much about her Husband, and Saviour, and Friend in heaven: her last words were, 'James, I am going. I am full of pain: I am going above, away from pain;' and some such expression as might be not unaptly rendered by the opening words of that beautiful hymn:

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond my cage,
And long to fly away!

She became at length insensible: all around her were aware that she was dying. Her head rested on the knees of Mary Taua, who had ever been her companion and friend. At her feet sat her disconsolate husband, nursing her babes, weeping over them, and refusing to be comforted: by her side was seen her father, shortly to become childless: and in various places within and around the house were many natives of the settlement, mingling their tears, and accompanying with sighs to heaven the spirit of their friend. The scene was too much for me; I could bear it no longer; but retired to my room; and there indulged the feelings which I had before such difficulty to restrain.

"With respect to this saint of God, we can only say—'Not unto us, O Lord, not unto us, but unto Thy name be the praise!' I was never more persuaded of the happiness of a departed spirit than I was of that of our departed sister; nor can I entertain a doubt of her eternal state. From the very time when she first acknowledged her sinfulness, and her belief in the merits of Christ for the remission of sin, she lived a Christian life. Her temper, always mild, became still more gentle; and her religious experience was, in its character, more smooth and unruffled than usually falls to our lot. When death approached, he was altogether divested of his terrors; he bare towards her no frowning countenance; he was no unwelcome guest. He arrived, and was acknowledged as a long-expected friend; a friend, who came to break the fetters that had bound her soul to earth; and to set her spirit at liberty, to take its willing flight to everlasting glory.

"Since the death of poor Ann, her infant son has joined her, having imbibed from its mother's breasts the disease which carried her off. She could not be persuaded to wean her child; and the effects were soon visible in its constitution. Her surviving daughter is under the care of Mrs. Kemp; and will be brought up by her in that holy religion, whose ways, from the experience of the late lamented mother, have been proved to be pleasantness and peace.'"

It is delightful to us to turn from topics of intellectual discussion—from disquisition and criticism, even though on sacred subjects; from theological abstractions; and from the controversies, painful even when necessary, which distract the church of Christ—to narratives like these, which prove, not by laboured arguments, but by simple and convincing facts, that the Gospel is indeed, now as ever, the power of God unto salvation to every one that believeth. The leading motive to be diligent in promoting Christian Missions and every other work of the Lord, is not the precise measure of success which our Heavenly Father may please in any particular instance to vouchsafe to the labours of his servants; but His express command and His general promise—the command as given by our Saviour to his Apostles, and through them to his church in every age, to go out into all the world and to "preach the Gospel to every creature;" and the promise that his word shall not return void, "but accomplish the purpose to which he sends it;"—yet still He is pleased mercifully to sustain the hearts of his servants by many such proofs as the foregoing that their labour is not in vain in the Lord; and every such instance should call forth increased exertions; for truly the harvest, in almost every place to which missionary enterprize has been directed, is great, while the labourers are few, and the means of procuring and supporting more labourers utterly inadequate to the fearful exigencies of a perishing world.

Have Christians, as a body, hitherto prayed, with any measure of zeal and perseverance at all proportioned to the magnitude of the object, that the Lord of the harvest would send out more labourers into his vineyard? And have they used exertion, and exercised liberality, even to the stinted measure of their hitherto scanty prayers? Many individuals, it is true, have been stirred up to great ardour and affectionate labour; and their efforts have been aided by the general co-operation of their brethren; and these exertions ought not to be undervalued, as assuredly they will not be by Him who registers in the book of his remembrance even a cup of cold water given to a disciple in the name of a disciple;—but how feeble and parsimonious have they been in the aggregate, compared with the pressing necessities of the case! When will the whole body of the faithful be fully awakened

from the torpor in which the Christian church has for so many ages slumbered? When will the niggard driblets of unpruned superfluity be exchanged for the full flow of a large heart and a bountiful hand? When we see, as in the instance of a revered servant of Christ lately taken to his heavenly rest, what one individual—favourably situated, it is true, as to secular concerns and influence—could effect in promoting the Gospel of Christ among Jew and Gentile throughout the world; or what even the poorest and weakest, as to human aids, may, by the Divine strength, achieve in a steady course of faith, and prayer, and self-denying exertion; it is mournful to witness how little is effected, or even attempted, by the vast aggregate of those who profess and call themselves—and many of whom really are—Christians, in heart as well as in name.

Nor need it be feared that foreign exertions will paralize those of domestic operation; for if, among all the means which God has been pleased to employ in effecting that revival of piety which gladdens this our highly-favoured age, we were required to name one which has been among the most prominent and powerful, we should specify the blessed results of a missionary spirit upon the church at home. In endeavouring to water others, though, alas! so scantily, we have been watered ourselves with an abundant measure of the dew of the Divine blessing. We were led to pity our perishing brethren, and God has rewarded us manifold in our own bosoms. We sent out Bibles and Missionaries to the perishing heathen, and the genial shower, after scattering its fertilizing drops upon distant lands, has been blown back by the winds of heaven, to break in the outpourings of mercy upon our own towns, and villages, and desolate places.

REV. CHARLES SIMEON, M.A.

THAT faithful servant of Jesus Christ, the Rev. Charles Simeon, Fellow of King's College, Cambridge, after labouring in the word and doctrine for more than half a century, entered into his rest on the 13th of November, the Lord's-day; having completed the 77th year of his age on the 24th of September. The immediate cause of the disorder which terminated his life was a cold, brought on about two months ago in walking through the cathedral at Ely, whither he had gone to pay a visit of respect to his diocesan, Dr. Allen, recently appointed to that see.

We had hoped to be able to draw up for our present Number a somewhat full account of his life and character; but finding that we cannot do the justice which we desire, either to his memory or to our own respect for it, without further time, we think it better to delay our notice till another Number.

Never, we believe, has it fallen to us to record an event more interesting to the friends of religion, than the death of this veteran soldier of the cross of Christ. Truly may it be said, that "a great man is fallen in Israel." Not only will his precious memory be long cherished by many who owed to him even "their own selves," but his life will be hereafter regarded as marking an epoch in the history of our Church; for it has been more, perhaps, through his instrumentality than that of any other individual that the life-giving doctrines of the Gospel, which distinguished the period of the Reformation, have been again vindicated from the disuse and neglect into which they were too generally fallen, and are now made prominent in the ministrations of many, who had indeed subscribed to them, but seemed to regard them only as defunct parts of an antiquated system. Not only is our Church now, as she has ever been, in her Articles, Homilies, and Liturgy, a depositary and faithful witness of the truth; but great numbers of her clergy are now active dispensers of the treasure committed to them as ministers of Christ and stewards of the mysteries of God.

How largely the incumbent of Trinity Church, Cambridge—for Mr. Simeon never rose to any higher grade in the Establishment than that of a parochial minister—was privileged to contribute to the blessed improvement in the state of our Church which has taken place, and which is, we trust, steadily progressing, "that day," will disclose. That multitudes both of the ministers and people of this and of far distant lands will then "arise and call him blessed," is not doubtful. In his case—as much, perhaps, as in that of any man—has been strikingly verified and illustrated that Divine declaration, "them that honour me I will honour," the text appropriately chosen as the subject of an admirable discourse, full of interesting matter, by the Chancellor of Winchester, in the pulpit of his late friend, on the Sunday morning after his decease.

His death-bed was peculiarly blessed; and many of the striking and hallowed sentiments which dropped from his lips, we rejoice to say, will be presented to the public, by his highly-esteemed and beloved friend, the Rev. W. Carus, to whom Mr. Simeon committed the publication of his memoir with the charge of his papers. Mr. Carus was intimately acquainted with the mind of the deceased, and will also, we are sure, ask and receive direction from above in the execution of his interesting task. For the present we will only say, that they who may expect to hear, concerning Mr. Simeon, that he died in a state of high excitement or of

triumphant exultation, will find that they knew not the man. "Let me," said he, "die alone." "A scene! a dying scene! I abhor a dying scene." "I lie before Him—the vilest of the vile—the lowest of the low—the poorest of the poor." "Now let me be alone."

His end was peace, perfect peace—no doubt, no fear, no wish; humble, sweet affiance!

The affectionate respect shewn to his memory by the university and town of Cambridge is, we believe, without a parallel. His remains were deposited, on Saturday the 19th of November, in the Chapel of King's College, followed by about one thousand members of the University in mourning. The pall-bearers were eight Fellows of King's College; Sir Richard Simeon, Bart., his nephew, attended as chief mourner, followed by many personal friends of the deceased, who had come from a distance. Then followed the Heads of Houses and members of the Senate, two and two. The Bachelors and Undergraduates walked four abreast. The procession, which set out from the College Hall, extended through three sides of the large quadrangle, and entered the chapel by the West door. The antechapel was occupied by the congregation of Trinity Church, Mr. Simeon's parishioners. The service was performed by the Provost of the college, whose voice was repeatedly stopped by the intensity of his feeling. Indeed, it was impossible without deep emotion to glance the eye on the spectacle exhibited in that magnificent temple. The deep mourning of the august assembly, hundreds of them ministers, or destined to be ministers, of the everlasting Gospel, was evidently mingled with the "sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

VIEW OF PUBLIC AFFAIRS.

We rejoice to record the many marked and increasing demonstrations of attachment to our venerated constitution in Church and State, which have of late been multiplying around us. The additions to the Conservative side of the popular suffrage in the electoral registrations, have been very solid and conspicuous. Some persons attach great weight, as another indication, to the political banquets which are in progress throughout the country; and assuredly the number and popularity of these festivals evince the feelings of vast bodies of the most respectable and influential portions of the people. No such spectacle could possibly have been presented two or three years ago; but steady, industrious persons begin to see the evils of constant agitation, and are alarmed at the threatened demolition of our most hallowed institutions. Again, the mass of the people are essentially Protestant, and the avowed determination of the agitators of Ireland to prostrate the Scriptures and the Reformed faith at the feet of Popery, has produced a powerful re-action among them. Mr. O'Connell's angry complaint upon the subject is abundant proof of the fact. Many of the Protestant Dissenters have aided his efforts under the abused watchword of religious liberty; but such a monstrous coalition has only excited popular disgust; and we hope even yet that the mass of the Protestant Dissenters will render themselves worthy of as much of Mr. O'Connell's odium, as the Wesleyan Methodists. There is, however, one element in this Conservative re-action, which is not healthy, and may prove dangerous; we mean the infusion in it of disappointed Radicalism. "Whig jobs," "Whig commissions," "Whig parish bastiles," and the like, are shouted forth by many who hoped that before this time there would have been a thorough following out of the maxims of the extreme Radical party; and hence there is an outcry of treachery, and that "Tories are better than such false friends." Let not those who wish to preserve our cherished institutions, angle for converts like these. They may begin with throwing to them the tempting bait of a restoration of the old demoralizing and destructive system of poor-laws; but they will find that to keep what they have caught they must make sacrifices which even their political opponents would have scrupled at. Mongrel coalitions always end in the ruin of the moderate party.

There has been during the last month considerable anxiety in various commercial departments, and extending thence to other circles, in consequence of an unsettled and embarrassed state of what is technically called "the money market," and which is, in truth, more or less a barometer that indicates the state of supply and demand, ease or constraint, prosperity or depression, throughout all the trading affairs of the country. It may be but a superficial and transient oscillation; and we wish not to be prophets of evil; but when we consider the widely-spread habits of expense and luxury, and the unbounded spirit of speculation and out-launching, which have been engendered by a state of great national prosperity; and also the fluctuations of property and the altered relative positions of various classes of persons, which have followed the political changes of the last few years; we should

not discharge our duty as Christian Observers, if we did not urge upon our readers the importance of being prepared, both in a secular and a spiritual sense, for whatever vicissitude Divine Providence may permit, in the affairs of a changeful, because sinful, world. It is an appropriate exhortation for this season of Advent; it is an appropriate parting admonition, at the close of another year; it is appropriate in the public aspect of affairs, and the private habits of individuals and families; it is appropriate as a maxim of heavenly wisdom, that we may sit loose to earth and be prepared for heaven,—"Let your moderation be known unto all men; the Lord is at hand."

We had intended, had space allowed, to allude at some length to the coalition of Papists, Socinians, Infidels, Radicals, Revolutionists, and Evangelical Dissenters, for the extinction of Church-rates. A National Church cannot be supported without public aid. If none paid but Churchmen, all persons of no religion would call themselves Dissenters, to avoid taxation; and though the thoughtful members of the Church would cheerfully support their own worship, and do somewhat more, they would not be able to afford the means of grace to the careless and indigent throughout the land. The extinction of church-rates is therefore an abolition of a National Ecclesiastical Establishment; and on that very ground it is advocated by "the Dissenting interests." It is a fearful spectacle, to see such men as Mr. Burnet, "Evangelical Dissenters," rising side by side with Deists and Anarchists, recommending "agitation" throughout the land, and a system of rebellious "passive resistance" to the laws of their country, which the word of God commands them to obey, till they are repealed. Mr. Burnet flung his gibes at the Church of England, which God is owning and blessing; but he had no rebuke for Mr. Hume, who panegyrized "Tom" (Paine), and shewed how nobly Mr. Burnet and his friends are following up his work. The better portion of the Dissenters have not joined the coalition; but they have not disclaimed it: their publications laud the measure; and Mr. Burnet says that no persons disapprove the "agitation" but "the parties in possession:" so that he views his brethren as unanimous for it, and for "passive," which must soon be exasperated into active, "resistance." How long will his brethren consent to remain "passive" under this stigma?

ANSWERS TO CORRESPONDENTS.

An Inquirer; C. H. B.; J. M. H.; J. A. W.; Pastor; E. L. A.; R. H. C.: C.; K. P.; T. G. R; B.; M. P. S.; S. C.; Inquisitor; Lavinia; E. N.; T. H. B.; and Vetus; are under consideration.

The Rev. J. Hornby has inserted a long advertisement in the *Times* newspaper, alleging some great injustice upon the part of the *Christian Observer*, the *Standard* and *St. James's* newspapers, and the Rev. J. Kelly, respecting the late Mr. Knox. It was not the business of the *Times* to inquire into the facts; it was enough that Mr. Hornby tendered his money.

Mr. Charles Williams complains of our having said, in our Number for Oct. p. 591, that he had mixed up fiction with fact, in a professedly historical document, purporting to be an account of a debate in the House of Commons in 1671. We repeat our statement, and refer our readers to the internal evidence of the passage; at the same time challenging Mr. Williams to send us, verbatim, any historical document which bears out all his professed quotations, and which we pledge ourselves to insert side by side with them. He says that "a fear of what would now be called improvements, was cherished by the higher ranks;" in proof of which—not as a playful illustration, not ironically, but in historical proof, and in a book professing to be composed entirely of veracious, unembellished matters of fact—he asserts to have been spoken much that we assert never was spoken, and thus injures the character of his volume as a faithful chronicle.

We are favoured with a note from the Rev. H. Budd, who wishes to state that he repeated the words "the anonymous Editor of the British Reformers" merely for convenience of designation, and not as meaning that we had used them uncourteously. Indeed, we could not possibly have meant to be uncourteous towards a gentleman, whom we described in our August Number as "an amiable, benevolent, and Christian man, who has devoted years of toil to a work of charity and piety," for whom we felt "all Christian esteem and affection;" and of whom we added, in our last Number, "It has been stated that the Editor is a lay gentleman, a Dissenter, but a man of a truly Catholic spirit." We are happy to learn that one part of the statement is incorrect, and that so good a man is a regular and attached member of the Church of England.

In allusion to the strictures in our Number for Sept. p. 563, upon a passage in a review in the *Dublin Christian Examiner*, charging Popish tendencies upon the University of

Oxford, a much respected friend in Dublin assures us that "the author of that review was not *in any way* connected with the University of Dublin." Even if he had been, we should not make the University responsible for the remarks of one of its members; any more than we would disparage our excellent contemporary, the *Christian Examiner*, whom we highly esteem in love for his work's sake, on account of a few hasty remarks by one of his reviewers. But, in truth, the juxta-position was the reviewer's own; for he contrasts "our own University" with others. If in a Church-of-England work published at Oxford, a reviewer spoke of "our own University," we should conclude he meant to claim relationship.

We omitted to say last month, that we shall be much obliged to R. for his Madagascar notices.

We concur in our Rev. Friend ———'s remarks upon the Zoolu treaty; but it is better not to revive the subject. Our friend should rather have sent his opinion to the *Record* newspaper, where we stand accused, upon H. M.'s ex-parte averment, of "audacity" in censuring Captain Gardiner's treaty, without the counterpoise of what appeared last month in our pages in reply. The evidence collected by the House of Commons Committee most painfully corroborates, and enlarges, all that we have alluded to about "just and necessary wars" in South Africa, and the conduct of some frontier settlers towards the aborigines. But we bless God better days have dawned, and chiefly owing to the honoured labours of Christian Missionaries, to whom the natives look with affection and confidence, as their protectors, as well as teachers, as the people of India did to Swartz; and of whose disinterested intervention the public authorities are justly glad to avail themselves, in their intercourse with uncivilized tribes. Thus does God in his providence continue to shew that godliness is profitable for all things, having the promise of this world, as well as of that which is to come.—While alluding to the subject, we may add, that by some typographical mistake, at p. 703, line 10, of our last Number, the word "partial" was transposed from before "distinctions," where it rightly stood in the proof-sheet, to before "abolition." We seldom trouble our readers with errata, which they will readily discover and correct for themselves; but this little error defrauds Earl Grey, and makes the Duke of Wellington a Radical. The Duke did not abolish *all* distinctions between the free subjects of our colonies, but only "partial" ones; namely, those which the pride, prejudice, and selfishness of the white settlers, had set up to oppress their free brethren of darker hue. Just civil distinctions are God's ordinance; and are necessary to the well-being of society; but these iniquitous distinctions (which still so greatly prevail in that boasted land of liberty the United States, that a white man will not even kneel at the table of the Lord beside his fellow-Christian of swarthier countenance), the Wellington cabinet most justly abolished; and this, as we said, was second only to the abolition of slavery itself, so auspiciously achieved under Earl Grey.

BRITISH AND FOREIGN BIBLE SOCIETY.

We rejoice, at the close of another year, in looking over the Report of the Bible Society, to witness its prosperity and extensive usefulness. But the Church of England has not yet risen to the measure of its duties in regard to this invaluable institution. We may feel just hesitation in joining a Tract Society, which has no test, and can give no pledge; which puts forth, not the word of God, but man's comments upon it; which for peace sake must pass by every part of Holy Writ upon which all the subscribers (and any person may be a subscriber) are not agreed; whose publications *must* be fallible, and *may* be erroneous; and the introduction into which of men of unsound principles, whom there is no barrier whatever to keep out, would turn the society to any set of doctrines which a shew of hands might favour. But there are not, and cannot be, any such objections to the Bible Society. It issues the word of God, the whole word of God, and nothing but the word of God; it asks for no compromise or concession, but enables all its members to circulate that Divine record which they say is the standard of their own religious opinions.

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